

**THE ENCYCLOPEDIA OF
JEWISH KNOWLEDGE**

The
ENCYCLOPEDIA
OF JEWISH
KNOWLEDGE

IN ONE VOLUME

Edited by
JACOB DE HAAS

*In collaboration with more
than one hundred and
fifty scholars and specialists*



BEHRMAN'S JEWISH BOOK HOUSE

New York, 1946

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Set up and electrotyped
Published September 1934
Reprinted June 1938
Reprinted May 1944
Reprinted August 1946

SET UP BY BROWN BROTHERS LINOTYPERS
PRINTED AND BOUND IN THE UNITED STATES OF AMERICA
BY THE MONTAUK BOOKBINDING CORP

PREFACE

THIS ONE VOLUME ENCYCLOPEDIA OF JEWISH KNOWLEDGE is designed to meet a recognized want. It is a readable guide through the maze of Jewish history incidents experiences persecutions ideas cultural efforts and the lives of great Jews and Jewesses. The Jewish record is unique. It knows no confines of space historic time or human interest. The Jew is thrust upon the attention of the most casual reader of the press almost daily. Yet almost any Jewish incident presents a complex of diverse countries or covers widely separated periods. Casual reading or even casual conversation when the Jew is the topic prompts questions. The answers if they are to appeal and to be added to the stock of acquired knowledge must be terse and simple. There are tens of thousands of readers in all English speaking countries who therefore need an up to date reference book. Tools of this type are part of the modern equipment of life and study. A large group of young Jews and Jewesses in all parts of the U S A have in recent years become seriously interested in a great variety of Jewish subjects. Where college or school work permits, they give preference to Jewish topics in selecting essay themes. These students no more than their elders are prepared to wade through prolix dissertations to get at essential facts. For them a reference book to be useful must be sufficiently ample in factual detail to cover the topic.

This is the standard set up in the compilation of the ONE VOLUME ENCYCLOPEDIA OF JEWISH KNOWLEDGE. The task of compressing 4 000 years of record into a single volume of approximately 700 000 words was no light task. From an index of over 100 000 names of persons places topics functional terms book titles and liturgical headings some 6 000 captions were selected. This selected list involves some 25 000 individual and place names book titles etc, and are representative of the whole field. The selection and the length of treatment of each article was guided by a good journalistic principle frequency of public interest. Forty years of working association with the Jewish press on both sides of the Atlantic guided the editor as to the relative interests of Jews. Months spent on other matters in the Jewish Division of the New York Public Library provided a rough estimate as to what fields the younger generation chooses for theme work.

For the benefit of the student it can be said that the biographies of all those who lived prior to the fall of the Jewish state in 70 if arranged in chronological order will provide a fairly detailed review of Jewish history to that date. Similarly the articles under place names are not only fully informative of Jewish association with towns, cities and countries but provide a prac-

tical working outline of Jewish history geographically arranged Much more has been usefully condensed by the chronological tables of Emancipation, Expulsions etc The frequency of interest test guided the presentation of the long resumes of Palestine and German Jewish history, the extended account of the history of anti-Semitism, and of Modern Hebrew Literature Practical utility decided bringing all matters relating to the history of the Jews in the U S A under one general caption

Every encyclopedia presents the problem of rejection and preference In this volume, guided by the test mentioned preference has been given in the biographies after 70 first to the great teachers involved in the creation of the Talmudic literature then to distinct contributors to Jewish thought to the 11th century compressing most in those fields which have ceased to interest or concern any wide public The great biographical expansion begins with the 19th century and extends to our own time, not only because there is more factual material available but because beginning with the French Revolution Jews were enabled to play a part in all the fields of endeavor and thus came to do things as well as make contributions to somewhat narrow literary fields One result of the test employed is that the Jewish contributions to the political life of the world since Mendelssohn's day are emphasized in the biographies This however is equally unintentionally balanced by the special article ORIGINAL JEWISH CONTRIBUTIONS TO CIVILIZATION which begins on page 399 The material there set down is stripped of every possible redundancy It represents years of patient reading and note taking It makes no pretense of omniscience in what is a new field of investigation but whilst it answers adequately the question What have the Jews done in the way of original contribution it makes manifest the great variety and highly scientific interests of Jews Prompted by no such purpose this table of Original Jewish Contributions disposes of the *ad hoc* charges of Jewish parasitism and imitativeness

At the end of this volume there will be found a working bibliography which covers practically all the articles sketched It is not a list of the Hundred Best Books, nor a catalogue of Judaica in the English language The editor recognizes in the first place that the vast majority of those who will use this reference work are familiar only with English, that few readers are prepared to wade through books the reading of which requires special training and moreover few public or institutional libraries are well supplied with books on Jewish subjects The selection is therefor strictly utilitarian in character The books named are available Each in its field amplifies the topic treated in the One Volume Encyclopedia of Jewish Knowledge The list of biographies is the most extensive because any life describes the atmosphere of the period which it covers

In both subjects and treatment the One Volume Encyclopedia of Jewish Knowledge breaks considerable new ground This has been rendered possible by the hearty cooperation of 200 scholars of whom 167 have permitted their initials to appear under their contributions Without their aid it would have

been impossible to compile so comprehensive a volume in so short a time. The editor owes them more than formal words of thanks. They have helped in an undertaking which professes no ism and advocates no cause. They undertook to make the recondite simple and submitted to the rule that everything should be stated affirmatively. Moreover the list of contributors demonstrates that there exists to day in the U S A an abundance of Jewish scholarship well capable of carrying on the tradition of Jewish learning and equal to the task of presenting Jewish knowledge in the form acceptable in the period in which we live. The contributors consulted hundreds of volumes which may thus be regarded as the background of this volume. The editor's own diversified reading for this volume can be gauged to some extent from the quotations which appear in small type under numerous articles. These quotations were selected for a variety of reasons but mainly because they either provide the touch of personality or serve as condensed appraisals of man or subject. The volume has been rendered possible by the immense work done in the compilation of the Jewish Encyclopedia the Encyclopædia Judaica the Judisches Lexicon Wininger's Grosse Jüdische National Biographie Ernst Keppner's Juden als Erfinder und Entdecker Dr Moritz Kavserling's Die Jüdischen Frauen in der Geschichte Adolf Kohut's Berühmter Israelitische Männer und Frauen in der Kulturgeschichte der Menschheit Reisen's Biography of Yiddish Writers and Who's Who in American Jewry. All the standard encyclopedias and dictionaries of biography including Grove's Dictionary of Music and Musicians, the Who's Whos of many countries and many volumes of official reports have been consulted.

To four of his contributors who covered whole topics Rabbis Michael Alper Leo M. Reichel Samuel Cohen and Abraham I. Shinedling the editor owes special thanks. The latter two were not only extremely helpful in selection and advice but aided in the task of revision and proofreading. In every one of the editor's literary labors he has had more than loyal cooperation from his wife Lillian E. de Haas. Her modesty forbids her initials appearing under many of the articles she inspired.

The index is not all inclusive. It is a subject index designed to aid those who wish to bring together information naturally scattered by the alphabetical arrangement.

To the publisher Louis Behrman the editor feels personally indebted for his constant encouragement in a difficult task. Few men have the courage to undertake the publication of a costly work of this kind as a wholly private venture. In this respect Mr Behrman has broken new ground. It was his desire that such a book should be available in every classroom library and private home that has made this work possible.

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September 1934

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FOR THE GUIDANCE OF THE READER

The transliteration of Hebrew is that used in the Jewish Encyclopedia without the use of accents or double letters. Thus Chassidism is spelt Hasidism Piyut Piyut. With a few exceptions all words which conventionally use Ch appear under H. Certain irregularities occur. The public prefers to spell Kasher Kosher and Vilna Wilna etc.

Where a Hebrew word is immediately followed by an English word in quotation marks as EREV Evening the English is a literal translation. Where an English word is followed by a Hebrew one the same rule applies.

The Biblical references and practically all texts quoted are in accordance to The Holy Scriptures published by the Jewish Publication Society of America.

Whilst in the older chronology Graetz has been followed where modern archeological investigation has demonstrated serious discrepancy the newer chronology has been followed.

Abbreviations b c e indicates Before the Christian Era c e Common Era (from 1 to 1934) b represents born d died c circa (about) cent century or centuries according to the text.

The * asterisk after any word indicates an article on that topic will be found under that title. In the case of names look under surname. All articles relating to cities in the U S A will be found under United States of America.

The outstanding historic cities of Europe and Asia are treated separately but in many cases cities will be found under the caption of the state in which they are situated.

Post war spellings have been added in parenthesis after the names of cities KOVNO (Kaunas)

researches should contradict Karaite traditions and doctrines. Thus he inclined toward the acceptance of the Oral Law (Torah she beal peh) and Talmudic tradition and advised the Karaites to accept and practice such Rabbanite traditions as were in harmony with the Bible. His commentary on the Pentateuch Mibhar (Choice) Constantinople 1294 was highly valued by later Karaite authors.

See Karaism

A I S

AARON HALEVI OF BARCELONA Spanish Talmudist who flourished about the end of the 13th cent. Author of the first book of religious instruction circulated among Jews in the Middle Ages. His Sefer Hahinukh (Book of Instruction) which was circulated anonymously appeared in over a dozen editions and was translated into Spanish and Latin. His fundamentals of Judaism do not include belief in the Resurrection.

AARON JONAS First Jew mentioned in Philadelphia Business Directory of 1703 as being settled in that city.

AARON OF LINCOLN English financier b Lincoln c 1125 d 1186. An important creditor of Henry II. Loaned money for the building of abbeys which at his death owed him about \$750,000 in present currency. It is presumed that Aaron's large resources were due to his being the head of an association of Jews whose funds were at his disposal. His loans to barons amounting to about \$2,500,000 were confiscated by the crown. For the collection of the debts due his estate a department Aaron's Exchequer was established by the government. Aaron's House a two story stone cottage probably the oldest private dwelling in England still stands in Lincoln.

AARON B. MOSES TEOMIN Bohemian rabbi b probably Prague c 1630 d Chmelnik Poland 1690. Was arrested for attending the Council of the Four Lands* and died from persecution.

AARON OF NEUSTADT Talmudist and martyr. Suffered death in Vienna March 13, 1421. Father of Rabbi Israel Isserlein. As a consequence of the agitation against the Husites and the drowning of three Christian children who fell through the ice the Blood Accusation was raised in Austria. On May 23, 1420 all Jews in the realm of Archduke Albert were ordered thrown into prison.

The spirit of the *u vivo* was broken by the length and cruelty of the imprisonment. The children were finally taken from them and murdered. Still they remained firm and on the 13th of March 1421 (9th Nisan) after nearly a year's confinement they were committed to the flames. In Vienna alone more than a hundred perished in one field by Edelburg on the Danube.—HEINRICH GRAETZ History of the Jews vol III. chap VII.

AARON SOLOMON Mentioned as having been in Philadelphia Pa.—apparently an English Jew—in 1777 and to have exchanged George III's notes for gold and silver.

AARON SON OF THE DEVIL Name given to the oldest known English caricature of a Jew. Drawn on a forest roll in England in 1277 and preserved in the Exchequer records.

AARON OF WORMS Chief rabbi of Metz b Geislautern 1754 d Metz 1836. During the French revolution he joined the National Guard, shaved his beard and advocated that the Jews should become artisans.

AARON OF YORK Financier and chief rabbi of England b York 1190 d c 1253. He was mulcted in large sums by the crown.

AARON B. ZERAH Martyr. Suffered death at Estella Alava (ancient Navarre) March 5, 1328. In the struggle of Navarre to establish itself as an independent state in which it succeeded the monks agitated against the Jews. A Franciscan Pedro Olligoyen is particularly identified with goading the mob to massacre the Jews in Estella on Sabbath March 5 (Adar 23) 1328. The parents and four younger brothers of Menahem b Zerah who wrote an account of the martyrdom were slain. Six thousand Jews were killed in the course of this persecution.

AARONSBURG PA Haines township Center Co. present population about 300. Named for its founder Aaron Levy who settled there in 1786. Probably the first town in the U. S. A. laid out and named for a Jew.

AARONSOHN AARON Discoverer of wild wheat b Roumania 1878 d in the fall of an aeroplane in the English Channel 1919. He was an agronomist who organized the Agricultural Experimental Station at Athlit Palestine in which country at the colony of Zichron Jacob he was brought up. He discovered in Palestine wild wheat which has been used in the United States and elsewhere to strengthen the cultivated plant. He was at the Paris Peace Conference in the Zionist interest when he met with his fatal accident. Reliquae Aaronsohnianae was published in 1930.

AARONSOHN SARAH Martyr of the World War b Zichron Jacob Palestine d Palestine 1917 a victim of Turkish cruelty for her participation in the war on the side of the Allies. The first woman for whom a monument has been erected in modern Palestine.

AB NINTH DAY OF Observed as a strict fast lasting 24 hours. Commemorates the fall of the First and Second Temples. Is also the anniversary of the Fall of Betteir in 135 ending the Bar Kokba war and of the expulsion of the Jews from Spain. It is the great day of mourning in the Jewish calendar. The special ritual is keyed to sorrow being largely the recital of the Book of Lamentations the Kinoh or Dirges relating Jewish martyrdom and Judah Halevi's* Zionide. Among the Ashkenazim this sense of mourning is emphasized by worshippers sitting on the floor removing the curtain from the Ark and by

visiting cemeteries on that day The Sephardic service is similar except that the Ark is covered with a black curtain and the reader records the number of the years of the exile This fast is regarded as one of the observances to be abolished at the Restoration It was therefore one of the fasts that Shabbethai Zebi as evidence of his Messiahship ordered abolished Reform Jews no longer observe this fast

AB FIFTEENTH DAY OF (Chamishah Asar) Formerly observed as a minor festival the feast of the wood offering

Isr el had no such holidays as the F ft enth of Ab and the Day f Atonem nt Fr on tho d y the daughters of Je us lem would go ut and danc d n th v neyards And what d d th y say the ? Y ung man l ft now thy eyes and see what th u ch s t for thyself Do not fix thy eye on beauty but n fam ly — Tannith chap iv

ABADIA JUAN DE LA Martyr One of the Maranos who on Sept 15 1485 attempted to assassinate Pedro Arbues Inquisitor of Aragon The plot failed and Abadia and his companions were drawn quartered and consigned to the flames

ABARBANEL See Abravanel

ABBA Aramaic form of Hebrew Ab meaning father Used theologically for God and as a prenomem implying endearment A number of the Amoraim bore this name

ABBA ARIKA (RAB) Founder of the Academy of Sura d Sura 247 Established the methodology of the Babylonian Talmud Presumed author of the Additional Service of the New Year written after 219

ABBA MARI B ISAAC OF ST GILLES Bailie or magistrate of St Gilles in Languedoc in 1165 according to the statement of Benjamin of Tudela

ABBA SICARII Insurrectionary leader in the war against Titus Arranged for the escape of his uncle Johanan b Zakkai from Jerusalem

ABBAHU OF CAESAREA Rector of the school and head of the Synagogue of the Insurrection between 279 and 320 He regulated the sounding of the Shofar on the New Year

ABBAS AARON AND RAPHAEL B JOSEPH Hebrew printers of Amsterdam Holland early 18th cent

ABBASI JACOB B MOSES IBN Spanish scholar and translator of second half of the 13th cent Translated Maimonides

AB BET DIN Father of the Court of Justice Title of the chief assessor at a rabbinical court In ancient days the vice pres of the Sanhedrin

ABBREVIATION In Talmudic terminology Notarikon in modern usage Roshe Tebot The use of the initial letters of words as a kind of shorthand in Hebrew mss is ancient Scarcity of writing material and the desire to

avoid the unnecessary spelling out of Jhwh may have given it vogue Abbreviations have been compounded into words such as TeNaCH for the Scriptures and for names This usage is now fairly current in all languages

ABDALLAH IBN SALAM Convert to Islam and associate of Mohammed d Medina 663

ABEL Second son of Adam and Eve and brother of Cain (Gen iv 1 16) who murdered him

ABELE ZION Mourners of Zion Name first given by Benjamin of Tudela to mourners for Zion and Jerusalem Adopted also by the Karaites resident in Jerusalem

ABENSUR DANIEL Minister resident in Hamburg of the King of Poland d there in 1711

ABIATHAR HAKOHEN OF SARA GOSSA Spanish Jewish nobleman of the 15th cent His daughter Esther married Don Alphonso of Aragon illegitimate son of King John of Aragon Abiathar's grandson Alphonso was the archbishop of Tarragona under Ferdinand the Catholic

ABINU MALKENU Our Father our King Well known section of the liturgy for the Penitential Days New Year s and Day of Atonement Two lines of this prayer are quoted in the Talmud as part of a prayer recited by Rabbi Akiba during a drought It appears at length in the liturgies of the 10th cent Several of the later additions are of historical significance having been added on the occasion of great disaster or plague

ABLITAS EZMEL DE Financier to Joanna II Queen of Navarre and Aragon b Ablitas d there 1342 He was known as the rich Jew of Ablitas All his property was confiscated by the crown and liquidated during the succeeding reigns

ABLUTIONS Ritual purification by washing Required by Jewish law after rising from sleep prior to praying and eating before entering a holy place Priests were commanded to wash their hands and feet before entering the sanctuary (Ex xxx 19) The washing of the whole body is most frequently directed in Scripture Of the many ablutions that formed part of the ancient ritual the washing before eating the washing of the priests before the recital of the Blessing of the Kohanim the immersion of females after menstruation washing the dead etc still survive as orthodox practices

ABOAB ISAAC Spanish Bible commentator b Toledo 1433 d 1493 One of the group of Jews who negotiated with John II of Portugal for the founding of a Jewish community of Lisbon after the expulsion of the Jews from Spain

ABOAB ISAAC DA FONSECA Haham of Amsterdam b Castrodaire Portugal 1605

d 1693 Went to Pernambuco Brazil in 1642 When owing to the war between the Dutch and the Portuguese all Jews were compelled to leave Brazil he returned to Amsterdam where he was reappointed Haham He was the first Jewish author in America He wrote in Hebrew an account of the war in Brazil

ABOAB JACOB One of the earliest Jewish settlers in New York where he arrived in 1654

ABODAH Divine Service originally the sacrificial ritual of the Temple The term is now usually applied to the special feature in the Additional Service of the Day of Atonement which recites the Temple ritual according to Leviticus xvi and the details in the Mishnah The only service in which Jews prostrate themselves The recital is the most picturesque in language and melody of the Atonement service The history of the traditional melody is not known The service is well expressed by Solomon Ibn Gabirol in his poem Happy who saw of old The following stanza expresses the central theme of the Abodah

H ppy h wh saw the crowd
Th t n do t on bowed
A they h d th p e t p o laim
One ineffabl the Name
A d they answer d Bles d b
God the L d Et nally
He wh n ll c ated w rld extol
H ppy he wh eye
Saw at la t the clo ds of gl y rise
But to h ar it affl cts ou soul
—ALICE LUCAS translation

ABODAH ZARAH Worship of idols Name of a treatise of the Mishnah In five chapters it defines what is idolatry and who are idolators Idolatry is forbidden by Ex xxxii and Deut iv 19

ABOLAFIO JUAN FERNANDEZ Spanish martyr a Marano who attempted to prevent the introduction of the Inquisition in Seville in 1480 and was burned at the stake

ABORN MILTON Impresario b Marysville Calif 1864 d Boston Mass 1934 In 1902 13 he with his brother Sargent organized 12 opera companies which operated simultaneously in as many cities He was the first native American director of subsidized opera and was responsible for the mammoth revival of the Gilbert and Sullivan light operas in U S A

ABRABALIA JOSEPH Spanish statesman of the second half of the 13th cent d c 1283 He was minister of finance to Pedro III of Aragon (1276 85)

ABRAHAM Father of multitudes founder of the Jewish people Native of Ur in Chaldea his father Terah had two other sons (Gen xi 26 to xxv 10) The first of the Patriarchs married Sarah whose son was Isaac and had another son Ishmael by Hagar The outstanding incidents in the Biblical account of Abraham are God directing him to settle in Canaan the Promise of the Land to him and

his seed (Gen xiii 14 17) the visit of the angels and their promise of the birth of Isaac his willingness to sacrifice of his son Isaac at God's command his bargaining for the people of Sodom and Gomorrah the purchase of the burial place Machpelah Sayce reports the name of Abraham as appearing on early Babylonian records though critics have doubted the existence of such a distinct personality

A self deny ng G d fea ng man who j ned t ue simplicity and f ith to nob l ty n thought and n a t on
Ab aham the Heb ew, although bo n of dola t ous parent n Aram on the side of the Euph ates bey d the vo which eye led to h m a gh er God and had s parated h mself f om those a und h m
—GRAETZ History of the Jews vol I chap 1

ABRAHAMITIC RITE See Circumcision

ABRAHAM TESTAMENT OF An apocryphal work known in Greek and Slavonic tongues believed to be of Jewish origin and relating many stories of Abraham It was generally regarded as part of the Ante Nicene literature and is not quoted in Jewish authorities

ABRAHAM OF AUGSBURG Convert to Judaism and martyr Tortured and put to death Nov 21 1265 in Augsburg Germany

ABRAHAM OF BEJA 15th cent traveler With Joseph Zapeteiro he discovered Covilham in Lower Egypt and brought information that led to Vasco da Gama's voyage round the Cape of Good Hope

ABRAHAM BERNARD Brigadier General in the French army b Nancy 1824 d Paris 1902 Received officers' cross of the Legion of Honor after the Franco Prussian War He took an active part in local Jewish affairs

ABRAHAM OF BOHEMIA Prefect of the Jews of Poland at beginning of 16th cent He was a Bohemian who was appointed tax collector of the Jews in 1512 by Sigismund I

ABRAHAM (Vita) DE COLOGNA Italian rabbi and member of the Parliament of the Napoleonic kingdom and in 1806 deputy of the Assembly of Notables in Paris In 1807 he was appointed vice chairman of the Sanhedrin He subsequently held office in the French Jewish consistory

ABRAHAM IBN DAUD Spanish astronomer historian and philosopher b Toledo 1110 d martyr's death 1180 A precursor of Maimonides in the acceptance and application of Aristotelianism to Judaism

Ibn Daud is the first Jewish philosopher who shows an intimate knowledge of Aristotle and makes a deliberate effort to harmonize the Aristotelian system with Judaism M m n d does noth g more than repeat the eff t of Ibn D u d in a more brilliant and masterly fashion —ISAAC HUSIK History of Medieval Jewish Philosophy

ABRAHAM B DAVID OF POSQUIERES French Talmudist b Provence c 1125 d Posquieres 1198 One of the most notable of the French teachers of Judaism in the 12th cent a man of considerable wealth

who erected a school and supported his students. Of his writings there survive a number of treatises which have been published including *The Book of the Conscientious* a discussion of the laws relating to women etc. As a religious teacher he opposed the codification of Judaism which he regarded as a religion of deed and not of dogma. From this theoretical viewpoint he was an opponent of Maimonides formulated creed.

ABRAHAM HAYAKINI In Shabbethai Zebi's catalog of kings of his world empire. King Solomon b Constantinople 1611. Abraham was one of the important figures in the pseudo Messianic tragedy. Either the victim of hallucinations or a common cheat he produced for the benefit of Shabbethai apocalyptic writings which did much to persuade Shabbethai to declare himself the Messiah.

ABRAHAM BAR HIYYA HANASI 12th cent Spanish mathematician and astronomer d c 1136. One of the earliest of the encyclopedists whose original works and translations affected the culture and learning of his age. Eight of his original Hebrew works are known including *The Foundation of Understanding* and *The Tower of Faith* an encyclopedia of arithmetic geometry optics astronomy and music. *Form of the Earth* a book on astronomy. *Calculation of the course of the stars*. *Tables of the Prince* astronomical tables. *Book of Intercalation* the oldest Hebrew work dealing with the calendar. Five of his Arabic Latin translations of astronomical works are known. He not only popularized Arabic works in Hebrew for the benefit of the Jews of France but he wrote extensively on religious themes. His principal work in that direction is *Hegyon Hanefesh* *Meditations of the Soul* in which he not only developed a general theory of life as the pious should lead it but attacked superstitions including prayers for the dead. Nevertheless he believed in astrology and calculated the date of the destruction of Islam which he opposed as a religious concept.

ABRAHAM JESOFOVICH Secretary of the Treasury of Lithuania under Sigismund I (1506-1548) d Brest Litovsk 1519. His appointment in 1510 was a reconfirmation of an office he held under Alexander Jagellon. Though Abraham became an apostate he remained on good terms with his family some members of which also held public office.

ABRAHAM PHILIP Anglo Jewish author b 1803 d London 1890. His published works include *Autobiography of a Jewish Gentleman* (1860) *Hanistarot Wehaniglot* (*Secret and Revealed Things*) and *Curiosities of Judaism* (1879).

ABRAHAM B MEIR IBN EZRA See Ibn Ezra. Abraham b Meir.

ABRAHAM B SAMUEL COHEN OF LASK Haham of Safed Palestine late 18th cent. An ascetic and one of the first collectors

of donations for the Polish Jews in Palestine. As he spent much time in Amsterdam he was known as the Hasid of Amsterdam. It is related that while he was being bastinadoed by the Turkish officials as a means of extracting money from the Jews he recited at each stroke the Hebrew equivalent of *This too is for the best*.

ABRAHAM B SOLOMON OF TORRU TIEL 15th cent Jewish historian b 1482. One of the exiles of the Inquisition who settled in Fez Morocco. Wrote a history of Jewish events from 1180 to 1525 including an account of the Inquisition. His ms has been preserved and is in part printed in Neubauer's *Medieval Jewish Chronicles*.

ABRAHAM THE JEW AND THE MERCHANT THEODORE A medieval story written in support of idol worship. Abraham being a Christian—Jebb Greek Lit.

ABRAHAM OF TOLEDO Physician to Alphonso the Wise of Castile (1252-82). A prolific translator of Arabic works into Spanish. His translations were subsequently used for rendering scientific works of Arabic origin into Latin. Abraham incidentally played a considerable part in the nationalization of the Castilian tongue a policy fostered by Alphonso who was the first to cause the Bible to be translated into that language.

ABRAHAM B YOMTOB OF JERU SALEM Rabbi of Constantinople b c 1480. He compiled a calendar for Jewish Christian and Muslim years. He was one of the rabbis who in 1556 aided Joseph Nasi and Gracia de Mendesia in issuing an interdict against commerce with Ancona then under the jurisdiction of the popes as a protest against the persecution of the Maranos at that port.

ABRAHAMS ISRAEL Author and teacher b London 1858 d Cambridge 1925. Senior tutor at Jews College he was best known for his numerous contributions to Jewish literature his editorship of the *Jewish Quarterly Review* from its foundation in London to its transference to the United States and his regular review of Jewish bibliography in the *London Jewish Chronicle* under the title of *Books and Bookmen*. His independent works include *Jewish Life in the Middle Ages* 1896 *Chapters on Jewish Literature* 1898 *Maimonides* 1903 *Book of Delight* 1912 *By Paths in Hebraic Bookland* 1920 *Glory of God* 1924 *Some Permanent Values in Judaism* 1924. He lectured considerably and visited the United States. Though representing an orthodox institution he was a liberal and a strong supporter of the attitudes represented by Claude G. Montefiore with whom he was joint author of *Aspects of Judaism* 1895.

ABRAHAMS Sir LIONEL British Indian official b London 1869 d there 1919. He entered the India Office in 1893 and became one of the departmental chiefs in Lon-

don being an expert in financial matters relating to India. He was assistant under secretary of state for India 1911-17. His publications include *The Expulsion of the Jews from England in 1290*.

ABRAHAMS LOUIS BARNETT Headmaster of London Jews Free School b Swansea Wales 1842 d Hove 1918. Was appointed 1898 in succession to Moses Angel. He is best known as the author of several text books including *Manual of Scriptural History for Jewish Schools and Families* 1882 and *Translation of the Prayer Book for School Use*.

ABRAHAMS OAK A venerable tree which still stands at Mamre near Hebron which according to tradition is the place where the angels came and promised Sarah a son. It was at one time the object of Christian pilgrimages. Hebron on account of its association with Abraham was called by the Crusaders *St Abraham*.

ABRAHAMS SIDNEY SOLOMON Chief Justice of the Uganda Protectorate b Birmingham England 1885. He received his first appointment in Zanzibar in 1915. In 1920 he was appointed advocate general in Baghdad and in 1920 was President of the Civil Courts Basrah. He then returned to Africa where he was appointed attorney general of Zanzibar 1922 of Uganda 1925 and of the Gold Coast in 1930. His present appointment dates from 1933.

ABRAHAMSON ABRAHAM German medalist and master of the Prussian mint b Potsdam 1754 d Berlin 1811. He was considered an outstanding engraver of his era. Among his productions were special medals of Jewish interest relating to the enfranchisement of the Jews of Westphalia and the emancipation of the Jews by Alexander I.

ABRAHAMSON AUGUST Swedish philanthropist b Karlskrona 1817 d Naas 1898. He was a hardware merchant who acquired a considerable fortune and was one of the pioneers of the Sloyd System of training teachers and students in handicrafts to which purpose his fortune was devoted.

ABRAHAMSON ISADOR Neurologist b New York 1872 d Lake Loon N Y 1933. In 1895 he began his association with the Montefiore Hospital for Chronic Diseases which continued to his death. He was president of the hospital's medical board in 1915-17. In 1903 he was appointed chief of the neurological department clinic of Mount Sinai Hospital and after holding a number of positions was in 1911 appointed associate neurologist. He was from 1915 Clinical Professor of Neurology at the New York University and Bellevue Hospital Medical College. He was particularly active in seeking the cause and cure of encephalitis and lethargica sleeping sickness. In 1931 he was chairman of the American committee for the Nobel medical prize. He founded the Jewish Mental Health Society

and was an officer of the principal American and English medical associations.

ABRAMOWITSCH SOLOMON JACOB (Mendele Mocher Seferim) The nestor of Yiddish b Kopyl Lithuania 1836 d Odessa 1917. He started life as a typical Yeshiba student wandering from town to town acquiring knowledge of Hebrew literature. More important for his future career he gained first hand knowledge of Jewish life in Russo Poland. In 1856 he taught in the boys school at Kamentz began to write Hebrew and became a serious exponent of Haskalah. To 1872 he published essay after essay in Hebrew expounding the new knowledge he acquired from German sources. He took as his field natural history and translated the up to date discoveries in several volumes.

Even Abramowitsch's first novel 1868 *Ha Abob we ha Banim* (Fathers and Sons) was in Hebrew and reached a more general public through a Russian translation. A few years earlier he had essayed his first Yiddish story *Die Kleine Menschel* a satire on local life but he used the pen name Mendele Mocher Seferim (Mendel the Bookseller) which afterward became famous. Yiddish was still not the language that writers could employ and expect literary recognition. So the novels that succeeded the first effort were all signed by the pen name Abramowitsch was a satirist and anonymity offered him a certain amount of protection. His great hit *Die Klatsche* (Dobbin) appeared in 1873. It is a fantastic nightmarish story which established Yiddish as a literary medium. Its circulation in Russian was prohibited because of its satire. It has been translated into English but in that medium is pointless. There followed a series of novels two of which *Fische der Krummer* and *Wunschfinger* established his reputation as a literary artist permanently enriching Yiddish in forms and vocabulary. Because one of his novels was in the Polish translation entitled *The Jewish Don Quixote* its author was described by non Yiddishists as *The Jewish Cervantes*. But that was not his role. He broke ground for Yiddish as a literary tongue and at that did not apparently over appreciate it as a medium for writing for in his later years from his settlement in Odessa in 1891 he turned back to Hebrew even translating some of his own Yiddish novels into Hebrew. The titles of these Hebrew novels *In the Days of Storm* 1894 *Vale of Tears* 1897-98 as well as the subject matter indicated the influence of public events and new efforts in Jewish life upon the author who sketched himself in a Yiddish paper *Der Jud* which was published in Cracow. In 1905 after the October pogrom he migrated to Geneva where he lived for several years returning to Odessa prior to the World War. On the occasion of his 75th birthday a publishing house named Mendele in his honor issued his collected works in 17 volumes.

To him the physical well being of the masses was a more important question than their spiritual enlighten

ment and according to his ideas moral progress was only possible after the economical condition had been on a better road. Abramowitch loves his people more than wisdom and culture and the more oppressed and suffering those he loves the more earnest and the more fervent are his words on their behalf—
LEO WIENER The History of Yiddish Literature 1899

ABRAMS ALBERT Physician b San Francisco 1863 d there 1924 He was a graduate of Heidelberg but was later repudiated by many leaders in the medical profession owing to his methods in advancing his alleged discovery of Electrotonic Reactions of Abrams (E.R.A.) He claimed that each disease has its own vibratory rate. At the time of his death which occurred during the investigation of his claims there was considerable dispute as to whether or not he had made a revolutionary discovery in medicine

ABRAVALLA SAMUEL Richest Jew in Valencia in the 14th cent. He became a convert and was named Alfonso Ferrandes de Villanueva

ABRAVANEL DON ISAAC Statesman exegete and mystic b Lisbon 1437 d Venice 1508 Abravanel occupies a unique position in the history of the Expulsion from Spain and in its aftermath. He was the son of Don Judah Abravanel treasurer of Portugal whose family was for centuries settled in Spain and which claimed descent from David. Thoroughly trained in the Jewish culture of the period Isaac in his youth attracted the attention of Alfonso V of Portugal who made him his treasurer. Deeply interested in his fellow Jews Isaac used the power of his office to collect funds for the ransoming of the Jews taken captive by the Moors. This may have been one of the reasons why on the death of Alfonso Isaac fled to Castile and his fortune was confiscated by John II of Portugal. In Toledo where he settled Isaac began writing a series of commentaries on Joshua Judges and Samuel which achieved a reputation for the author as an exegete. Soon however he with Don Abraham Senior* of Segovia was engaged in farming the revenues and provisioning the army of Castile for Queen Isabella. He struggled manfully to overcome the horrors of the Inquisition and endeavored to prevent the carrying out of the order of Expulsion by offering Ferdinand and Isabella \$68,400 in gold. The royal couple were tempted but the imprecations of Torquemada led to a refusal. As an official of the court the order of Expulsion did not affect Isaac but with his three sons Judah Joseph and Samuel he joined the emigrants and settled in Naples. He was soon called into the service of Ferdinand king of Naples and followed that monarch after his defeat by the French to Messina. Isaac wandered to Corfu and Monopoli. Finally in 1503 he settled in Venice where he was engaged by the Venetian government to negotiate a commercial treaty with Portugal. As Biblical exegete Isaac introduced a new method, the consideration of the historical factor in the scriptural narratives. His commentaries therefore

became very popular with Christian scholars who perhaps appreciated Isaac's free quotations from the Church Fathers. At the same time he stood firmly on the conviction of God's revelation in history particularly in the history of the Chosen People. This perhaps together with the miseries of the times which weighed heavily upon his spirit led him into the field of mystical speculation. Going further than any of his contemporaries in his implicit acceptance of the Messiah and the Messianic age he wrote three books in which he calculated the coming of the Messiah for the year 1503 and the beginning of the Messianic age as 1531 based on the Book of Daniel. One result was that Asher Lemlein a German Jew proclaimed himself the forerunner of the Messiah induced thousands of Jews to indulge in a year of penitence and then disappeared from history. The three mystical books are Wells of Salvation 1496 The Salvation of the Anointed 1497 and Proclaiming Salvation 1498.

Abravanel's encyclopedia in his grasp of the Messianic motif and his works on the mystical and the prophetic of the kind in the whole field of Jewish adventist literature. If he had not found the unhappiness of the nation and the need for the four leaders and the redemption—
ABRA HILLEL SILVER History of Messianic Speculation in Israel
It was his when engaged in the last desperate attempt to disavow the king. When the attempt failed he determined to throw himself with his people. For a second time brilliant was laid by political events—
ABRAM LEON SACHS History of the Jews

ABROGATION OF LAWS Forbidden by Deut. xiii 1. The Sadducees and the Karaites later accepted this injunction literally. The rabbis however claimed the privilege not only of surrounding the Biblical institutions with a hedge but of modifying the code to meet circumstance and if necessary of abrogating a law altogether. The most famous of the early abrogations are:

1. E. a decree that the first tithe should be given to the priests, in contradistinction of Num. xvi. 1-21.
2. Hillel the Elder issued the famous Psephism concerning the release of the debt in the Sabbatical year abrogating Deut. xv. 2.
3. Jehanan ben Zakkai abrogated the war of the Num. v. 11-13.
4. He also abrogated the expiation commanded in Deut. xxi. 1-9.
5. The Sanhedrin of Jabneh after the fall of Jerusalem abrogated the sacrifices and the law of levitical purity.
6. The law of the Year of Release was abrogated 218.

ABROGATION OF U.S.A. TREATY WITH RUSSIA See Russia Abrogation of Treaty

ABSALOM Father of Peace third son of King David (II Sam. iii 3 etc.) He avenged the outrage of his sister Tamar by her half brother. The leading incident in his life is his rebellion against his father (II Sam. xv 1-9) which compelled David to flee but in which Absalom was finally defeated (II Sam. xviii 1-4) and fled. In his passage through a forest his long hair was caught in the meshes of a tree he was captured and slain. David's mourning for his son has passed into a proverb.

ABSALOM'S TOMB A square tomb in the Kedron valley is generally regarded as the traditional tomb of Absalom and it is the practice of Jews to throw pebbles at it. Josephus mentions it but Conder and other archaeologists doubt the accuracy of the tradition and believe the tomb is that of Alexander Janinaeus.

ABSTINENCE The main line of Jewish thought and practice is opposed to the frequent exercise of abstinence and extreme asceticism. The attitude of Judaism toward life is that man is not only entitled to enjoy it but should take advantage of every opportunity to do so, providing however that in the pursuit of pleasure one does nothing to injure his fellow men or his own soul. Judaism does not look upon the flesh as the tool of Satan or as something evil in itself. The body is the vessel that contains the soul and every physical act of enjoyment practiced in moderation and with no harm to others or one's self respect is part of the Divine scheme of things and therefore is perfectly normal and should not be condemned.

This attitude is best expressed by the following quotations. The Lord did not create the world for desolation. He formed it for human habitation (Pes 88b). Man in the life to come will have to account for every enjoyment offered him that was refused without sufficient cause (Rab in Yer Kid iv).

Why must the Nazirite bring a sin offering at the end of his term? Because he sinned against his own person by his vow of abstaining from wine (Eliezer Ha Kappar in Sifra and Ned 10a). Is the number of things forbidden by the law not enough that thou venturest to add of thine own accord by thy inconsiderate vow? (R. Isaac in Yer Ned ix 41b). Maimonides advocated the same attitude holding that the middle way is the best.

Individuals and groups in Biblical times and afterward did however lean toward the monastic ideal. For example the Rechabites the Essenes the Persian Jews in the eighth century certain individuals in the Middle Ages and the Hasidim.

Such rules of abstinence as are found in the Jewish religion like fasting were more largely intended as measures of moral discipline or as a means of aiding one to attune himself with the Divine Spirit but monasticism was rare indeed. One did not save one's soul by afflicting the body. This he did by adherence to the Law including both the ceremonial and moral precepts. Isolation from the world in order to save one's soul was something that a Jew did not advocate. His religious duties were chiefly of a social nature and implied participation with the entire community. E F M

ABTALION A leader of the Pharisees c 100 b c e. Josephus calls him Pollion and relates that he was a friend of Herod though according to tradition he was vice president of the Sanhedrin. He opposed the rabbis mix-

ing in politics and urged them not to go to Egypt where he had resided for some time so that they should not be contaminated by Greek ideas.

ABTALION SON OF MORDECAI OF MODENA Italian Hebraist b Modena 1529 d Ferrara 1611. He interceded with Pope Gregory XIII in 1581 and prevented all copies of the Talmud and other rabbinical works from being destroyed.

ABU ISHAK IBRAHIM IBN SAHL AL ISRAELI OF SEVILLE 13th cent. Spanish poet. He embraced Islam and wrote in Arabic.

ABULAFIA ABRAHAM Early Cabalist and Messianic enthusiast b Saragossa Spain 1240 d c 1291. At the age of 18 he emigrated to Palestine. When 20 he undertook an unsuccessful journey to discover the mystical river Sambation*. Finding no certainty but only vast differences of opinion in ordinary philosophy he turned to Cabala. However he rejected theoretical Cabala with its theory of the Sefiroth (spheres) and evolved a higher form of Cabala* by means of which prophetic insight and communion with the spiritual God might be effected. He therefore called his system of Cabala the prophetic Cabala. He favored extreme asceticism reminiscent of the monastic system. He declared that through rigid asceticism and the mysticism of letters direct union with God could be achieved by the Cabalist and insisted that its devotees must confine themselves to remote places and spend all their time in prayer and contemplation clothed in praying shawl (Tallith) and phylacteries (Tefillin). He also imparted a visionary direction to Cabala through his interpretation of the names of God and of the angels and the use of Gematria in Cabala were introduced.

Abulafia gave lectures on his Cabalistic views in various Spanish cities including Barcelona, Burgos and Medina Celi. Later he traveled to Italy preaching in Urbino. His mad attempt to convert Pope Nicholas III to Judaism in 1281 led to his imprisonment and to a narrow escape from being burned at the stake. Thereafter he traveled in Sicily. In all these places he tried generally unsuccessfully to gain converts to his Cabalistic views. In 1284 he declared that he was a prophet and the Messiah and predicted for 1290 the end of Israel's exile and the coming of the Messianic redemption. When Solomon ibn Adret denounced Abulafia to the Jews of Palermo as a fanatic and dangerous impostor Abulafia, despite a violent self defense and exposition of his Cabalistic views, was driven from Sicily and settled on the island of Comino near Malta in 1288. Here he continued his mystical writings. He was the author of about 25 works, some 20 of them written in the prophetic manner and utilized by later Cabalists. A I S

ABULAFIA SAMUEL HALEVI Treasurer to Pedro the Cruel of Castile (1350-69).

b Toledo 1320 d Seville 1360 He played an active part in the court intrigue of his time and reorganized the finances of Castile and Leon His mansion in Toledo Jews Palace and the magnificent synagog he built are still extant The latter was finished in 1357 was later converted into a church El Transito which is now a national monument in which the original Hebrew inscriptions are preserved Samuel was eventually denounced tried and died under torture in Seville All his property was confiscated by the king His fortune in cash amounted to about a million dollars besides 20 boxes of jewelry silk and velvet clothing

ABULAFIA TODROS B JOSEPH HALEVI Early Cabalist b Toledo Spain 1234 d Seville c1304 Later investigators declare that Abulafia was active at the court of Alfonso X of Castile Of noble birth and of a wealthy family he was regarded by the Jews of Spain as their Nasi (prince leader) He was a nephew of Meir Abulafia opponent of Maimonides and of rationalistic philosophy He had a position of honor at the court of King Sancho IV of Castile and was a favorite also of Queen Maria de Molina

At an early age Abulafia learned Talmud and mysticism He was a bitter opponent of philosophy and denounced rationalism but regarded the Cabala as the embodiment of all divine wisdom which ought not to be revealed to the general masses of the Jewish people Despite his personal great admiration for Maimonides he opposed the latter's philosophical and rational views Abraham ibn Latif and other Cabalists were influenced and inspired by him He was instrumental also in introducing Cabala among the Jews of Spain and was generous in his support of needy students of Cabala* Abulafia was author of two Cabalistic works Shaar Harazim (The Gate of Secrets) and Otzar Hakabod (The Treasure House of Glory) a Cabalistic explanation of the Haggadoth of the Talmud he was the first to attempt to annotate and write a commentary on the Haggadah in a Cabalistic sense In modern times it has been shown that Abulafia was the author also of a Diwan (collection of poems) consisting of some 1 000 poems A I S

ACADEMIES BABYLONIAN Until the death of Judah ha Nasi* (219 c.e.) and the completion of the Mishnah the Palestinian Academies had religious jurisdiction over Jewry even in Babylon A certain measure of Jewish learning developed there after the destruction of the first Temple An ancient synagog existed in Nehardea which was said to have been built during the reign of Jehoniah out of the stones from the Temple of Jerusalem and Nehardea continued for years as a spiritual center for Babylonian Jews

At the beginning of the third cent two Babylonian scholars Abba Arika (also known as Rab) and Mar Samuel* returned from Palestine where they had been pupils of Judah I and began to teach at Nehardea which was

then presided over by R Shela At the latter's death Mar Samuel became head of Nehardea and Rab founded a new academy at Sura* where he had property (219) For eight cent Sura continued with occasional interruptions to be an important seat of Talmudic learning in Babylonia The Academy of Nehardea continued its development until after the death of Mar Samuel and when the city was destroyed by Odenathus in 259 a new academy was founded in the neighboring city of Pumbedita by Judah b Ezekiel a pupil of both Rab and Samuel This academy also lasted for eight cent with but slight interruptions and developed such keenness in legalism that it invested the Babylonian Talmud with its own peculiar characteristics The Academies of Sura and Pumbedita then continued to exist side by side R Hunah became the leader of Sura and at his death in 297 Judah b Ezekiel was recognized as head of both schools for the two remaining years of his life Then R Hisda became the head of Sura In Pumbedita a succession of great teachers like Rabbah bar Nahmani Joseph Abaye and Rab gave the study of the law a notable development attracting even Palestinian scholars driven from their homes by Roman oppression In 375 began a golden period for Sura under R Ashi who combined Torah and worldly wisdom During his leadership of over half a century the monumental task of editing the Babylonian Talmud was undertaken Tradition rightly names R Ashi as the originator of the Babylonian Talmud Ashi's editorial work received many later additions but its form underwent no material changes Its compilation was timely because during the fanaticism of the Persian priests in the fifth cent the work of the academies was greatly hampered The year 500 is usually considered as the end of the Amoraic period in Babylonia and marks the final completion of the Babylonian Talmud

The Saboraim* taught following the completion of the Talmud They worked in a highly insecure political time and their schools at both Sura and Pumbedita were sometimes permitted and sometimes closed Only after the Arab invasion in 640 did the Academies acquire new energy From this time the leaders became known by the title Gaon There now began a new time of affluence especially in Pumbedita It lasted four centuries The most famous Gaon of Sura is Saadia* the great philosopher The Academy of Sura survived him by only four years being finally closed in 946 Pumbedita lasted for another cent and had as its last two leaders Sherira (968-998) and Hai (998-1038) and was finally closed at the death of the latter marking the end of academic activity in Babylonia An academy did exist later at Baghdad recognized by the Caliph but it had only local significance for the center of Judaism had shifted to Spain

The name by which the Babylonian Academies were known was Metibta (Aramaic for Session) The head of the Academy was

called Resh Metibta. Next to him in authority was the Resh Kalla (President of the Assembly). The Kalla unknown in Palestine grew in Babylonia as a result of the popular lectures held at the Academies twice a year expounding the rules of the Holidays. It grew into an important institution in Babylonian Jewish life. The Kalla months were Ellul and Adar. One tractate of the Talmud was assigned for each Kalla month. The 70 scholars of the Sanhedrin sat in seven rows of ten each. In the first row were seven Reshe Kalla and three Haberim (associates). Every Resh Kalla led one row and every seat was assigned. Behind the seven rows sat 30 other scholars representing the small Sanhedrin. All the rest of the scholars were massed behind these in any order. Questions were also submitted to this assembly and the decisions were sent out under the signature of the leaders. The income for the Academies came from these questions and also from taxes and contributions from Jewish communities everywhere and they were independent of the Exilarch financially and juridically. As a whole the relation between the Academies and the government was favorable. M J B

ACADEMIES PALESTINIAN It is uncertain when the first academy in Palestine was founded. There was a school in existence at the time of the pair of scholars Shemaiah and Abtalion which had Hillel* as one of its pupils. Before the destruction of the Temple (70 c.e.) these schools must have constituted both houses of learning and courts of justice. The schools of Hillel and Shammai flourished at this time and are an indication of the existence of Academies even before the fall of Jerusalem and the end of the Sanhedrin.

In order to establish a center for the Jewish Law after all hope of Jewish political independence was abandoned, Johanan b. Zakkai* a pupil of Hillel obtained Roman permission to build a school at Jabneh (Jamnia) which became the successor of the Great Sanhedrin of Jerusalem. In addition to its founder it was led by Gamaliel II, a great grandson of Hillel and numbered among its disciples the great Akiba*. In the Jabneh Academy many important institutions of the religious life were developed: the canonicity of certain books of the Bible was decided, the prayer liturgy received its permanent form and the laws of evidence were developed. During the Bar Kokba* revolt the school declined and was abandoned twice until in the year 140 it was permanently removed to Usha in Galilee where Simon b. Gamaliel inherited from his father the title of Nasi or Patriarch. Here was undertaken the great work of restoring Palestinian Judaism after its disintegration under Hadrian. The Academy moved frequently first to Shefar'am then to Bet Shearim and finally under Simon's son Judah I to Sepphoris. Here Judah who is also known as Rabbi undertook the great work of codifying and editing the Mishnah and his work

became the authentic collection of legal traditions and religious practices. It formed the textbook of study for all Palestinian Academies and later even for the schools of Babylon. Judah's death (219) marks the end of the period of Tannaim* (Aramaic for Teachers) and the beginning of the period of Amoraim* (Expounders).

Shortly after the death of Judah ha Nasi under the Patriarchate of his grandson Judah II (Nesiah) the academy was transferred to Tiberias which became the most important center for the persecuted Jewry of Palestine. At the same time however several former pupils of Rabbi founded academies in other cities such as Caesarea, Lydda and even in Sepphoris. But none of these could compare in importance with Tiberias where the great discussions about R. Judah's Mishnah took place. These discussions became the basis for that great work of Palestinian Jewry known as the Palestinian or Jerusalem Talmud completed at the close of the fourth century.

After the extinction of the Patriarchate in 425 Tiberias continued to be a seat of Jewish learning although little of its subsequent activity is known. At the beginning of the sixth century Mar Zutra, a Babylonian descendant of King David, came to Tiberias and attempted to revive the Sanhedrin. Especially important is the attempt of the Academy of Tiberias to develop a system of punctuation and vocalization of the Bible which began in the seventh century and found its fruition in the Tiberian System of the Massora which was completed by Aaron b. Asher* contemporary of Saadia. In the ninth century an academy was again established at Jerusalem which was called Sanhedrin or Yeshiva and its leaders bore the title Resh Yeshivat Geon Jacob. This academy remained at Jerusalem until the Seljuk invasion in 1071 when it moved to Tyre. Upon the occupation of Tyre by the Crusaders the academy moved to Tripoli and Palestine ceased for many centuries to be a center of Jewish Academies. M J B

ACCENTS In Hebrew as in other languages and liturgies the accents are in writing to direct the stress of the voice and as a mode of modulation in chanting. In Hebrew there are two systems of accents: the simple strokes above and below the words marking the stressing of syllables and the more complex system of notation generally called trop which is employed in cantillation. The hyphen is used to connect short words to longer related terms but the rhetorical accents interrogation and exclamation do not exist in old texts. The codices which established the accents punctuation and vowels in use were written by b. Asher of Tiberias, b. Naphtali and Aha of Iraq.

ACHDUT HA AWODAH Jewish Labor Party established by the Poale Zion and the Zeire Zion at a conference held in Petah Tikvah in 1919. Economically it represented a Marxian Socialist viewpoint and brought

about a fusion of the originating Zionist parties. It has been practically succeeded by the Histadruth which is a distinct trade union effort animated by nationalist and socialist convictions.

ACHOOZAH Ownership Designates joint colonization in Palestine by middle class groups

ACOSTA DUARTE NUNES D Represented John IV of Portugal in Hamburg first half of the 17th cent. He was of a Marano family and ennobled by the Portuguese monarch.

ACOSTA JOAN D Jester at the court of Peter the Great and the Empress Anne of Russia. Originally a Hamburg merchant.

ACOSTA URIEL (Gabriel da Costa) Rebel against ritualistic Judaism. b Oporto 1590 d Amsterdam 1647. Son of a Marano who held ecclesiastic office and himself the occupant of a semi clerical office in Oporto. Uriel Acosta on the death of his father induced his mother, four brothers and sisters to emigrate to Amsterdam and live openly as Jews. In 1618 Acosta and his family were settled as Jews in the Dutch capital and he assumed the name of Gabriel da Costa. His religious enthusiasm however demanded something else than the prevailing rabbinic formalism and he sought expression for it in a book in Portuguese 1624 in which he examined the Pharisaic traditions and answered a calumniator Samuel da Silva. By denying belief in the immortality of the soul Acosta ran counter to both Jewish and Christian concepts. For this he was arrested, tried and fined 300 gulden by the city magistrates who ordered the public burning of Acosta's heterodox book. He fled to Hamburg but soon returned to Amsterdam and in 1633 became in his own words an ape among the apes by offering his submission to the synagogue. Formalist he could not be and his contrariness resulted in his being made subject to the great ban. For seven years he lived silent and solitary, boycotted even by his relatives. Then he yielded, made confession of error and suffered the ignominy of a public scourging with 39 stripes. He went home wrote an impassioned sketch of his own life. A Specimen of Human Existence and shot himself. Acosta's sad career inspired Gutzkow's tragedy Uriel Acosta (1847). Zangwill's sketch in the Dreamers of the Ghetto and a celebrated painting of the brilliant young rebel at the feet of the sage Spinoza.

So into the great synagogue densely filled with men and women the penitent was led, clothed in a black mourning garment and holding a black candle. He whose earliest dread had been to be shamed before men was made to mount a raised stage wherefrom he read a long scroll of cantation.—ISRAEL ZANGWILL Uriel Acosta in Dreamers of the Ghetto

ACROSTICS Poetic compositions in which an initial, middle or end letter of each line form a name or phrase. A favorite form

of poetry employed in liturgical writings. It is claimed that it was first used in Nahum 1:11 and 1:12. There are alphabetical acrostics in Psalms and Lamentations. Kalir is the best known of the piyut acrostic writers.

ACSADY IGNATZ Hungarian historian. b Nagy Karoly 1845 d Budapest 1906. He has to his credit about ten authoritative works on Hungarian history. He took part in the struggle for Jewish equality in Hungary.

ADAM Hebrew and Biblical name for the first man. Accepted root of the name is Gen 1:7. God formed man of dust of the ground.

ADAM AND EVE BOOK OF Also known wrongly as the Apocalypse of Moses. Legends about Adam and Eve after their expulsion from the Garden of Eden. The book was originally written in Hebrew but there are Latin, Greek and Slavonic versions. The Greek Apocalypse of Moses is used in reconstructing the Book of Adam and Eve. The story deals with the life of Adam and Eve after they have gone to the west of Eden. Here Cain and Abel are born, a dream fore shadows the death of Abel but Michael promises them another son. The book deals with the fall of man, the penitence of Adam, the promise of resurrection. The date falls within the first three centuries B.C.E. G. G. F.

ADAM KADMON First man. A philosophical concept of the beginning of human existence which became of importance to the various mystical schools of many religions and sects.

ADAM SALOMON ANTONY SAMUEL French sculptor. b near Paris 1818 d Paris 1881. Celebrated for a bust of Beranger, the poet, copies of which are still popular in France.

ADAMS HANNAH First American historian of the Jews. b Boston Mass 1755 d Brookline 1832. Her History of the Jews from the Destruction of Jerusalem to the Present Time (Boston 1812) the first written and published in the United States was widely republished and translated in Europe.

ADAR Twelfth month in the Jewish calendar. Its high days are the Seventh, legendary date of the death of Moses, and so observed by Hebrews. Kadisha Thirteenth—Fast of Esther Fourteenth—Purim and Fifteenth—Shushan Purim.

ADAR SHENI Second Adar, the name given the intercalary month. In years when it is introduced all anniversaries as well as the festival of Purim are celebrated during the second Adar which is also called Ve Adar. See Calendar.

ADDIR HU Popular hymn chanted during the Passover Seder service. It was introduced about the end of the 15th cent. Its tune is a 17th cent composition.

ADLER ALFRED Psychiatrist. b Vienna 1870. At one time he was a disciple

of the Freudian school of psychoanalysis but his researches led him to differ sharply with Freud. He is the promulgator of the theory of the inferiority complex. His best known works are *The Theory of Practice of Individual Psychology* 1924 *Understanding Human Nature* 1927-28 *The Science of Living* 1929 and *Pattern of Life* 1930.

ADLER CYRUS Pres American Jewish Committee (since 1929) b Van Buren Ark 1863 To 1908 Dr Adler held a number of positions in connection with Johns Hopkins University and the Smithsonian Institute Washington D C In 1908 he became Pres of Dropsie College and on the death of Prof Schechter* he was appointed Pres of the Jewish Theological Seminary of America. He is the founder of the American Jewish Historical Society holds office in the Jewish Welfare Board the Jewish Publication Society the United Synagogue of America etc. He took an active part in the organization of the Jewish Agency of which he is an officer. He edited *The Voice of America on Kishineff* 1904 *The Jewish Agency Memorial to the Permanent Mandates Commission of the League of Nations on the Wailing Wall* 1930 and he wrote *Told in the Coffee House* 1898. By virtue of his combined offices he is regarded as the official leader and spokesman of the conservative elements in American Jewry.

ADLER ELKAN NATHAN Collector of Hebrews author and lawyer b London 1861. He is the third son of Nathan Marcus Adler chief rabbi of England. Has traveled considerably in the Orient and has written pleasantly if briefly on Jewish themes. His library is one of the most considerable of the acquisitions made in recent years by the Jewish Theological Seminary of America*.

ADLER FELIX Founder of the Society for Ethical Culture b Alzey Germany 1851 d New York 1933. Second son of Rabbi Samuel Adler he came to New York and was graduated from Columbia in 1870. Destined for the Jewish ministry Adler went to Germany but on his return to New York in 1874 his attitude toward Jewish beliefs having changed after an interval he organized the movement with which his name is most closely associated. His chief literary works are *Creed and Deed* 1877 *The Moral Instruction of Children* 1898 and *An Ethical Philosophy of Life* 1918. Throughout his life he remained at a distance from all Jewish interests but in December 1880 he delivered two addresses on the anti Jewish agitation in Germany and a few days before his death he addressed a letter of sympathy to the Madison Square Garden mass meeting which protested against the Hitler outrages against the Jews.

The essential quality of the man that which makes him a significant and luminous figure is not that he found in these things not his own things but philosophy not in the movement but in his founded nor in the words he speaks but in the man himself. He being the secret must be sought. Some men are not equal to the achievement. Adler's achievements are not unequal to him. If—JAMES WATERMAN WISE Jews Are Like That!

ADLER FRIEDRICH WOLFGANG Secretary of the international Socialist organization b Vienna 1879. He is the son of Victor Adler and has had even a more stormy career than his father. In 1911 he began to devote himself to the Socialist cause and in 1914 on the eve of the World War organized the International Socialist Congress which met in Vienna. During the War he was a natural storm center and when the Austrian government began the suppression of free speech and imprisoned the opponents of its war policies Adler undertook as a protest to assassinate the Minister President Count Sturgkh. This deed gave Adler great notoriety. He was arrested tried and condemned to death but the sentence was commuted to 18 years imprisonment. In 1918 on the fall of the Empire he was released and took part in the Austrian Revolution leading the Workers and Soldiers Council. He struggled successfully against the rise of Communism in Austria and in 1926 was elected secretary of the international socialists. He is a prolific writer for the cause.

ADLER GEORGE Sociologist b Posen 1863 d Berlin 1908. In 1893 he was appointed professor of sociology at Basle where he drafted in 1894 the first Swiss law for compulsory insurance against unemployment. His numerous writings dealt with social political problems. In his last important contribution *The Future of the Social Question* June 1900 he pleaded for obligatory old age and health insurance.

ADLER GUIDO Historian of music b Moravia 1855. He studied both at the University of Vienna and the Conservatory and in 1880 published his dissertation on the historic basis of West European music to 1600. In 1885 he was appointed Professor of Musical Science at the German University in Prague. From that date a score of scientific and historical critical studies of music bore his signature. His most important and popular work is his *Handbook to the History of Music* (Frankfort 1924).

ADLER HERMANN Chief Rabbi of the United Congregations of the British Empire b Hanover 1839 d London 1911. Second son of Nathan Marcus Adler. In 1863 he became principal of Jews College London and entered the ministry in 1864. He was elected chief rabbi in 1891 in succession to his father. Firmly orthodox Adler upheld the traditional view of the German rather than the East European orthodox and his extension visitation of the congregations under his charge and his keen interest in all that concerned the Anglo Jewish community enhanced his office and made him the social and official representative of English Jewry. He contributed to a number of publications engaging particularly in controversy against Goldwin Smith and other opponents of the Jews. Although he was interested in the Chovevi Zion he was a strong opponent of political Zionism when it

arose in 1896 and he lost the good will of the East European Jews whose numbers had come to dominate in English Jewry during his lifetime

He was a very clever man who possessed a great fund of natural mother wit and although his right doxy was unimpeachable he belonged in many ways to the present generation. In response he could be most telling even among a d h p e h s w e e often very witty —CONSTANCE BATTERSEA Reminiscences

ADLER JACOB Yiddish actor b Odessa 1855 d New York 1926 Adler made his first appearance in Kherson Russia in 1878. He emigrated to England in 1883 where he headed a troupe which performed in London and the provinces. In 1888 he emigrated to New York and became the leading American Yiddish actor, owning for a time his own theater. He enacted practically every type of role, his supporting caste being in part recruited from the talented members of his own family. He made an attempt to appeal to non Jewish audiences by playing Shylock in Yiddish, all the other members of the cast rendering their parts in English.

ADLER LAZARUS German rabbi b Unsleben Bavaria 1810 d Wiesbaden 1886. In 1840 Adler was elected district rabbi of Kitzingen directing 24 congregations. In 1852 he was called to the chief rabbinate of Cassel. His final literary effort, *Hillel and Shammai*, or conservative Reform and stable Conservatism, a message of peace to the congregation of Israel and its leaders, fully expresses in its title his attitude toward the conflicts which raged during his life.

ADLER LIEBMANN American rabbi b Lengsfeld Germany 1812 d Chicago 1892. Emigrated to America in 1854 and taught first at Detroit Mich. In 1861 he was appointed rabbi of Kehillath Anshe Ma'arabeh of Chicago. He was a conservative but approved simple modifications of the ritual. In 1890 he published in German a collection of his sermons in three volumes. From this an abstract, *Sabbath Hours*, was published in English in 1893.

ADLER MAX Theoretician of Marxian Socialism b Vienna 1873. His writings from 1904 to 1924 were devoted to expounding the Marxian theories in conjunction with the sociological aspects of Kant's philosophy. Since 1920 he has been professor of sociology at the University of Vienna but is best known for his exposition of the theories and history of Marxianism. He was a member of the Austrian Landtag 1920-23.

ADLER NATHAN MARCUS Chief rabbi of England in succession to Solomon Herschell b Hanover 1803 d Brighton England 1890. Born in Hanover while it was still part of the realm of George III. Adler was a lifelong British subject. He was called to England in 1842 after a bitter contest between fifteen rabbis and inducted in 1845. He founded Jews College in 1855 and took a considerable part in the founding of the United Synagog. He was unflinchingly orthodox.

Most of his writings were of the old critical rabbinical type.

ADLER SAMUEL Rabbi Talmudist and author b Worms Germany 1809 d New York 1891. He was appointed rabbi to Temple Emanu El New York in 1857. Before coming to America he took an active part in the German struggle to remove the disabilities of the Jews, especially the more Judaic or Jewish oath. He belonged to the Reform wing in Germany and pursued the same course here. A selection of his contributions to learned publications was published under the Hebrew title *Kobez al Yad* 1886.

ADLER VICTOR Leader of the Austrian labor movement b Prague 1852 d Vienna 1918. A practicing physician Adler devoted himself to the advance of Socialism in Vienna and edited the *Gleichheit*. In 1890 he became the leader of the Austrian movement. In 1894 he was appointed editor of the *Wiener Arbeiter Zeitung*. In 1897 he ran for parliament but the combination of anti Semites defeated him. In 1901 he was elected to the Lower Austrian parliament and in 1905 to the Reichsrat in which he held office till his death. Religiously he apostatized but in the Socialist Congresses he condemned anti Semitism as a capitalist invention. In the post war cabinet organized October 1918 he was Foreign Secretary but died a few days after his appointment.

AD MEAH SHANAH To a hundred years. Conventional birthday greeting some times lengthened to *Ad Mea We esrim Shana* to 120 years, a figure suggested by the life span of Moses. Hillel, Johanan b Zakkai and R Akiba. M A.

ADMON B GADDAI One of three police court judges the other two being Hanan b Abishalom and Nahum the Mede mentioned in the Talmud as having been in service in Jerusalem prior to 70 c e.

ADONAI ADONAI Hymn containing the thirteen attributes recited during the Atonement service. The author was Amittai and the text is based on Ex xxxiv 6-7.

ADONAI MELEK The Lord Reigneth, a poem included in the penitential service, the refrain of which is composed of variants of this phrase.

ADON OLAM The most familiar hymn in the Jewish liturgy and used in all rituals. It is a metrical hymn 10 lines in length in the Ashkenazi version, 12 in the Sephardic and in some rituals 16 lines. It glorifies the supremacy of God. Though it has been credited to Solomon Ibn Gabirol its author is unknown but it is presumed to have been composed in the 12th cent and was inserted in the liturgies of the 15th cent. The following by Jessie E Sampter is a good paraphrase of the first stanza.

The ever lasting Lord who eigned
Ere yet was formed o sh p r thing
When all was made as he decreed
Was even then acknowledged King

ADRET SOLOMON B ABRAHAM Reputed as the Rabbi of Spain b Barce lona 1235 d 1310 One of the great intellectual forces of his time and responsible for the translation of Maimonides commentary on the Mishnah from Arabic into Hebrew He was consulted by Jews in all parts of the world and 3 000 of his responsa are known He was as energetic in warding off the attacks of Christian theologians as of Mohammedans who also opposed Judaism Within the fold he opposed the enticements of Greek philosophy and Arabic culture and the rising tide of Cabalism and mysticism This led him to prohibit the study of mysticism to all those less than 30 years old and philosophy to those under 25 Seven of his important contributions to rabbinics have been published and they are valuable sources for 13th cent Jewish history

ADRIANOPOLE See Turkey

ÆMILIUS PAULUS First Hebrew bibliographer b Rodlsee Germany d 1575 He was an apostate and was a copyist of Hebrew ms At Augsburg in 1544 he edited and printed a Judæo German translation of the Penta teuch and in 1574 he revised the catalog of Hebrew manuscripts in the Munich Library

AFENDOPOLO CALEB Karaite philosopher savant and author b Adrianople c 1454 d Constantinople c 1523 For many years he lived near or in Constantinople and spent several of his last years in Belgrade Afendopolo was well versed in the theology and literature both of the Karaites and of the Rabbanites and was skilled also in geometry astronomy and Greek and Arabian literature He had a high opinion of Maimonides whose influence on his philosophical and theological ideas was considerable For the most part he enjoyed friendly relations with the Rabbanites Nevertheless he insisted that it was the Rabbanites not the Karaites who had separated themselves from the nation of Israel and formed a schism

His many works most of them extant only in manuscript dealt with liturgy poetry philosophy and ritual His main work was *Gan Hamelech* (The King's Garden) a collection of essays dealing in poetical form with love and medicine In addition he wrote supplements to the Karaite law code *Addereth Elyahu* (The Mantle of Elijah) of Elijah Bashyazi See Karaism A I S

AFGHANISTAN The Afghans have legends that they are descended from the Lost Ten Tribes and their rulers claim descent from King Solomon In Kabul there are synagog ruins which are supposed to date to Nebuchadrezzar Very little is known of the origin of the Jewish community in Kabul the majority of whom are merchants Since the World War there has been some influx of Jews from Siberia and Turkestan into the Muslim kingdom of Afghanistan

AGADA See Hagadah

AFIKOMEN The name applied to the part of the matza * generally the middle one of the three which the head of the house lays aside at the beginning of the Seder * service Part of it is hidden and the finder rewarded The rest is distributed at the end of the meal and is the last thing eaten at the Seder service There are various interpretations of the name and the origin of the custom It is regarded as symbolic of the meat of the Paschal sacrifice which during temple days was the last thing eaten M A

AGNON SAMUEL JOSEPH CZACKES Hebrew author b Buczacz Galicia 1898 He has spent the largest portion of his life in Palestine Imbued with the Hasidic spirit he has since the publication of his first successful effort *Agunot* in 1907 sketched Jewish life in the Diaspora and in Palestine in the spirit of folk tales

AGRICULTURE The patriarchs were shepherds Agriculture and horticulture became the main Jewish occupations during the existence of the Jewish state and occupied the Jews in Palestine after its fall into the fourth cent The Biblical and Talmudic laws detail the property rights of the farmer and provide a mass of laws concerning his occupation Broadly cereals grapes olives and cattle were raised by the Jews In the latter stages of Palestinian history the cultivation of the olive was the main economic resource and the destruction of the Emek olive yards by Julius Severus during the Bar Kokba * campaign turned the scale against the export of olive oil There is evidence that the Jews were agriculturists in Spain introduced the mulberry for silk production and kept vine yards to the 11th cent perhaps later Jews figure as agriculturists in the Balkan states from their first settlement there and references to Jewish farmers appear less frequently in the history of all the lands of the Diaspora Perhaps the most continuous history of Jews as farmers in Europe might be traced in Hungary and Transsylvania In Kurdistan (Assyria) and in Bokhara Jews have remained shepherds and cattle raisers to the present day

The code of Justinian however forced the Jews from the soil the ghetto restrictions of the Middle Ages pressed them into walled enclosures The Jewish back to land movement began in Russia in 1807 when four colonies still extant were founded in the steppes at Gedeimenucha Bobrovya Kut Dobraya and Romanovka Three thousand families were settled by Alexander I in the steppes 714 families descendants of the original settlers were still there in 1927 The better known Russian agricultural settlements of the middle of the 19th cent were at Kherson Elizabethtgrad Ekaterinoslav—in all 38 colonies Many of those in Kherson received Hebrew names In 1870 there were 34 475 Jews on the farms in Western Europe but after the riots of 1881 the movement began to disintegrate some of the settlers going to

Palestine others to the United States Agricultural colonization in Russia however continued to receive the support of Jewish notables in St Petersburg and in 1900 it was estimated that there were 100 000 Jews on the farms the majority of whom were located in 170 colonies

Two new back to land movements flowed from the Russian and Roumanian persecutions the settlements in Palestine and wide spread colonization in the Western hemisphere Although Sir Moses Montefiore made the first modern attempt at colonization in Palestine in 1845 the actual continuous agricultural settlement dates from the founding of Petach Tikvah in 1881 which was preceded by the establishment of the agricultural school at Mikveh Israel by Charles Netter in 1870 The Palestinian effort owes its achievement to the pioneers of the Russian Chovevi Zion the Roumanian organization and the cooperation since 1887 of Baron Edmond de Rothschild By 1900 there were 25 settlements in Judea, Samaria and Galilee and seven settlements projected in Trans Jordan none of the later has survived

The agricultural effort on the American continent—though there are isolated references to Jewish farmers and small settlements at an earlier date—began after 1882 and owes its existence to the munificence and persistence of Baron de Hirsch and the institutions he created—the Baron de Hirsch Fund and the I C A The largest effort in the U S A was in New Jersey at Alliance Rosenhyn Carmel Woodbine and later at Vineland None of these and others started in the state are today either purely Jewish or wholly agricultural settlements An impetus was given to efforts of the same character in many other states but the movement gradually individualized—the unsuccessful returning to the cities the remainder becoming individual farmers

At about the same time Baron de Hirsch made his more notable effort in the Argentine In 1891 17 000 000 acres were acquired in the Republic for \$1 300 000 All types of farming were experimented with The movement itself was not a brilliant success the high water mark of population being passed within a year of the foundation of this notable enterprise

Canadian colonization which was started in 1884 received its real impetus from Baron de Hirsch in 1892 whose representatives selected the Canadian Northwest for settlement Cereal and mixed farming were attempted but the actual number of agricultural settlers was never large and their numbers have gradually decreased

Canadian The attempts at Jewish agricultural settlement in Canada date to 1885 when the Montefiore Agricultural Aid Association was founded in Montreal Though this and earlier sporadic attempts are on record it was not until 1890 that through a grant from Baron de Hirsch practical work was undertaken The Baron de Hirsch Institute Montreal, dates from 1891 The whole coloni-

zation effort in Canada was the result of Baron de Hirsch's subsidies either from his fund or through the I C A or subordinate organizations

In 1920 a survey showed 700 families comprising 3 500 souls settled on farms Their crops at that date were estimated at \$1 000 000 annually There has since been a considerable recession in the number of settlers and in the crop values The settlements are scattered throughout Alberta Manitoba Ontario Quebec and Saskatchewan those in the Canadian Northwest predominating Many of the farmers have moved into neighboring country towns The best known of the existing settlements are Clara Hirsch Montefiore Sonnenfeld and Narcisse

Palestinean Colonies There are 98 principal Jewish agricultural settlements in Palestine Of these 50 are occupied by private settlers who have bought their land directly from the Arab owner or through a land agency Each family tills its own soil and sells its own produce Four of these private settlements Gedera Bnei Brak Herzlia and Magdiel have been financed by the Keren Hayesod over an average period of 35 years at a rate of interest of two per cent The area of this type of settlement varies from the 50 000 dunams (4 dunams equal one acre) of Hedera to the 240 dunams of Ataroth The population varies from the 8 200 at Petach Tikvah to the 35 at Gan Hasharon

There are 16 settlements organized as Moshavim A Moshav is a free holders village where each family with its own house and land is independent It is cooperative in the following respects

- (a) The land is national (belongs to Jewish National Fund) and is leased on long term contracts
- (b) The internal taxes are graded according to earnings
- (c) All supplies are bought cooperatively and the produce is sold collectively
- (d) Hired labor is prohibited except in special circumstances The men of the different farms organize to harvest each other's crops
- (e) Farm machinery is used jointly and bought collectively

The largest Moshav is Nahalal with 7 900 dunams and 493 people The smallest is Ramathaim with 400 dunams and 82 people In all cases the Moshavim have been financed by the Keren Hayesod *

Twenty two settlements are of the Kvutza type A Kvutza is a labor commune in which all members bear the relation to each other of members of a family The individual has no property rights nor does he possess shares in the colony He obtains food clothing and whatever other necessities and comforts the colony may purchase with proceeds from the sale of its product When he leaves the Kvutza he retains no rights in it A committee elected by the membership manages the affairs of a Kvutza The Tnuva receives and sells all the produce of Kvutzoth and credits each colony with the value of its respective produce In some Kvutzoth the children live in children's quarters from in

fancy until they are old enough to be responsible for themselves in others the children live with the parents from the age of eight and on. The largest Kvutzah is Ein Harod with 8 900 dunams and 434 inhabitants the smallest is Sheik Abrek with 1 000 dunams and 44 people.

Some of the Kvutzoth are organized into Kibbutzim which are groups of collectives

subscribing to the same social philosophy and practicing mutual aid. A member of a Kibbutz may transfer from one Kvutzah to another. There are two Kibbutzim the Hameuhad an outgrowth of Ein Harod and Artzi sponsored by the Shomer Hatzair (Young Watchmen). There are a few settlements like Karkur and Merhaviv which are a mixed form of Kvutzah and Moshav. J J W

The following is a list of the existing settlements (1933) with founding dates the number of dunams (four to the acre) owned or leased by the settlement

	Ahva Kneifes		546
1908	Ain Gannim		1 000
1921	Ain Harod	Kvutzah	7 400
1896	Artuf	Originally Bulgarian settlement	5 000
1920	Ataroth		1 400
1909	Athlit	Converted into salt evaporating plant	8 100
1917	Ayeleth Hashahar	Kvutzah	4 300
1919	Balfouria	Founded by American Zion Commonwealth	6 200
1891	Bat Shelomo		9 000
1908	Beer Yaakob		5 500
1896	Beer Tuvia (Castina)		1 200
1922	Bet Alfa	Hashomer Hatzair	350
1904	Bet Gan		9 000
1929	Bet Hanan	Bulgarian settlement	1 800
1924	Bnei Brak	Founded by Polish Hasidim	1 500
1906	Ben Shimon		2 500
1923	Benjamina	Named for Baron Edmond de Rothschild	18 000
1913	Bitania		1 000
1910	Dagania	Oldest Kvutzah	4 100
1884	Ekron		14 200
1928	Gan Hasharon		950
1928	Gan Haum	Named for Dr Chaim Weizmann	3 500
1926	Gan Rahel		700
1923	Gesher		4 000
1913	Gan Shimon	Named for Rabbi Samuel Mohilewer	975
	Gat Rimmon (Ratechiya)		800
1884	Gedera	Original Bilu settlement	700
1927	Givat	Agricultural station	7 800
1923	Ginegar		3 000
1902	Givat Ada	Kvutzah	11 400
1921	Geva		2 500
1928	Hadar	Founded by Tel Aviv townfolk	4 000
1927	Hasharon		2 300
1891	Hedera		50 000
1925	Herzlia	Founded by American Zion Commonwealth	14 000
1909	Hulda	Abandoned after 1929 riots	2 000
1921	Hefzibah		2 150
1925	Ir Jezreel (Afuleh)	Founded by American Zion Commonwealth	16 000
1933	Jehudia	Named for Ben Jehudah	12 000
1927	Kalmanrak		1 320
1913	Karkur		17 900
1927	Kfar Ahron		350
1927	Kfar Baruch	Roumanian settlement	3 500
1924	Kfar Gideon	Transylvanian settlement	3 500
1925	Kfar Hasidim	Founded by Jabloner and Kozentzer Hasidim	9 300
1924	Kfar Hittim	Founded by Mizrahi	2 300
1912	Kfar Malal	Named for Moses Loeb Lilienblum	2 400
1892	Kfar Saba		7 200
1902	Kfar Tabor (Mescha)		16 000
1912	Kfar Uria		251
1921	Kfar Yehezkel		4 200

1925	Kfar Yehoshua	Named for Yehoshua Hankin	5 100
1924	Kfar Yeladim	Founded by S African Jews for war and pogrom orphans	1 000
1927	Kfar Shearim		1 100
1908	Kinnereth		4 500
1919	Kiryat Anayim		500
1906	Machneh Yehuda	Yemenite settlement	250
1925	Magdiel	Founded by Polish Jews	5 000
1926	Markenhof (Kfar Gun)		1 500
1890	Meir Shefiya	Named for Meir Anselm Rothschild	2 000
1902	Menahemiya	Named for father of Sir Herbert Samuel	15 000
1911	Merhavia	First cooperative colony	9 400
1910	Migdal		6 000
1870	Mikveh Israel	First Agricultural School Founded by Charles Netter	2 400
1927	Mishmar Haemek		5 300
1890	Mishmar Hayarden		9 178
1908	Mizpah	Founded by Hapoel Ha Mizrachi	2 500
1924	Mizra		4 100
1894	Moza	Village outside Jerusalem	700
1896	Metulla		9 600
1913	Nahalath Yehudah	Named for Judah L Pinsker	1 500
1921	Nahalal	First Moshav Ovdim settlement	7 900
	Nahalal	Yemenite settlement	400
1928	Nathaniya	Named for Nathan Straus	11 000
1882	Nes Ziona	Nachlath Reuben	9 400
1925	Neve Yaakov	Founded by Jerusalem Mizrachists	140
	Neve Zion	Settled by Baghdadli	
1925	Pardesianna		18 000
1878	Petah Tikvah	Founding colony	30 400
1924	Raanana	Founded by Achoozah Aleph of N Y C	9 700
	Ramat David	Named for David Lloyd George	6 000
1924	Ramat Gan		1 400
1926	Ramat Rahel		80
1924	Ramat Hasharon		2 000
1927	Ramat Haim		350
1890	Rehoboth		23 000
1882	Rishon le Zion		35 700
1882	Rosh Pinah	Founded by Safed Jews	14 000
	Ruhuma	Solitary settlement in the Negeb	
1927	Sarona		2 200
1924	Sarid	Kvutzah	4 040
1899	Sedjera	Kurdish Jewish settlers	12 000
	Shaarayim	Yemenite settlement	
1924	Shekunat Boruchov		1 000
1925	Shekunat Marmorek	Kvutzah named for Alexander Mamorek	
1925	Sheik Abrek	Founded by Jewish shepherds	1 000
1908	Shivath Zion	Yemenite settlement	
1924	Tel Adashin		7 000
1917	Tel Hai (Kfar Giladi)		6 107
1926	Tel Mond	Named for Sir Alfred Mond first Lord Melchett	13 000
1927	Tel Or	Village of Palestine Electric Company	7 000
1921	Tel Yosef	Named for Joseph Trumpeldor	5 700
	Tirah		809
1927	Wadi Hawarith	Purchase of Zionist Organization of Canada Now in process of subdivision	40 000
1924	Yagur	Kvutzah	3 000
	Yamma		14 296
1902	Yavniel		24 000
1883	Yesod Hamaalah		11 400
1925	Zichron Avraham		
1892	Zichron Yaakov (Samarin)	Founded by Roumanian Jews	16 000
	Zrifin		828

Russia See American Jewish Joint Agricultural Corp Jewish State of Biro Bidjan

United States of America Some Jews were engaged in farming from the very dawn of American history In the colonial days Jews in the South raised indigo rice corn tobacco and cotton The earliest Jewish agricultural colony was founded in Ulster County New York in 1837 and was named Sholem It lasted about ten years

Following the outbreak of Jewish persecutions in Russia in 1881 a frenzied Jewish colonization activity began and within five years sixteen colonization projects were undertaken in Louisiana Arkansas Kansas S Dakota Colorado Oregon and New Jersey With the exception of those in New Jersey the colonies were short lived Dearth of capital inadequacy of planning and lack of trained leadership were responsible for their brief existence The seeds of the movement had however been planted Impetus was given it through the establishment of the Baron de Hirsch Fund in 1891 and The Jewish Agricultural Society in 1900

The real growth of the movement began with the opening of the present cent There are no exact statistics as to the number of Jews on farms but fairly reliable estimates place the Jewish agrarian population between eighty and one hundred thousand Jewish farmers are located in every state in the Union and are engaged in every branch of farming practiced here As may be expected the largest numbers are found near the big centers of Jewish population

The Jewish Agricultural Society has been a potent factor in the Jewish movement toward the farm by means of a program of activities embracing the guidance of farm seekers the placement of Jewish youth as farm workers the grant of farm loans and through a comprehensive plan of education comprising the technical agricultural business and social phases of farm life

G D

AGRIPPA I (Herod Agrippa I) King of Judea b about 10 b c e assassinated 44 He was the grandson of Herod the Great Until he was 46 years old his life was full of vicissitudes Wholly devoted to the Roman cause he was released from prison by Caligula who appointed him to the tetrarchy of his uncle Philip and to that of Lysanias giving him the title of king He gained the gratitude of his coreligionists by inducing Caligula to abandon a project for setting up statues of himself in all temples Claudius who succeeded Caligula extended Agrippa's authority over all Palestine His reign was peaceful and he set an example by his devotion to the Temple service It is surmised that the Romans suspected him of political ambitions when he began the repair of the fortifications of Jerusalem and his sudden death is attributed to Roman politics

AGRIPPA II (Herod Agrippa II) Last of the Herodian monarchs son of

Agrippa I b 28 d Rome c 100 Educated in Rome he came under the baneful influence of its court life and his private life was as full of profligacy and licentiousness as his political rule was hateful and destructive He however had the favor of the Emperor Claudius and that monarch and his successor Nero added considerably to his territory

In the war Agrippa sided with the Romans and deserted the Jews after the fall of Jotapata He later supported Titus whose mistress was Agrippa's sister Berenice* His presence is recorded by Josephus at the beginning of the siege of Jerusalem An ardent supporter of Vespasian at the destruction of the Jewish state he settled in Rome

AGUDATH ISRAEL World Organization of Orthodox Jewry established Kattowitz 1912 Its purpose is to solve in accordance with the spirit of the Torah all the problems arising in the life of Israel Agudath Israel hence is to promote the welfare of the Jewish people in the Holy Land and in the Diaspora by organizing all Torah true Jews by strengthening Torah true Jewish consciousness by insisting on the centrality of the Torah in private and communal affairs by the furtherance of Torah true life in all its aspects by the rehabilitation of the Holy Land in the spirit of the Torah by the improvement of the economic conditions of the Jewish masses wherever they suffer and by warding off attacks on Jews and Judaism Any Jew who recognizes for himself and for the Jewish people the obligatory character of the Torah is eligible for membership in the Agudath Israel

The Agudah represents the first successful fusion of Eastern and Western European Jewry for the purpose of advancing Judaism The Agudah controls practically all the leading Jewish communities in Poland Hungary and Czechoslovakia whilst forming a very important element of Orthodox Jewry in other countries It has an organization also in the United States According to its constitution The Agudath assembles every five years at a World Congress of Orthodox Jewry called Kenessiah Gedolah The most important achievements of the Agudah are (1) The Keren ha Torah which has introduced Western methods of education into Eastern and new strength and learning into Western Europe and has furthered financially and organizationally the welfare of countless Yeshivahs and Talmud Torahs (2) The Beth Jacob School system for girls which now embraces 30 000 girls throughout Eastern and Central Europe providing them with religious cultural and some vocational training (3) The Muetzeth Gedole ha Torah recognized as the supreme authority in matters of Jewish law (4) The creation of an Orthodox labor movement (the Poale Agudath Israel) which has an organized membership of several hundred thousand in Poland alone (5) The successful insistence both in Palestine and in Goluth on the centrality of the Torah in Jewish life (6)

The Agudath has a colony of its own in the Holy Land called Machneh Israel and is responsible for a school system embracing some 2000 children all over Palestine

The president of the Agudath Israel since its inception has been Jacob Rosenheim of Frankfort on the Main. Among the leaders are I M Lewin of Warsaw Rabbi Grodzinsky of Vilna Rabbi Mayer Israel Haken of Radun Rabbi E Munk of Berlin Dr M Hilderheimer Tel Aviv Dr Pinchas Kohn and Consul S Guggenheim Basel Rabbi Horowitz of Frankfort on the Main Rabbi Aaron Lewin of Lodz Senator Chief Rabbi Zirelson of Kishenev Rabbi M M Epstein of Hebron Prof Moses Auerbach Tel Aviv Rabbi M M Zak Riga Ch I Eis of Zurich Dr I Breuer of Frankfort H A Goodman London Chief Rabbi Fuerst S Bondi of Vienna Grand Rabbi Weil Colmar France the Chassidic Rabbis of Ger and Czortkov Chief Rabbi H Dushinsky Jerusalem K Spira Antwerp Dr Leo Jung of New York
L J

AGUILAR DIEGO D (Moses Lopez Pereira) Marano in high favor with Maria Theresa of Austria d London 1750. Aguilar came to London in 1722 but established a tobacco monopoly in Austria and loaned the empress money for the building or enlargement of the palace of Schonbrunn. Aguilar established the Turco Jewish community of Vienna and in other ways protected the Jews in the empire. He was probably the first Jew ennobled in modern times for he was made Baron of the Netherlands and of Italy.

AGUILAR EPHRAIM LOPEZ PEREIRA Baron d Second Baron d Aguilar b Vienna 1739 d London 1802. He settled with his father in London was naturalized in 1759 and by his marriage added largely to his fortune. A large estate he owned in America was confiscated during the Revolutionary War. This loss affected him so much that he turned miser. His wife left him. In a niggardly spirit he refused to serve as treasurer of the Sephardic synagog. At his death his daughters found a large fortune in the house in which he had spent his last years in misery and deprivation.

AGUILAR GRACE Author of Vale of Cedars b London 1816 d Frankfort on the Main 1847. Descended from Maranos who found asylum in England in the 18th cent. Grace Aguilar was educated at home by her mother a very spiritually minded woman. At seven the future novelist began a diary which she continued until her death. Before she was 12 she wrote a drama.

The Vale of Cedars a poignant story of Spain in the 15th cent first published in 1850 proved her most enduring contribution. It was translated into several languages and is occasionally reprinted. The Marano* theme was employed by her in Home and Hearth Studies The Perez Family (1843) The Edict and in The Escape. Her last serious

literary effort was The Women of Israel (1845) a series of pen sketches though she completed 31 letters on The Jewish Faith before her death. Of a deeply religious nature Grace Aguilar protested against formalism. She was stricken by illness in 1835 and died in 1845 her last words displaying the heroic faith that had guided her life.

AGUILAR MOSES RAPHAEL DE (Nathan of Amsterdam) Rabbi b Portugal d Amsterdam 1679. In 1642 he went with Isaac Aboab da Fonseca as hazan to Brazil where he remained till the reconquest of that country by the Portuguese when he returned to Amsterdam and was reappointed to his former position. His mastery of Hebrew was so complete that he used this language in conversation with his pupils. Aguilar continued in his office for forty years until his death. The catalog of his library was printed at Amsterdam in 1680.

AHA OF IRAQ Presumed inventor of the Hebrew accents and vowel points. Lived in the first half of the sixth cent in Babylon.

AHAB JACOB Early Babylonian mystic. One of the Amoraim of whom it is related that he conquered the hydra.

AHAB KING OF ISRAEL (875 853 b c e) Second son and successor of Omri. A military ruler reputed for the erection of his ivory palace (I Kings xxii 39) notorious by reason of his wife Jezebel the wicked woman of the Bible and for the bitter attacks made on him by Elijah the prophet.

In general he followed the policy of Omri* but was less successful in his military ventures. His first attacks on the Syrians in 855 b c e forced Damascus to make terms but later he lost Moab and much territory in the north. Owing to his combination with the Assyrian princes against Shalmaneser II who was the victor Ahab is the first Jewish king mentioned in the Assyrian monuments. These struggles are set forth in considerable detail in the inscriptions and indicate that Ahab commanded a large army. The pressure of Assyria forced Jehosaphat* king of Judah to league with Ahab to whom he was related in the battle of Ramoth Gilead in which Ahab was slain by a chance arrow.

Elijah's struggle against the Baal worship for which Jezebel* is held responsible and the barbarous treatment of Naboth have led to Ahab being held up as one of the worst kings of Israel. On the other hand he advanced the state by the encouragement of foreign trade and the excavations in Samaria offer evidence of the increase of luxury in his kingdom during his reign. Part of the Elijah cycle in I Kings is favorable to Ahab.

AHABAH RABBAH and **AHABAT OLAM** Titles of two benedictions. Great Love and Everlasting Love which precede the recital of the Shema in the liturgy. The two formulæ are of ancient origin. Their arrangement goes back to the disputes between

Rab and Samuel leaders of the Babylonian schools

AHAD HA AM Pen name of Asher Ginzberg Hebrew essayist and author of the idea of Palestine as a Jewish spiritual center b 1856 Skwira Russia d Tel Aviv Palestine 1927 Of Hasidic origin Ginzberg settled in Odessa and began writing in 1889 in criticism of the current phases of Chovevei Zion He became president of the B'ne Mosheh a secret Zionist society which lasted eight years but exercised considerable influence after its dissolution He visited Palestine in 1891 again in 1893 and in 1894 became a more frequent contributor to the Hebrew press In 1896 he became editor of Hashiloah setting a new tone in Hebrew journalism and using his publication to oppose the Herzlian Zionism which was then becoming popular In 1899 1900 he again went to Palestine where he wrote even more critically of the management of the Rothschild colonies It was in this period to his settlement in London in 1907 that he reached the height of his powers as a philosophical writer on Jewish life and acquired his greatest following He was in London during the World War and participated in the discussions that culminated in the Balfour Declaration He remained however as detached from political Zionism as he had been when he opposed the Basle Program in 1897 In 1921 he settled in Tel Aviv and interested himself in the administrative problems of that municipality His chief works are *Al Parashat Drachim* (At the Parting of the Ways) four vols 1894 1913 *Al Shet Ha seppim* (Judaism and the Gospels) 1910 and *Igge roth Ahad Ha Am* six vols 1923 25

Over against the deal of the Jewish State to be created by diplomatic methods and by the almost miraculous transfer of millions of Jews from one part of the world to another he set up his own conception of Palestine as a spiritual center built up slowly by the devotion of Jews imbued with the high culture of the people and erecting on the scattered Jewish communities of the world as a cementing and unifying influence It was not that he disbelieved in a Jewish State or did not want to see its establishment but his sense of reality and his sense of value alike made him place the State at the end of a long period of development —LEON SIMON *Ahad Ha am* *American Jewish Year Book* 1928

AHARONI ISRAEL Zoologist b Widsy Lithuania 1880 Since 1902 he has resided in Rechoboth Palestine In 1908 he joined Blanckenhorn in his expedition to explore the fauna of the Dead Sea and Jordan Valley region and during the World War Djemal Pasha sent him on a similar expedition to the Lebanon In 1925 he received an appointment at the Hebrew University Jerusalem Aharoni has not only discovered scores of hitherto unknown zoological specimens in Palestine but through his patient nature studies has corrected many of the terms used in translating the fauna mentioned in the Scriptures and Talmud

AHASUERUS The Persian monarch of the Book of Esther presumed to be Xerxes (486 465 b c e) According to Esther 1:1 he

ruled from India to Ethiopia and in the third year of his reign gave a feast at which he commanded his queen Vashti to appear before himself and his nobles uncovered Her disobedience led to the introduction of Esther who was selected as her successor Mordecai Esther's cousin by saving the king's life became the foil to Haman the wicked plotting vizir Mordecai's reward was in part that Haman acted as his footman in a parade in which Mordecai rode as the man whom the king delighted to honor This degradation intensified Haman's desire for revenge against all the Jews Esther's intercession directed by Mordecai was successful and brought about the hanging of Haman and his sons and saved the Jews The king is a lay figure in the narrative which is the basis of the observance of Purim* The historicity of the narrative has been questioned

AHAZ King of Judah son of Jotham (735 719 b c e) His pro Assyrian policy was denounced by the prophet Isaiah In Ahaz's reign Judah became a vassal of Assyria the monarch preferring that protection as against the policy of Israel under Pekah and of Damascus under Rezin who opposed the advance of Tiglath Pileser Ahaz went to the aid of Assyria during the invasion of Syria and Palestine and in 732 b c e swore allegiance to the conqueror and to his gods Judah remained undisturbed but Ahaz introduced Assyrian customs in Jerusalem and even changed the temple ritual to please his suzerain

AHAZIAH King of Israel reigned less than two years (853 852 b c e) Son of Ahab The leading incident of his reign was his attempt to join Jehosaphat* king of Judah in the trade with Ophir (I Kings xxii 49 50) The Judean king declined the partnership He met with the intense opposition of Elijah* Ahaziah's death was due to a fall from an upper floor of his palace in Samaria

AHAZIAH King of Judah son of Jehoram His reign lasted but a year (843 842 b c e) He was in sympathy with the policies of Joram* king of Israel in the latter's opposition to the Syrians He was the victim of this alliance for it was whilst conferring with Joram at Jezreel that the latter was killed in the rebellion organized by Jehu* Ahaziah escaped but died at Megiddo

AHIJAH One of the prophets mentioned (I Kings xi 29) as having foretold the downfall of Jeroboam's house and the kingdom of Israel He is one of the few persons associated with the place named Shiloh He urged Jeroboam to revolt against Solomon

AHIMAAZ B PALTIEL 11th cent liturgical poet b Capua 1017 d Orta c 1060 Paltiel claimed descent from one of the four families brought by Titus to Rome and in a chronicle he wrote traced his family to Amitai I who lived in the early part of the ninth

cent His chronicle is not only interesting as an early type of medieval chronology but incidentally throws considerable light on the obscure period in which he lived and covers the wide range of countries in which his ancestors according to Paltiel achieved honors He is the principal authority for the story of the appointment of Paltiel the Vizir of Al Muizz and Abd al Manzur of Egypt in the 10th cent The chronicle is in rhymed prose and is preserved in the cathedral of Toledo Spain An English version of the chronicle has been published

AHLWARDT HERMANN Anti Semitic agitator b Krien Prussia 1846 d Berlin 1914 He succeeded Court Chaplain Stocker * as the leader of the anti Semitic movement in Germany He raised the Aryan race issue as a means of attacking the Jews but he gained his greatest popularity in 1892 by accusing a Jewish munitions firm Ludwig Lowe & Co of supplying worthless guns to the German army The Chancellor Count Caprivi and the leaders of all political parties protested against this libel which undermines public confidence in the efficiency of the army but Ahlwardt retained the support of the public though his charges were disproved and he was sentenced to five months imprisonment In 1893 he was re elected to the Reichstag His attempt to start an anti Semitic agitation in the U S A in 1895 failed Theodore Roosevelt then Police Commissioner of New York City put the anti Semite in a ridiculous position by providing him with an escort of Jewish policemen

AKABIA B MAHALALEL Teacher at the end of the first cent He represented a divergence from the accepted traditions and was excommunicated by his fellow teachers His scholarship however was such that subsequent generations of Talmudists revered his memory and denied that he had ever come under the ban

AKDAMUT A mystical poem written in Aramaic by Meir b Isaac Nehorai which in the Ashkenazic liturgy is interpolated after the opening verse of the portion of the Law on the first day of the Feast of Weeks

AKEDAH Sacrifice of Isaac This incident in the life of the first patriarch and his son is frequently referred to in the liturgy The use of the ram's horn on the New Year is traditionally related to this incident The arrangement of the Akedah in the New Year liturgy was made by Rab in the third cent

AKIBA BAER B JOSEPH Popularizer of Cabalism flourished in the 17th cent Owning to the expulsion of the Jews from Vienna in 1670 this scholarly Cabalist wandered from town to town through Germany and Bohemia until he settled in Bavaria His most successful work was a Cabalistic commentary on the daily prayers Abodot Habore Worship of the Creator 1688 He even wrote on his favorite theme in Ivri Teutsch Two works of

this class are Abir Yaakob stories of the Patriarchs and Maaseh Adonai Deeds of the Lord 1691 a collection of stories from the Zohar

AKIBA B JOSEPH Greatest Palestinian Tanna founder of the rabbinical system and spiritual leader if not organizer of the revolt under Bar Kokba b c 50 martyred c 132 He was a shepherd who at 40 gave himself over to study and by the year 96 he was already one of the prominent leaders of Palestine He is the hero of many romantic stories which are all tributes to his unselfishness his loyalty and his faithfulness The impress of the man on his era and on the whole methodology of rabbinic Judaism is far clearer than his personal record In a period of great trial he evidently combined three roles for he traveled to Rome and elsewhere in the Jewish interest he had the courage to accept Bar Kokba as the military leader and Messiah thus overruling the opposition of his rabbinical contemporaries to the revolt At the same time he exerted his influence successfully against the setting up of personal final authority He maintained that the definition of Jewish law was within the codes themselves and decision represented a consensus of opinion rather than the arbitrary judgment even of the greatest of the Tanaim This assumption of a democratic as against an autocratic authority in Israel decided and shaped the Talmud and all subsequent writings of a rabbinical character They are in the last resort no more than opinions the weight of which depends upon the number of rabbis holding the same view and the personal worth attached to them He organized the material in the Mishnah * and introduced the system of exegesis based on interpretation of single words

Akiba is moreover responsible for the closing of the canon of the Old Testament though all his views were not accepted He also influenced Aquila to prepare his translation of the Bible for the Greek speaking Jews The veneration in which he was and still is held placed him in a way second only to Elijah in popular esteem as the incarnation of the militant protective and mystical leader of his people His martyrdom is part of the liturgy of the Day of Atonement Of his end it is related When Rufus pliant tool of Hadrian's vengeance condemned Akiba to the hand of the executioner it was the hour of the Shema Full of devotion Akiba recited his prayers calmly and when Rufus asked him whether he was a sorcerer since he felt no pain Akiba replied I am no sorcerer but I rejoice at the opportunity now given to me to love my God with all my life seeing that I have hitherto been able to love Him only with all my means and with all my might and with the word One he expired

And v rtue named you sa nt and g eatn ss great
Patr ot sm p t t and kn wledge s ge
And l ve a lov you h t is gold n p ge
And hol ness rejoiced to own y u mate

—ALTER ABELS N

AKIBA HA KOHEN OF OFEN

Nasi lived in Hungary and Bohemia in the second half of the 15th cent d Prague 1496 He was Court Judge at the court of King Matthew of Hungary about 1480 This promotion excited the envy of the nobles who slandered him to the king He then settled at Prague and established a Talmudic college Through his daughter Jochebed many members of the well known family of Hurwitz claim descent from Akiba of Ofen

AKRISH ISAAC B ABRAHAM Bibliophile b Spain c 1489 d after 1578 He traveled extensively and his writings are a contribution to contemporary Jewish history as he was associated with Judah Nasi in Constantinople and was befriended by Esther Kiera In 1577 he edited a large collection of Jewish historical documents some of them relating to the search for the mythical river Sambation

ALABAMA See United States of America

ALABARCH Title of an official leader of the Jewish population of Alexandria during the Grecian period The alabarchs known by name are 1 Alexander Lysimachus 2 Julius Alexander Lysimachus son of the preceding The name Julius was also borne by his brother Tiberius (Julius) Alexander (who afterward became prefect of Egypt) Berenice daughter of Agrippa I who bore the cognomen Julia was married to Marcus son of the Alabarch Alexander

ALAV HASHALOM Peace be unto him Conventional reference to the dead On tomb stones abbreviated *Ayn He* it is equivalent to sacred to the memory of

ALAN DALE See Cohen Alfred J

ALATRI SAMUEL Italian communal leader b Rome 1805 d there 1889 From his 21st year he was one of the foremost leaders of the Roman Jews He was their spokesman and one of the deputation that waited annually on Pope Gregory XVI Though unfavorable to the Jews the pope was so impressed with Alatri that he dubbed him our Cicero When Pius IX ascended the chair Alatri increased his efforts with the Vatican on behalf of the Jews In recognition of his high qualities he was made a director of the Pope's Bank which later became the Banca Romana When in 1870 the temporal power ceased Alatri was appointed one of the commissioners to restore order in Roman finance He acquitted himself with such success that he was elected to Parliament and then entrusted with the duty of organizing the budget of the new Italian state

ALBALAG ISAAC 13th cent philosopher who flourished either in Spain or southern France His acceptance of the Aristotelian theory of the eternity of the world caused him to be regarded as a heretic and his views met with considerable opposition According to Husik he was the first in Jewish philosophy to defend the so called theory of the twofold

truth i.e. that a given thesis might be true for philosophy and false for theology or vice versa

ALBASIR JOSEPH Karaite philosopher theologian and author who lived in Babylonia or Persia at the beginning of the 11th cent He was esteemed by the Karaites as a great authority on religious law His real name was Joseph b Abraham Hakohen but he was given the surname Albasir (the seer Haroeh) euphemistically because he was blind

A devoted adherent of the Arabian philosophical school called the Mutazilites he wrote *Muhtawī* in which while utilizing the principles of the Mutakallimūn (The Kalam) in order to confirm the doctrines of the Karaites he treated only such questions as were common to Jews and Mohammedans e.g. monotheism studiously avoiding such moot points between Judaism and Islam as the problem whether the Koran had superseded the Torah and rendered it obsolete This important work was translated into Hebrew under the title *Zichron Hadathoth or Sefer Haneimoth* His attitude throughout is rational for he accepts only reason as the basis In his second extant work also written in Arabic and of lesser importance *Al Tamyiz* (Making Wise the Simple) Albasir opposed the views of the famous Karaite author and commentator of the 9th cent Benjamin Nahavendi

See Karaism

A I S

ALBINUS Roman procurator of Judea (61 to 64) By many his conduct is held directly responsible for the final Jewish revolt On his way from Alexandria to Jerusalem he was met by a delegation of Jews who demanded the punishment of the high priest Ananias Albinus deposed him and endeavored to maintain peace in Jerusalem and executed many of the Sicarii He administered his office far worse than even his predecessor Festus He robbed individuals of their property and imposed oppressive taxes upon the people On receipt of bribes he liberated Roman decurions who had been imprisoned for deeds of violence

ALBO JOSEPH 15th cent theologian known chiefly as the author of the work on the fundamentals of Judaism *Ikkarim* (Principles) Albo took part in the disputation of Tortosa in 1413-14 He died in 1444 His treatise which has been much discussed among the learned was published by Soncino in 1485

Maimonides had made a list of 13 fundamental principles of the Jewish faith and Hasdai Crescas the author of *Albo* found fault with Maimonides and made a list of his own Albo followed in Crescas' footsteps and reduced the basic dogmas to three: Existence of God Reward and Punishment, and Revelation—*Husik* *Sefer HaIkkarim* by Joseph Albo Philadelphia 1929

ALCIMUS (Jakim) Antinational Hellenist leader in Jerusalem under Demetrius I Soter of Syria b c 200 b c e d Jerusalem 160 He was a member of the priestly family but opposed to the Hasmoneans Together with other antinationalists he was expelled

from Jerusalem. In revenge he obtained the aid of Demetrius in a struggle against Judas Maccabeus*. Many of the Hasmoneans were killed in the war which followed. Alcimus was installed as high priest and as leader of the Hellenists he supported the further attack on the Hasmoneans. He joined Bacchides in the battle against Judas Maccabeus at Eleasa where Judas was defeated and killed. The civil war was then confined to Jerusalem and Alcimus died during the struggle.

ALDABI MEIR IBN 14th cent. popularizer of theological and scientific knowledge. A descendant of the exiles from Jerusalem. His chief work was *Shebile Emunah* (The Paths of Faith) 1360 an exhaustive treatise on philosophical, scientific and theological subjects.

ALEMAN JOHANAN Cabalist b Constantinople lived in the latter half of the 15th cent. in Italy. Aleman was well versed in the writings of the Arabian and Greek philosophers and wrote a philosophical work *He shek Shelomoh* (The Desire of Solomon). He wrote also a commentary on the Song of Songs and a Cabalistic commentary on the Pentateuch.

Aleman is especially noted for introducing the Christian savant and Cabalist Giovanni Pico della Mirandola (1463-1494) into the mysteries of the Cabala, giving him to believe that the Cabalistic doctrines were of very early origin. Hence Mirandola who found in Cabala confirmation of the dogmas of the incarnation, trinity, original sin, eternal punishment and other Christian dogmas translated various Cabalistic works from Hebrew into Latin so that all this secret learning might become the common knowledge of Christians too. A I S

ALENU It is incumbent upon us. Closing prayer of the daily liturgy so called from its initial word *Ale nu*. Certain portions of this prayer go back to Persian times. An old tradition claims Joshua as its author. Moses Mendelssohn regarded it as one of the oldest elements in the liturgy. It was inserted in the New Year's service by Rab. Its repetition at the close of every service dates from the early Middle Ages. See *Martyr's Prayer*.

ALEPH First letter of the Hebrew alphabet numerically one.

ALEX EPHRAIM Founder of the Jewish Board of Guardians. London b Cheltenham 1800 d London 1882. In February 1859 he issued a circular proposing a scheme for a board of guardians for the relief of the necessitous foreign poor. The keynote of the circular and scheme was organization and the subsequent development of the Jewish Board of Guardians was on the lines of Alex's original conception.

ALEXANDER THE GREAT Conqueror of the East 356-323 b.c.e. By introducing Hellenic culture into Syria and Egypt he had

probably more influence on the development of Judaism than any one individual not a Jew by race. There are no personal details which connect him with Jewish history except that after the siege of Tyre 332 b.c.e. he marched through Palestine unopposed except in the case of Gaza which was razed to the ground. He is mentioned by name only in I Macc (1:8 vi 2). He is the subject of many legends. His favorable attitude toward the Jews led to the use of his name as a Jewish prenominal. This practice is met with in the late Maccabean era.

ALEXANDER Heir presumptive of Herod* b.c. 35 executed c. 7 b.c.e. His popularity as the son of Mariamne* the Hasmonean princess was the cause of his father's antipathy as well as the fear that the son might revenge the mother's murder. His childhood was spent in Rome and when he came to Jerusalem with his brother Aristobulus Herod's court was the center of intrigues and constant assassinations. Salome* who was one of the evil geniuses of the Herodian period plotted against him. Alexander's incautious conduct justified some of Herod's suspicions. Formal charges of treason were brought to Augustus against the young prince. The emperor left the decision to Herod who had his son executed at Sebaste. Alexander's end gave rise to a pretender. Alexander the False who about 4 b.c.e. claimed the throne.

ALEXANDER II King of Judea b.c. 100 d. 47 b.c.e. Eldest son of Aristobulus II. His life was a struggle against the Romans. In 63 b.c.e. Judea was conquered by the Romans and the royal family made prisoners and sent to Rome. Alexander escaped, reached Jerusalem and re fortified the city. He declared war in 57 b.c.e. but was no match for Mark Antony who defeated the Judeans. Alexander escaping from the battlefield and took possession of a fortress and endeavored to continue the struggle. He made another attempt to regain his independence in 55 b.c.e. and was this time defeated owing to the intrigues of Antipater*. He fled to Syria, was captured and was beheaded at the command of Pompey.

ALEXANDER JANNÆUS (Jonathan) King of Judea b.c. 126 d. 76 b.c.e. He came to the throne in his 23rd year and was a military monarch who hired mercenaries in the struggles which he undertook to make his state great and powerful. In several of his great adventures he risked the independence of Judea and his policy provoked the opposition of the Pharisees* of whom on one occasion he had 800 nailed on wooden crosses. In the course of his career he sacrificed thousands of his soldiers and lost a number of critical battles but he conquered the south land capturing Gaza in 96 b.c.e. His campaigns in Trans Jordan were the most brilliant phases of his generalship and at his death he was practically in possession of the whole area.

The third son of John Hyrcanus* he inherited his militant and aggrandizing attitudes. The political conditions of the times rather favored his ambitions. He made his first attack on Acre when the Syrian monarchs were at war with each other and but for the intervention of Ptolemy Lathurus son of Cleopatra of Egypt he might have captured the stronghold. The Egyptian prince who was king of Cyprus opposed Alexander who however had the support of two of Cleopatra's generals. Undeterred by defeat Alexander planned a war for the capture of Gadara and Amathus on the Jordan. Here again the hazards he took cost him 10 000 men. His war east of Jordan lasted three years and he was stricken whilst in camp and bequeathed the kingdom to his wife Alexandra Salome*.

The Pharisees hated him with a good cause for he persecuted them so ruthlessly that many of them fled to Egypt. The dual role of high priest and ruler did not combine in a king who subordinated everything to extending his realm.

ALEXANDER MAURICE ALEXANDER Australian politician b London 1820 d Sydney N S W 1874. He arrived in Sydney in 1834 and from the year 1863 represented Goulburn in the New South Wales House of Assembly.

ALEXANDER MICHAEL SOLOMON First Anglican bishop of Jerusalem born of Jewish parents Posen 1799 d Belbeis Egypt 1845. His training was strictly orthodox. In 1820 he removed to England. The suggestion of several Christian clergymen resulted in his conversion to Christianity and his baptism 1825 at St Andrew's Church Plymouth in which town he had been officiating as hazzan to the Hebrew congregation. Soon afterward Alexander removed to Dublin where he became a teacher of Hebrew, was ordained by the archbishop of the diocese and appointed to a charge in that city 1827. In 1832 Alexander was appointed professor of Hebrew and rabbinical literature in King's College London which position he retained till 1841.

ALEXANDER OF MILETUS (Polyhistor) Flourished between 105 and 40 b c e. He was the author of a book entitled *Upon the Jews* of which only a few fragments have been preserved quoted in the works of Eusebius and Clement of Alexandria. It consisted of excerpts from various Jewish Samaritan and heathen authors.

ALEXANDER TIBERIUS JULIUS Roman prefect of Egypt. He flourished in the first cent. He was the son of the Alabarch Alexander and a relative of Philo. He was an apostate and was appointed procurator of Judea in 46, was made a Roman knight and became prefect of Egypt under Nero.

He was according to some authorities a bitter enemy of the Alexandrian Jews and used the Roman legions to slay 50 000 Jews when they resisted the Roman policy. He first

sided with Vitellus against Vespasian in the contest for the imperial throne but was afterwards trusted to Vespasian and his son Titus whom he accompanied in the siege of Jerusalem. He voted for the preservation of the Temple* in the council of war held by Titus to decide its fate.

ALEXANDRA Daughter of Aristobulus II brought to Rome with her parents and brothers as prisoners of war by Pompey in 63 b c e. She was liberated by the senate in 56 b c e, poisoned, rescued and after the murder of her husband espoused by her father in law who assassinated his own son in order to marry her.

ALEXANDRA Hasmonean princess executed b c e 28. She was the daughter of Hyrcanus II* but is more famous as the mother of Mariamne* whom she betrothed to Herod* in order to maintain the position of her family when the Idumenean became the master of Judea. She later sacrificed the daughter in order to escape the monarch's vengeance. She intrigued with Antony and Cleopatra in the interest of her children and forced Herod to install her son Aristobulus as high priest (b c e 35) when he was only 16 years old. When Herod was ill she attempted to obtain possession of the citadel of Jerusalem* and the Temple* and for this plot her royal son in law ordered her execution.

ALEXANDRA SALOME (Shalom Zion) Only reigning Jewish queen b 139 b c e d 67 b c e. She was the wife of Aristobulus I and afterward of Alexander Jannaeus. Married to Alexander shortly after his accession she seems to have led a happy life. On his death bed Alexander gave her charge of the kingdom. She assumed the reins of government in the camp at Ragaba in 75 b c e and concealed her husband's death till she had assured herself of the success of the siege. She made peace with the Pharisees who were rebels against the royal family, released hundreds who had been imprisoned by Alexander and installed her own son Hyrcanus II as high priest. The Pharisees were thus wholly placated, the Sanhedrin enhanced and peace restored within the kingdom.

Graetz lauds her for her policy of siding with the Pharisees* in contrast to the policy of her husband and for staving off an invasion threatened by Tigranes king of Armenia by gentle words and rich presents.

Sh w s the only queen in Jud an h to y wh e n m ha be hand d d wn to u with v ne t n nd h was also th l st ndepend nt ule f J d m — GRAETZ Hist ry of the Jew vol ii

ALEXANDRIA (Egypt) Founded by Alexander the Great in 332 b c e who according to tradition settled the new city with Jewish colonists from Palestine. From the earliest references to this Jewish settlement to the close of the united Roman empire Alexandria was the capital of the Diaspora. The Jews resided in a large and prominent quarter which

owing to its isolation resembled the ghetto of the Middle Ages. On the other hand owing to their commercial importance and perhaps their military contributions to the imperial army—there were a number of Jewish regiments—the Jews of Alexandria enjoyed privileges which ranked them with the Roman citizens and were therefore in a position superior to the Jews elsewhere in the empire. Both Philo and Josephus allude to this favored position the permission to erect the Temple at Leontopolis the many synagogues scattered throughout the city and the office held by Alexander Tiberius attest to this fact.

Persecution however began in the reign of Caligula and continued at intervals so that this diaspora community became instigator and active participant in the national struggle which centered in Palestine against Roman authority. The Hellenistic influences which led them to build the most elaborate and gorgeous synagogues ever erected their use of Greek and their interest in philosophy in no way affected their loyalty to Jerusalem and the Jewish state. They thus participated in the three great struggles. There were thousands of Alexandrian Jews in Jerusalem during the siege the revolt against Trajan was instigated by Alexandrians and they shared in the Bar Kokba war. They were utterly overwhelmed in the massacre organized by Bishop Cyril in the fifth century.

There were Jews in Alexandria at the rise of Islam and they are held responsible for the victory of the Fatimid dynasty. Their presence is traceable right through the crusading period although the center of influence moved gradually to Cairo and Alexandria fell into decay.

The modern community some 30,000 in number is of mixed though dominantly of Sephardic origin. The synagogue of Elijah the Prophet is at least 400 years old and parts of the chief synagogue Zeradel are even older but the majority of the buildings and institutions are modern and in part the result of Jewish immigration from Italy and other Mediterranean lands and in part the result of the effort of the Alliance Israelite Universelle which exercised considerable influence there.

The Menasse Green and other families are however responsible for many of the local institutions. During the 19th century Alexandrian Jews met with little hostility though many of them under the capitulations lived there as foreigners. Since the close of the World War they have become identified with Egyptian nationality and occupy positions of trust and importance in the government.

ALFASI DAVID Early Karaite grammarian biblical commentator and lexicographer b Fez Morocco in the second half of the 10th century. He composed a dictionary of the Hebrew language in Arabic called *Agron* (Collection Arabic title *Kitab Jam' al Alfaz*). Alfasi opposed all anthropomorphic interpretations of the Bible as well as any allegorical explanations of the commands of

the Torah. In several passages of his works he polemized against the Rabbanites.

A I S

ALFONSI PETRUS (Moses Sephardi) Physician to Alfonso VI of Castile b Huesca Aragon 1062 d 1110. He embraced Christianity in 1106 and took the name of Petrus Alfonsi in honor of the saint and his royal godfather.

ALFONSO DE ZAMORA Marano and Hebraist b Zamora c 1474 and baptized 1506. His father's name was Juan de Zamora. Alfonso was professor of Oriental languages for several years at the University of Salamanca. Among his writings are two Hebrew vocabularies published in 1515 and an Introduction to Hebrew Grammar 1526.

ALGERIA French colony on the North African coast. Italian Jews settled there at the beginning of the Christian era. In the seventh century Jews fleeing from the Visigoth persecutions in Spain settled there. From the beginning of Arabian dominance of the country the Jews experienced the same general treatment accorded Jews in all Islamic countries. The Almohade dynasty however persecuted them but the Spanish uprising against the Jews in 1391 drove more Jews into Algeria. Another influx followed the expulsion from Spain. An interesting account of the Present State of the Jews in Barbary was published by Lan celot Addison (London 1682) who noted that the great number of Jews in Barbary were lauded over by the imperious and haughty Moor suffering a better sort of slavery. For even in those places where they have permission to inhabit they are not only tributary but upon every small disgust in danger of ejection. Inasmuch that they cannot promise to themselves either any durable settlement or security. Merchandise is their common profession wherein they are notoriously dexterous and thriving. And as their dexterity may be imputed to their continual practice in trade so their thriving therein to their frugality in living. For both in diet and clothes they seem to design nothing but sustenance and covering. During the Turkish regime the Jews experienced trouble and they welcomed the French conquest a century ago. Anti-Semitism made itself apparent at the time that the movement started in France in the 80s. The communities of Algeria are generally under the influence of the French system. There are now 100,000 Jews in the colony most of them natives and oriental in manner and thought.

ALGUADEZ MEIER B SOLOMON Chief rabbi of Castile in the 15th century. He was court physician to Henry III who for his skill awarded Alguadez the rabbinical office. He defended the Jews and Judaism and at his death the community expressed its appreciation of his services by relieving his widow and daughter of all taxation.

AL HARIZI JUDAH B SOLOMON B HOPHNI Celebrated Hebrew poet of the

early part of the 13th cent who lived in Spain and traveled in the Orient but neither whose birth or death dates are recorded. He was essentially a wit and being well versed in Arabic his Hebrew poetry smacks of Arabic influence. In 1218 he was in Jerusalem having visited Alexandria. Brilliance rather than beauty characterize his writings which are historically interesting because he wrote his travel experiences in rhymed verse but without bombast or extravagant hyperbole. A considerable collection of both his prose and poetic works are extant and have been published.

Of Har s chof wo k the T hk mon it may be aid that t s exc llent f ts typ Th sto s wh h t t lls n unim t cal hyme a told n y style, and t t sms on men and thngs e cl and t ik ng
—ABRAHAM'S Chapters on Jewi h L t ature

AL HET Confession of sin each sentence of which begins with the formula "Forgive us for the sin we have committed before Thee in the particular sins then being enumerated in alphabetical order. The confession is inserted in each Amidah of the Day of Atonement and its repetition except in the closing prayer. Ne ilah.

ALIYAH Going up. Applied (1) ritually to the invitation to go up to the reading desk during the reading of the Torah to participation in any Mitzvah in the synagog (2) to biblically ordained three pilgrimages to Jerusalem (3) to the modern immigration into Palestine. Of these latter the first Aliyah was 1880 1905 the second 1905 14 the third 1919 24 the fourth 1924 29 the fifth began 1930.

ALITYROS Actor of Jewish birth at the court of Nero. Favorite of the Empress Poppaea. Through him Josephus became acquainted with the empress and obtained a pardon for those priests whom Felix the procurator of Judea had sent to Rome.

ALKABETZ SOLOMON Cabalist author and liturgical poet. He lived in the first half of the 16th cent. originally in Turkey and then at the Cabalistic center of Safed Palestine. It is not known where and when Alkabetz died although he is generally reputed to have died as an old man. However many legends grew up about him especially the legend about the Arab who murdered him and hid his body under a fig tree.

Alkabetz composed the famous song *Lecha Dodi* (Come My Beloved) a mystic song of welcome to the Sabbath which is pictured as Israel's bride. The first letters of each of the stanzas of *Lecha Dodi* form the author's name Shelomoh Halevi (Solomon the Levite). The *Lecha Dodi* was incorporated into both the Ashkenazic and Sephardic prayer books and is still recited today in all but American Reform Jewish synagogues. A I S

ALKALAI JEHUDA B SOLOMON HAI Founder of modern colonization in Palestine b in the Orient 1798 d Jerusalem 1878. At 20 he was rabbi and hazan in Semlin Hungary but most of his life was passed either in Palestine or in long propaganda tours

in the interest of the Jewish colonization of Palestine. His active effort in what was then a new cause dates from 1857 and he struggled manfully with the orthodox and the Hasidim in Europe and the Halukkah recipients in Palestine whom he undertook to convert to his idea. He was 60 when he succeeded despite all attacks in founding the Israelite Alliance for the Colonization of Palestine and induced Haham Bashi Meir to become its president. He then went to London to raise funds expecting much from the Maskeref Mosche of that city. After a long absence he returned to Palestine and once more stirred up the zeal of the Halukkah Jews of Jerusalem for what he regarded as their cause and duty. He died without having realized his life ambition but so deep was the fervor he created that a few days after his funeral five of his Jerusalem supporters bought 400 hectares of land in the village of Amilbasch near Jaffa and arranged to settle 50 families there. That purchase of what is today the site of the prosperous and populous colony of Petak Tikvah was the beginning of modern agricultural settlement in Palestine.

AL KUMIZI DANIEL Early Karaites scholar commentator and author b Damagan Persia c the latter half of the ninth cent.

Al Kumizi was violently opposed to the Ananites and greatly disliked Anan b David the founder of the Ananite sect although in his early years he had had high regard for him. He required from all Karaites a very stringent interpretation of the biblical laws. In his philosophical thought Al Kumizi was opposed to the anthropomorphisms of the Bible and explained angels as the forces of nature through whose agency God created the world. In matters of Karaite law and practice he was unusually rigorous and insisted upon the strict observance of both Sabbath and festivals.

Al Kumizi wrote solely in Hebrew and his works no longer extant dealt chiefly with Karaite dogma and laws. A newly discovered work of his a copy of his commentary on the

Twelve Minor Prophets is characterized by severe attacks on the Talmud and its adherents the Rabbanites and by violent polemics against the two great Rabbanite academies in Babylonia those of Sura and Pumbedita. It is of interest that Joseph Karkisani in his *Kitab al Anwar wa al Marakib* (Book of Luminaries) in enumerating the various sects of Judaism beginning with the Samaritans regarded Al Kumizi as the founder of the last sect in Judaism. See Karaism. A I S

ALLGEMEINE ZEITUNG DES JUDENTHUMS German journal devoted to Jewish interests founded in 1837 by Dr Ludwig Philippson. It was suspended 1933.

ALLIANCE ISRAËLITE UNIVERSELLE Founded in Paris in 1860 largely at the instance of Adolphe Cremieux * though the six original subscribers were Aristide Assolant Isidore Cahen Jules Carvallo Narcisse Leven * Eugene Manuel and Charles Netter *

The celebrated Damascus Affair* in 1840 was the first incident in which modern public co-operation was employed between the Jews of England and France in defense of a common purpose to protect the good name of the Jews. Cremieux with the Arabic scholar Solomon Munk* and Sir Moses Montefiore* succeeded in that case in obtaining a disavowal of belief in the truth of the Blood Accusation* from several potentates. In 1858 there happened in the Papal States the Mortara Case* in which a child was forcibly abducted from its parents and baptized. Outrages of this kind contributed largely to the inception of the Alliance which afterwards became a model for similar institutions in England, Austria and later in Germany. The appeal issued in 1860 declared the purpose of the Alliance to be

To defend the honor of the Jewish name when violated by the persecution of the Jews by the means of the political power of the useful handicrafts to combat the enemies of the Jewish name and to defend the Jewish name by the power of the political influence of the Jews on the political power of the Jews. The Alliance is the only one of its kind in the world.

The Alliance whilst it did not abandon its political objective speedily became an agency for ameliorating the conditions of Jews in the Balkans, Turkey, the Near East and North Africa by subsidizing educational efforts. It introduced modern methods of education, spread French influence and was extremely helpful to Jews in all Oriental countries, raising relief funds when necessary and intervening effectively in political affairs. Its annual reports are a mine of information of Jewish affairs in the Orient.

After the Franco-Prussian war the position of the organization was considerably weakened but with the aid of Baron de Hirsch recovered lost ground. It still operates but is overshadowed by the I.C.A.* and the general tendency toward Zionism*.

An accident of history had relegated the masses of Oriental Jewry to the lowest of the social scale. With the help of the Jews of the West, the Jews of the East were able to improve their position. How should they be given the same rights as the Jews of the West? This was the question both social and political. The Jews of the East found the Alliance, which saved them all from being plunged into the abyss of poverty and degradation.

ALMAZAN MIGUEL DE Marano and private secretary to King Ferdinand of Aragon. He was burned at the stake and adherent of Judaism, February 1846.

ALMEMAR (Bema) The raised platform characteristic of orthodox synagogues from which the Sidra* of the week and the selection from the Prophets are read. In most congregations the whole of the service except the sermon is conducted from the Almemar. According to some authorities its use was suggested by Ezra's* recital of the Law from a raised platform in the midst of the congregation.

ALMILIBY ADAM Farmer of the royal taxes in 1353 to King Alfonso IV of Portugal. During his term of office the Jews of Portugal paid only the poll tax.

ALONZO DE CARTAGENA or DE SANTA MARIA Bishop of Burgos, Spain, b. Burgos 1385. All the members of his family were baptized and were equally inimical to the Jews. His father, whose original name was Salomon Halevi, became Paul de Burgos. They were brilliant scholars and Alonzo achieved high rank at the court of Castile at which Alvaro de Luna was then the controlling influence. Alonzo's enmity for the Jews was most actively displayed at the Council of Basel which formulated the policy of segregation which Pope Eugenius IV proclaimed in the Bull of Aug. 8, 1442.

ALPHABET HEBREW According to the most recent theory advanced on the basis of archaeological discovery the Hebrew alphabet is traceable to a Sinaitic writing dated 1800-1500 B.C.E. which is the first known change from hieroglyphic or picture writing to sign or letter writing. This theory has not however been accepted by all scholars, some of whom maintain that the 22 Hebrew letters (expanded by final letters and variants created by the insertion or transference of dots to 32) are of Canaanitish origin though influenced by Egyptian usages. The known Phoenician script of c. 1000 B.C.E. compared with the authentic Hebrew lettering of the Siloam inscription c. 800 B.C.E. shows close resemblance even in detail. As in all the Semitic tongues the Hebrew letters are all consonants though several gradually were used as vowels. The order of the letters follows the acrostic in Ps. xxv except that in the Psalm the *Kuf*, the 18th letter is missing. Both the names and the sounds of the letters rest on tradition. The most ancient transliteration of the Hebrew letters into their Greek equivalents shows that some of the ancient distinctions between *Aleph* and *Ayin*, *Sameh* and *Sin* have been lost. This applies too when the Hebrew alphabet is compared with its sister Semitic tongues. Some authorities attribute this to the use of Aramaic which superseded Hebrew in common speech and in which *Sameh* displaced *Sin*. According to the Masoretic calculation *Waw* is the most frequently used letter in Hebrew. It occurs 76,922 times in the 815,280 letters in the Pentateuch.

ALPHABET OF B SIRA Collection of 44 proverbs in Hebrew and Aramaic, the authorship of which is not definitely known.

AL RABI IBN ABU AL HUKAIK Jewish poet of the Banu al Nadhir in Medina who flourished about the time of the rise of Mohammed (c. 622) and opposed his policies.

ALROY or ALRUI DAVID Hero of Benjamin Disraeli's novel *David Alroy*, b. Amadia, Kurdistan, c. 1160. Comparatively little is known about him; the chief source of information being the report of Benjamin of

Tudela * the traveler who was his contemporary Alroy's agitation was local in its scope and was probably occasioned by the increase in the poll tax levied on the Jews in Persia about the time he raised the standard of revolt and declared himself Messiah to the Jews of Babylonia. In 1147 when he attempted to lead the Jews of Chaffan in the capture of Jerusalem the Holy City was still in the possession of the Crusaders and the Islamic kingdoms to the east of Palestine were in a considerable state of disturbance owing to the drain on the peoples for the wars. Alroy acquired a large following and stormed the citadel of his native town. It is presumed that defeat cost him his life. Benjamin of Tudela avers that Alroy was assassinated by his father in law at the instigation of the governor of Amadia.

A considerable number of glamorous tales have been evolved around Alroy's life of which Disraeli's is probably the best if historically the least creditable.

Alroy's a novel that deserves to live and probably will live. From the first it has been better liked by the public than by the professions. The evidence is little doubt that Alroy's drawn from Disraeli himself just as the Messiah of the story modeled on the author's own sister — ISRAEL ABRAHAM By Faith in Hebrew and English.

See Pseudo Messiahs

ALSACE Since the World War one of the recovered provinces and part of France. The settlement of Jews in Treves Mainz Worms Speyer prior to the 12th cent is attested and as there were Jews in Cologne in the fourth cent the claims of Jewish settlement in Alsace during the reigns of the Frankish monarchs are plausible. Tombstones and records prove that there were Jews in Strasburg and Colmar in the 13th cent.

The Jews of Mulhausen were severely persecuted about 1290 and in 1338 they were massacred in Rufach and shortly after were expelled. During the Black Plague persecutions the Alsatian Jews suffered terribly. In Strasburg on February 14 1349 the Jews were burnt en masse in their own cemetery. The Christians were hostile to the Jews in the ensuing cent and as late as 1657 a mob burnt several Jews at Bachstein. At the time the Jews were still wearing the yellow badge. Relief did not come till well into the 18th cent and then emancipation was effected by the French Revolution. See France.

ALSBERG CARL LUCAS Bio chemist b New York 1877. He was appointed assistant and instructor in biological chemistry in Harvard University 1903-08. He was chemical biologist in the bureau of plant industry 1908-12 and from 1912-20 he was chief of the bureau of chemistry in the U S Department of Agriculture. In the last named year he became director of the Stanford Food Research Institute Stanford University Cal.

ALTAR Mizbeah (Ezra vii 17 place of slaughter) There was an altar in the Tab

ernacle and one in the Temple. There is no altar in the orthodox synagog.

ALTARAS JACQUES ISAAC French shipbuilder b Aleppo Syria 1786 d Aix France 1873. He was a shipbuilder in Marseilles and became prominent in 1846 when he supported a project never realized for emigrating 40 000 Jewish families from Russia and settling them in Algeria.

ALTMAN BENJAMIN Merchant philanthropist b New York 1840 d there 1913. He was the son of Bavarian Jews who emigrated to America in 1835 and opened a small store on Attorney St. Benjamin Altman started for himself in 1865 on Third Ave New York later acquiring his brother Morris business on Sixth Ave. In the latter store Benjamin remained for 30 years for it was not till 1906 that he moved to Fifth Ave and 34th St and with Michael Friedsam formed the firm of B Altman & Co. He began to collect Chinese enamels in 1882 then became interested in paintings and in 1888-89 began to travel in Europe and collect rare objects of art. Shortly before his death he established the Altman Foundation. His will disposed of \$35 000 000 of which \$20 000 000 was represented by his art collection which was given to the Metropolitan Museum New York. He bequeathed a large legacy to the National Academy of Design to foster American painting.

ALTSHULER SAMUEL Judge of the U S Circuit Court b Chicago Ill 1859. In 1893 he received his first office as a member of the Board of Claims and in 1896 he entered state politics running at one time for Governor. In 1915 he was appointed by President Wilson a Judge of the United States Circuit Court of Appeals in the seventh district. In 1922 he was named a member of the Federal Coal Commission.

ALVALENSI SAMUEL African adventurer b Spain end of the 15th cent. He settled in Fez Morocco after the expulsion of 1492 and rose in favor of the local court. He is reputed for having raised a small army and fitted out a fleet in order to relieve Ceuta which was then being besieged by rebels. He showed similar military ability later in the relief of Safi.

AMADOR DE LOS RIOS JOSÉ Spanish historian of the Jews in Spain and Portugal and archeologist b 1818 d Seville 1878. His best known work is Historia Social Politica y Religiosa de los Judios de Espana y Portugal (3 vols Madrid 1875-76). Amador de los Rios who was not a Jew was interested chiefly in the constitutional position of the Jews and his work is comprehensive.

AMARNA TABLETS A collection of clay tablets found in 1887 in the ruins of a city built c 1360 b c e at Tel El Amarna on the east bank of the Nile in Upper Egypt. A

considerable number of the 300 cuneiform inscriptions are letters from the Egyptian governors of Syria and Palestine written during the reigns of Amenophis IV and his father

AMARILLO SAMUEL Collector of royal taxes at Tudela Navarre from 1380 to 1391

AMAZIAH Eighth king of Judah (795-767 b c e) He was the son of Joash* and punished the murderers of his father He attempted to restore the kingdom to the area ruled by Jehoshaphat* and made war on the Edomites and after a great victory at Petra challenged Joash* king of Israel In this struggle he was defeated and Joash brought his royal prisoner to Jerusalem Joash's contempt for Amaziah is recorded in the parable of the thistle and the cedar (II Kings xiv 9) Amaziah was slain at Lachish (II Chron xxv 27)

AMBROSIUS MOSES One of the earliest Jewish settlers of New Amsterdam He was one of the 23 Jews who left Bahia after its recapture by the Portuguese and arrived in New Amsterdam in Sept 1654 The group with which he came was penniless and their presence aroused the indignation of the governor Peter Stuyvesant who attempted to deport them

AMELANDER MENAHEM MANN B SOLOMON HA LEVI Dutch writer of the 18th cent He was a recognized authority on Hebrew grammar In 1725 he published a Judæo German Bible Commentary with text under the title Maggishe Min hah

AMEN So is it word used by Jews Christians and Muslims in affirmation of a prayer Probably the nearest to a universal word It is first mentioned in this form in I Num v 22

AMERICAN ACADEMY FOR JEWISH RESEARCH Organized in New York in 1920 for the purpose of furthering Jewish learning through scholarly undertakings of a cooperative character The Academy holds periodic meetings President Dr Alexander Marks Vice President Dr Israel Davidson Secretary Prof Salo Baron

AMERICA DISCOVERY OF Although the Jew had always kept in touch with the world's work and had always manifested a deep interest in world movements and significant happenings he showed an especially keen desire to be well informed with regard to the discovery of America The reasons for this are not far to seek To begin with he had an active share in the discovery of the new continent While he could not foresee at that time the proofs presented several centuries later by Spanish historians in support of their contention that Columbus* himself was of Jewish descent he undoubtedly did know that the success of Columbus' voy-

age was due chiefly to his people The Sea Quadrant called Jacob's Staff which guided mariners in their course was the invention of a Jew Levi b Gerson Abraham Zacuto's* astronomical tables maps and almanacs were the indispensable instruments that guided Columbus on his voyage and on one occasion saved his life and the lives of his crew Moreover the very undertaking of the expedition of Columbus was made possible by three Jews—Luis de Santangel the Chancellor of Aragon Gabriel Sanchez the Royal Treasurer and Juan Caberero These men urged Queen Isabella to send Columbus on his first voyage and Santangel advanced out of his own funds 17 000 ducats which amount is equal at present to more than \$200 000 Furthermore in the expedition there were a number of Jews who rendered the admiral invaluable service Luis de Torres Columbus' interpreter was the first European to set foot upon American soil Alfonso de la Calle Rodrigo Sanchez the surgeon Marco and the ship's doctor Bernal were among those whose names were expressly mentioned by Columbus in his letters and the first one to receive a detailed statement of Columbus' voyage was Santangel to whom Columbus wrote a letter from the Azores on Feb 15 1493 A similar letter was also received by Sanchez from Lisbon

Then too his own fate was intimately bound up with that of the newly discovered land It appeared to him as an act of Providence that a new continent which might afford him a haven of rest and a home of refuge should be discovered at the very time when ungrateful Spain under the shadow of inquisitorial fanaticism expelled his people from her domain and rendered them homeless and helpless

Finally the discovery of America was of special interest to the Jewish people from the fact that Jewish teachers centuries before the time of Columbus taught the earth's rotundity and the existence of a continent like America Thus almost 200 years before the time of Copernicus and Columbus Moses de Leon* the commonly accepted author of the Zohar (Leviticus i 4) tells us of the revolutions of the earth as the cause of day and night the antipodal habitation afforded by the globe and the existence of a then unknown New World

The same theory is advanced by Isaac b Solomon Sahula in his Mashal ha Kadmon In that work which was written in the latter part of the 13th cent (1281) and published by Gerson Soncino about 1490 the author says explicitly that the globe beneath us is inhabited by people and that when it is day on this side of the globe it is night on the other side Similarly does the Jerusalem Talmud state that the world is round (Abodah Zara III and quoted by Tosafoth in the Babylonian Talmud Abodah Zara fol 4 b)

M S

AMERICAN HEBREW THE Weekly journal the first number of which was published in New York Nov 21 1879. It was founded chiefly through the efforts of F de Sola Mendes* and Philip Cowen* the publisher of the paper from its first number to his retirement in 1906. Joseph Jacobs Herman Bernstein and Rabbi Isaac Landman have been its editors. David A Brown prominent in national relief campaigns is the present publisher. The American Hebrew has absorbed the Jewish Tribune which in its turn absorbed the Jewish Standard and at this date (1933) is the only Jewish weekly in English published in Manhattan. It represents the Reform anti nationalist viewpoint.

AMERICAN ISRAELITE Weekly founded in Cincinnati O by Isaac M Wise* in 1854 and devoted by him together with his German paper Deborah to the spreading of his views and the teachings of the Reform school of Judaism. After his death its editorship fell to the late Leo Wise and Rabbi Jonah Wise. Dr Max Heller* was for some years chief editorial writer though his views on Jewish nationalism did not coincide with that of its owners. The Israelite which has a Chicago edition recently passed from the control of the Wise family. Alfred Segal is now editor.

AMERICAN JEWISH COMMITTEE Organized in 1906 with 60 members and by its constitution established to prevent in fringement of the civil and religious rights of the Jews and to alleviate the consequences of persecution. The third attempt to create some sort of representative body for American Jewry the formation of the American Jewish Committee was in considerable measure the outcome of the Kishineff massacre* and the more serious Russian Constitutional massacres of 1905-6. Judge Mayer Sulzberger* of Philadelphia was the convener of the initial meeting but the drafting of the constitution and the definite organization of the Committee were the work of Dr Cyrus Adler and the late Louis Marshall aided by Jacob H Schiff. For the purposes of the organization the U S A was divided into 12 districts and the members selected to represent the various areas. After the World War the Committee was enlarged by the collection of representatives of various Jewish bodies though some attempt at democracy was made in 1909 when the now defunct New York Kehillah was given representation. The American Jewish Committee may be said to have fathered the war relief program by sponsoring the American Jewish Relief Committee which in its turn called into existence the Joint Distribution Committee*.

Its work has corresponded to the two phrases in the clause of the constitution quoted. The range of the former has covered questions relating to the abuse of Kashruth discrimination evinced by anti Semitic signs

in hotels and advertising in the press opposition to the Dearborn Independent variety of anti Semitism the protection of the Jewish method of slaughtering cattle restrictive Sunday laws alien immigration restriction establishment of the Bureau of Jewish Social Research the publication of the American Jewish Year Book etc. Measures of wide interest were the Committee's participation in the successful abrogation of the U S A treaty with Russia in 1912 its approval of the Balfour Declaration in 1918 and its participation in the sessions of the Jewish groups at the Peace Conference which obtained the insertion of the minority clauses in the Peace Treaties and which were strenuously defended by Mr Marshall.

It has consistently made representations to the U S A government in the interest of Jews in other countries though neither it nor any other Jewish organization made headway in inducing the Federal government to express itself on the German situation. During the period that he was president the Committee was in its policies largely guided by the late Louis Marshall*. At his death he was succeeded by Dr Cyrus Adler and it is now (October 1933) directed by Joseph M. Proskauer.

In accordance with a compact recently made the American Jewish Committee the Bnai B'rith and the American Jewish Congress have appointed a committee which will endeavor to unify the policies in non American affairs of the three bodies.

The present officers of the committee are President Cyrus Adler Hon Vice Pres Abram I Elkus Vice Presidents Louis E Kirstein Irving Lehman Treasurer Samuel D Leidesdorf Executive Committee Cyrus Adler (1934) James H Becker (1934) David M Bressler (1934) Fred N Butzel (1935) James Davis (1935) Abram I Elkus (1934) Eli Frank (1934) Henry Ittleson (1934) Louis E Kirstein (1935) Max J Kohler (1935) Fred Lazarus Jr (1935) Irving Lehman (1935) Samuel D Leidesdorf (1935) James Marshall (1936) Julius L Meier (1934) Joseph M Proskauer (1935) A C Ratshesky (1936) Milton J Rosenau (1935) James N Rosenberg (1936) Samuel I Rosenman (1934) Lessing J Rosenwald (1936) Ralph J Schwarz (1935) Horace Stern (1934) Chairman Roger W Straus (1936) Lewis L Strauss (1936) Sol M Stroock (1934) B C Vladek (1935) Felix M Warburg (1936) Morris Wolf (1936) Secretary Morris D Waldman.

AMERICAN JEWISH CONGRESS An effort to establish a democratic representative American Jewish institution was launched in 1912 through the initiative of Abraham S Schomer. By June 1915 it had become a vital issue in part owing to the general interest in the theory of self determination as between the democratic and non democratic factors in American Jewry. The die was cast

at the Zionist Convention held in Boston 1915 when Mr Louis D Brandeis * at the head of the Zionist Provisional Committee championed the Congress movement and the whole body of eastern fraternal organizations joined the Zionists in establishing a pro Congress organization. This took definite shape in the pre Congress Conference held in Philadelphia 1916 one of the most notable Jewish gatherings held in the U S at which Judge Hugo Pam of Chicago Ill an individual unknown to 99 per cent of the delegates was elected chairman thus demonstrating the self rule capacity of a democratic Jewish gathering—a point then much in issue. This conference having laid down the general principles on which the Congress would be established adjourned. A struggle then ensued between those favoring as did the Congress supporters a democratically elected body and those accepting the theory that a representative or organization selected conference should be held. The issue was fought out at two historic gatherings in 1916. At the second held in New York December the Congress group aided by the Bnai B'rith obtained the majority and eventually it was decided that the Congress should be held that it should be composed of elected delegates and organization representatives that it should discuss no philosophical issues and should not perpetuate itself as an institution.

At the elections held June 10 1917 335 000 votes were cast. The Congress met in Philadelphia December 1918 Judge Julian W Mack * presiding. The unanimity evidenced in the sessions was not its least noteworthy characteristic. The Congress took the initiative in asking the Peace Conference to name Great Britain as the Mandatory Power over Palestine as the Jewish National Home directed its delegates to the Peace Conference to support the Minority Rights program in all countries in which that policy was desirable and elected the following delegates to proceed to Paris in connection with the Peace Conference sessions: Julian W Mack Dr Stephen S Wise Louis Marshall Harry Cutler B L Levinthal Joseph Barondess Jacob de Haas L Benedict (M Winchevsky) Dr N Syrkin Bernard G Richards secretary.

On arriving in Paris the delegation organized a Committee of Delegations representing the principal Jewries of the diaspora. The Committee of Delegates succeeded in writing into the Peace Treaties as conditions precedent to the creation of the new and enlarged States pledges guaranteeing the protection of the minority peoples residing in these new and enlarged States.

The adjourned session of the American Jewish Congress was held May 1920 in Philadelphia. The Delegation to the Peace Conference presented its report and formed the Provisional Organization for the creation of a permanent American Jewish Congress the first session of which was held in June 1922.

Since that time the American Jewish Con

gress has continued to defend the minority rights written into the Peace Treaties and has stood guard over situations affecting Jews in all countries of the diaspora and Palestine. In August 1932 it sponsored a World Jewish Conference at Geneva to consider the advisability of convening a World Jewish Congress. Representatives from twenty one countries responded to the call to participate in the sessions agreeing to convene a World Jewish Congress based on the conception of the Jewish people as a unified national organism to meet not later than the summer of 1934.

When Adolf Hitler came to power in Germany his storm troops began to carry out the Nazi program with respect to the Jews. The Congress became the spearhead of the world wide protest action against the Hitler government. It organized simultaneous protest meetings for March 27 1933 in some 300 cities in America and there were similar protests by Jews and non Jews both here and abroad. The Congress succeeded in informing and rousing the public opinion of the civilized world against the Nazi persecution of the Jews in Germany until Germany stood condemned at the bar of world opinion. Besides the Congress continued to carry on important political activity to endeavor to influence the German government to cease its anti Semitic program.

The American Jewish Congress includes affiliated national organizations and local geographic divisions constituted by the representatives of local Jewish organizations. The Congress meets in annual session. Delegates to this session are elected or designated by the national organizations. In some communities public elections for delegates are initiated and conducted by the local divisions at an annual election conference. The annual session determines the policy and elects national officers Executive and Administrative Committees. The Executive Committee meets six to eight times a year the Administrative Committee at least twice a month. The officers elected at the Emergency Session held in May 1933 at Washington are: Dr Stephen S Wise * Honorary President Bernard S Deutsch * President Hon Nathan D Perlman First Vice President Louis Lipsky Second Vice President Dr Samuel Margoshes Third Vice President Dr Joseph Tenenbaum Chairman National Executive Committee Max Rosenfeld Treasurer Oscar Leonard Executive Director A H C

AMERICAN JEWISH HISTORICAL SOCIETY Organized in New York in 1892 by a group of distinguished Jews among whom were Cyrus Adler Sabato Morais Alexander Kohut Kaufmann Kohler Prof Charles Gross Simon W Rosendale and Henrietta Szold. Its object is to collect and publish material bearing upon the history of America and to promote the study of Jewish history in general preferably so far as the same is related to American Jewish history or

connected with the causes of emigration from various parts of the world to this continent. Thirty two volumes called Publications embodying original research in the field of American Jewish history the work of a small devoted band of scholars have been published. They consist of a selection of the papers read at the public annual meetings and are the basis of the many popular works on this subject which have appeared in the last few decades. The Library of the Society consisting of about 5 000 volumes and much manuscript material is open daily to students in its chosen field. Recently it has been enriched by the gift of several hundred early American books and numerous letters and manuscript documents presented by Dr A S W Rosenbach in memory of his mother Isabella Rosenbach. Part of them are on exhibit in the Society's Museum together with other similar material objects of historical and synagogal art historical relics portraits etc. Both the Library and the Museum are located in the Schiff building of the Jewish Theological Seminary of America. Oscar S Straus served as president from its inception to 1898 Dr Cyrus Adler 1899 1921 and the present incumbent since 1922 is Dr A S W Rosenbach * E D C

AMERICAN JEWISH PHYSICIANS COMMITTEE Organized in 1921 for the purpose of building a medical college and hospital in connection with the Hebrew University in Palestine. Largely owing to the energy of its President Dr Nathan Ratnoff * the Committee has since its formation to Dec 1933 collected \$400 000.

AMERICAN JEWISH JOINT AGRICULTURAL CORPORATION Generally known as the Agro Joint was organized July 21 1924 by the Joint Distribution Committee for the purpose of carrying out in an experimental way a project for settling on the land in Russia several hundred Jewish families in order to ascertain the possibilities of Jewish land settlement in Russia on a larger scale.

By the end of 1925 the results of this experiment had so far exceeded the most optimistic expectations of the Joint Distribution Committee * that it was decided to continue this effort on a more extensive scale. Dr Joseph A Rosen * was appointed Director of the Agro Joint to carry on the land settlement program and other non agricultural activities in Russia.

It was generally recognized that mass transition to productive occupation was the only solution of the problems confronting the Jews in Russia who number approximately 2 750 000 souls. It has never been claimed that any one single measure could solve the complex problem of the Jews in Russia. However mass colonization even to the extent of settling an additional 25 000 to 30 000 Jewish families on the soil in the opinion of those closely associated and in touch with the situa-

tion would have a significant effect on the problem.

One of the most important advantages was that the settlers at once became full fledged citizens of the country enjoying equal rights with the privileged class of workers and peasants for themselves and for their children. Furthermore the Government was and has been in full sympathy with the work of the Agro Joint and has furnished by far the greatest part of the necessary investment by supplying free land reduced transportation rates free tracts of timber as well as cash credits.

From appropriations made available by the Joint Distribution Committee for land settlement work the Agro Joint expended approximately \$5 880 000 from 1924 to 1928. The number of Jewish families engaged in farming in Russia increased from 15 000 to over 35 000 and of these 7 500 new families were settled in the Agro Joint districts during that period. In addition to the settlement of new families the Agro Joint with the cooperation of the ICA rendered substantial assistance to 10 000 families in the old Jewish colonies gave initial assistance to 3 500 Jewish families outside of the Agro Joint colonies who were later turned over to other organizations for continued assistance aided another 3 500 Jewish families and granted incidental help to some 15 000 non Jewish peasant families neighbors of the Jewish colonists. Thus through the efforts of the Agro Joint and related agricultural societies in Russia over 100 000 Jews were settled on over 1 000 000 acres of land having a pre war value of \$20 000 000.

In the Agro Joint colonies alone as of May 1928 when this work was taken over and supported with funds made available by the American Society for Jewish Farm Settlements in Russia Inc through private subscription there were about 215 settlements—40 in the Kherson district 52 in the Krivoy Rog 82 in the Crimea 10 in the Chongar and 30 in other regions such as the sandy region (Dnieper) and in the hops cultivating district of Wohlyn. The land settlement activities of the Agro Joint have been entirely discontinued in the Ukraine within recent years and have been taken over by the Government. All of the present land settlement operations of the Agro Joint are being carried on in the Crimea with funds made available through the American Society for Jewish Farm Settlements in Russia Inc.

Since the inception of the Agro Joint in 1924 it has expended on various types of non agricultural work over \$2 300 000 as follows:

Through the help of the Joint Distribution Committee 63 medical organizations in Russia are engaged in rendering medical aid for the eradication of tuberculosis especially of the bone and other diseases such as trachoma favus etc which were prevalent among Jewish children in Russia.

Several years ago there were about 500 000 Jews classified as Lishentzy who were without the privilege of citizenship and the oppor-

tunities that flow from that status in Russia. For these unfortunate people the Agro Joint planned and carried out a series of reconstructive aid measures—among them the Loan Kassa work and help to Mutual Aid Societies in Russia became a most important activity. Initial assistance was given to over 300 loan kassas with a membership of 60 000 individuals reaching approximately 300 000 people (more than 1/10 of the entire Russian Jewish population).

These kassas received credits at nominal rates from the funds of the Agro Joint and in cooperation with the ICA whereas from outside sources very high interest charges had to be paid. The Agro Joint rendered assistance to 63 mutual aid societies which conducted 336 cooperative shops employing up to 30 000 persons.

Since 1924 the Agro Joint has been instrumental in bringing into existence a wide network of professional technical schools distributed in various sections of Russia but concentrated mainly in White Russia and the Ukraine. During this period the Agro Joint subsidized and re-equipped over 50 schools.

Practically all of these forms of assistance however have been entirely discontinued by the Agro Joint and have been taken over by government trusts and other organizations.

J C H

AMERICAN JOINT DISTRIBUTION COMMITTEE See Joint Distribution Committee

AMERICAN LEAGUE FOR THE DEFENSE OF JEWISH RIGHTS Founded in New York in 1933 for the purpose of organizing the boycott of German imports in response to the brutal treatment of the Jews and other dissidents by the Hitler regime. Founded by Dr A Coralnik who was the first president and who has been succeeded by Samuel Untermyer*.

See Anti Nazi League to Champion Human Rights

AMERICAN SADIE Former corresponding secretary of the Council of Jewish Women b Chicago 1862. Miss American who has been connected with many philanthropic movements both in the general as well as in the Jewish community was most prominently identified with the Council of Jewish Women from its organization. She was secretary to the Jewish Women's Congress in the Parliament of Religions at Chicago in 1893 out of which the Council grew.

AM HA AREZ People of the Land. The commonality as distinct from rulers and functionaries. Ezra and Nehemiah used the term to describe the heathen population. In its singular form the word came to denote the uncultured Jew, one ignorant of Halakha etc with special reference to the peasantry. The Talmudic rabbis by their various definitions of Am Ha arez in all their answers implied natural stupidity. Its current use connotes ignorance.

AMNON OF MAYENCE Subject of the best known of the medieval legends because it relates the origin of the prayer describing the New Year as the Day of Judgment. Uneh tannah Tokef recited during the Penitential services. According to the legend R Amnon, a wealthy and respected Jew, was often urged by the Archbishop of Mayence to become Christian. Finally R Amnon asked for three days grace in which to consider the matter. When at the end of three days he failed to appear, the archbishop had Amnon arrested. The latter pronounced a verdict on himself—his tongue should be cut out for having doubted the Unity of God. The archbishop instead ordered his hands and feet to be cut off. Thus mutilated Amnon was carried into the synagogue on New Year's Day. As the Hazan was about to recite the Kedusha, Amnon gave a signal and then recited the prayer called from its initial words Uneh tannah Tokef, which is a description of the Day of Judgment. No sooner had he finished the prayer than he expired and his body immediately disappeared. Three days later he appeared to R Kalonymus in a dream, taught him the prayer and asked him to spread it broadcast in Israel.

The oldest mention of this story may be found in the notes on Asheri written by Israel of Krems c 1400. The story is found in the Mahzor of the Roman rite for the New Year's Day published 1541.

AMORA Interpreter. Originally an office in the academies involving linguistic ability rather than scholarship. The term is however applied to the group of teachers in Palestine and Babylonia who expounded the Mishnah* from c 219 to 500 when the Babylonian Talmud* was completed. The latter school was known for its keen dialectics the former for its comparative simplicity. The two Talmuds include hundreds of Amoraim. The two following groups in chronological order practically represent the succession of leaders of the academies.

Palestine 219 to 279

Jannai the Elder Jonathan the Elder
Oshaya the Elder Levi bar Sisi
Hanina bar Hama Hezekiah
Johanan bar Nappaha Simon b Lakish
Joshua b Levi Simlai

Palestine 279 to 320

Eleazar b Pedat } Tiberias
Ammi and Assi }
Hiyo bar Abba Simeon bar Abba
Abbahu
Zera

Tiberias 320 to 359

Jeremiah } The last authorities in Pales
Jonah } time
Jose bar Jabda }

Sura and Pumbedita

219 to 257

Shila in Nehardea
Rab (Abba Areka) in Sura
Mar Samuel in Nehardea
Mar Ukba chief justice in Kafri

257 to 320

Huna in Sura
Judah b Ezekiel in Pumbedita
Hisda in Sura
Sheshet in Shilhi
Nahman b Jacob in Nehardea

320 to 375

Rabbah bar Huna in Sura
Rabbah bar Nahman } in Pumbedita
Joseph bar Hiyya }
Abaye (Nahmani) }
Raba son of Joseph bar Hama in Mahuza
Nahman b Isaac in Pumbedita
Papa bar Hanan in Narash

375 to 427

Ashi in Sura compiler of the Babylonian Talmud
Amemar in Nehardea
Zebid bar Oshaya
Dimi bar Hinena
Rafraim I } All of Pumbedita
Kahana bar Tahlifa }
Mar Zutra }
Judah Mani b Shalom
Eliezer b Jose
Tanhuma

427 to 468

Mar Yemar (contracted to Maremar) in Sura
Idi bar Abin } in Sura
Mar bar Ashi }
Aha of Difta }
Rafraim II in Pumbedita

468 to 500

Rabbina bar Huna the last Amora of Sura
Jose the last Amora of Pumbedita and the first of the Saboraim

AMOS Founder of the school of literary prophets flourished about the middle of the 8th cent b c e. Although the book that bears his name is the third in the group of Minor Prophets he is the first of the entire group of literary prophets to write down his utterances. Though a simple farmer he felt the irresistible call to prophesy as a result of his brooding over the conditions of the time. Outwardly the nation was prosperous and victorious under the rule of Jeroboam II inwardly there was corruption oppression of the poor and lack of true religion. Amos came to Beth el with a completely new message. He held that the Lord was not the God of Israel alone but of all nations that he was the God of Justice and that precisely because the Israelites had enjoyed an earlier knowledge of God they were to be judged the more severely. He felt that the nation was to be visited with punishment though he never specifies how or through what agency and he insisted that this

conviction of his was the only true word that a prophet could utter. Amos predictions were naturally not popular and Amaziah the high priest warned him not to utter them in Beth el. He seems then to have resorted to the device of committing his utterances to writing a fashion which was followed by the later prophets all of whom in one way or another owe their inspiration to Amos.

The lion h th ar d wh will n t fear? The L d God h th spok n who n but p ophesy? Prepa e to meet thy God O I l L t ju t c well up as wate s and ghteou n s s mghty st m A e ye n t a th cl ld n of th Eth pi ns to M O child n of I l sa th th Lo d Have I n t b ough t up I l ut of th l nd of Egypt and the Phil st a f om Capht and A am fr m K ?—Book of Amos S C

AMRAM B ISAAC IBN SHALBIB Ambassador of Alfonso VI of Leon and Castile in the 11th cent. In 1085 he acted as Alfonso's ambassador to Almu'tamid the last Abbasid caliph who resided in Seville. Ibn al Labbana relates that Ibn Shalbīb came to Seville accompanied by a number of knights to demand the tribute due to Alfonso. Another makes him bearer of a message to the prince asking him for a residence for Alfonso's wife Al Zahra who was the daughter of the Arab prince Amram. Ibn Shalbīb had to pay with his life for the arrogant manner in which he delivered his message.

AMSTERDAM The first settlement of Jews in the Netherlands capital is not yet determined. There was a Jew Street in Amsterdam in the 14th cent. During the 16th cent individual Maranos were settled there. At the end of that century and the beginning of the 17th Portuguese Maranos founded the first Sephardic community in Amsterdam. In 1608 Josef Pardo was appointed the first Haham of the community five years later Jacob Tirado founded the Congregation Beth Jacob. The following years saw the birth of two other congregations Neve Shalom and Beth Yisroel. In 1639 these three congregations united and the great Portuguese Synagog which still exists was founded under the leadership of Haham Isaak Aboab d' Fonseca. As early as 1614 the community possessed a cemetery in Ouderkerk.

The community in Amsterdam was practically autonomous and was known as the Joodsche Natie or the Portugeesche Natie. The Parnassim of the community at times exercised what amounted to autocratic power but in spite of an occasional revolt the congregation continued to thrive. A Talmud Torah was established in 1616 which was later combined with another institution Ets Hayim. As the community prospered various cultural and charitable organizations grew up within it such as the society for the care of the dead for providing dowries for poor or orphaned girls for the ransoming of prisoners etc.

When the Sephardim came to Amsterdam they brought wealth and valuable economic connections with them. Many of them had

held positions of importance in the life of the Iberian Peninsula and had controlled vast wealth and ramified trade relations. These they brought to the young republic and soon added to its prestige. Among their number were international traders, silk and tobacco merchants, book printers and publishers, sugar refiners, dealers and workers in precious stones, bankers, brokers, doctors, apothecaries, painters, engravers, poets, dramatists and scholars. For many years Amsterdam was known as the New Jerusalem.

The Messianic furor caused by Shabbethai Zebi and his followers was widely felt in Amsterdam and for a time threatened to paralyze Jewish life there. Uriel da Costa*, whose search in vain for the ideal Judaism of his imagination Spinoza, the excommunicated philosopher, his teacher Saul Mortera and Menasseh b. Israel, the urban savant who interceded on behalf of the re-entrance of the Jews into England before Cromwell, all lived in this center of Jewish activity under relatively tolerant conditions. The mansions of the De Pinto and Souza Coutinho families were landmarks in the city. The editions from the Amsterdam presses are permanent contributions to the world of books.

There were a few individual Ashkenazim in Amsterdam before the 17th century, but the first group met Yom Kippur 5396 (1635) under the leadership of Anshel Rood. Their first rabbi was Moses Weil of Prague (1640-43). The first synagogue was established in 1639. Nine years later as a consequence of the persecutions of Khmielnicki, the Polish Jews flocked into Holland. They were followed by an influx of Lithuanian Jews, also the victims of persecutions. The East European Jews were not on friendly terms with the Germans and started individual congregations, helped by Sephardim. In 1673 all Ashkenazim united by order of the city. The big Ashkenazic Synagogue was built in 1671. Some of the most famous of the Ashkenazic rabbis were Zebi Hirsch b. Jacob Ashkenazi (1658-1718), Arje Ioseb (Loewenstam) (d. 1755) and his son Saul Loewenstam (1717-90). The last named started Saadat Bachurim, which later developed into the Rabbinical Seminary still functioning.

On the whole the Ashkenazim lived a simpler life than their Sephardic brethren. Many of them were petty traders and by dint of struggle finally gained positions of eminence and wealth. At the end of the 18th century they outnumbered the Sephardim who had lost much of their riches in the fever of speculation then rampant. The languages of the Sephardim were Spanish and Portuguese; the Ashkenazim spoke Judeo-German.

In 1795 Moses Salomon Asser, H. de H. Lemon and Jacob Sasportas founded Felix Libertate* to further the emancipation of the Jews. Many Jews opposed this movement, fearing that it would deprive their community of its autonomous rights. The emancipation was an accomplished fact in 1796. Since that

time Amsterdam Jewry has taken an active part in the civic affairs of the city.

The first Jewish magazine printed in Dutch was *Bijdragen betreffende den Maatschappelyken Staat der Joden* under the redaction of Moses Cohen Belinfante (1806-07). Other publications of note are *Jaarboeken voor de Israelieten in Nederland* (1835-38), *Nieuw Israelietisch Weekblad* (1865 still being published), *Centraalblad voor Israelieten in Nederland* (1885 still being published), *De Vrijdagavond* (1924 still being published). A Dutch translation of the Bible and prayer book was made by the learned Moses Lemans (1785-1822). Samuel Muller (1792-1862) and Gabriel Polak (1803-69), Rabbi Josef Hirsch Dunner* (1833-1911) did much to modernize and develop Jewish education. He was aided by his pupils Meijer Roest (d. 1889), editor of *Joodsche Letterkundige Bijdragen* (1867-68) and *Israelitische Letterbode* (1875-89), the historians Jacob Hoofien and David Henriques de Castro, the bibliographer David Montezinos (1828-1916) and author of many school books and Dutch translations, Jacob Lopes Cardozo. Today Zionism is one of the vitalizing forces in Amsterdam, promising to quicken Jewish life there. The Reform movement began activities in Amsterdam in 1930 but thus far has met with little success. In that year there were three Jews in the city government. The total Jewish population of Amsterdam is 70,000. It has recently been swollen by accessions from Germany.

H I B

AMULETS The belief in the efficacy of charms, regarded as sacred and endowed with supernatural and occult influences, is universal in its scope. There is hardly a tribe anywhere on earth among the most primitive as well as among the most advanced which does not entertain some form of superstitious practice. The rabbit's foot and horseshoe have their counterparts among the inhabitants of the jungles of Africa as well as the dwellers in the Arctic regions. Superstition has its origin in the fear which natural phenomena instilled in primitive man for whom thunder, lightning, the earthquake and tempest meant nothing more than the wrathful explosions of an evil spirit. This spirit had to be propitiated by means of rites and ceremonies. The variation in practice appears in the individual reaction of each tribe or group of peoples to these unexpected crises in life, but essentially the beliefs are the same.

Superstitious delusions were prevalent among the Jews in biblical times as evidenced by the strong condemnation against them found in many passages in the Bible. They were regarded as abominations originating from the idolatry and paganism of the peoples with whom Israel came in contact, such as the Egyptians, the Babylonians and the Persians. After the doings of the land of Egypt wherein ye dwell shall ye not do (Leviticus xviii 3). For the King of Babylon standeth at the parting of ways, at the heads of the two

ways to use divination he shaketh the arrow to and fro he inquireth of the Teraphim he looketh in the liver (Ezekiel xxi 26) A complete list of all the forms of superstition and magical rites is given in Deuteronomy xviii 10 with a firm command to shun them there shall not be found among you any one that maketh his son or his daughter to pass through the fire one that useth divination a soothsayer a sorcerer a charmer or one that consulteth a ghost or a familiar spirit or a necromancer

While the Bible does not countenance any superstition the Talmud does contain numerous references to the permissibility of resorting to talismanic expedients by individual scholars Rabbi Meir was of the opinion that it is permissible to carry a hen's egg a fox's tooth or a nail from the gallows on the Sabbath day as a remedy but the sages prohibited these practices even on a week day because the person would be guilty of imitating the ways of the Amorite (Sabbath 67a)

Amulets have been common among the Jews from time immemorial An amulet consists of a piece of parchment upon which are inscribed either Hebrew characters or sacred symbols Originally they were attached to the body by means of straps Hence the word Kamea which means to fasten or to knot

Charms were used principally to ward off the evil eye or the evil spirit Most frequently even today an amulet is used to protect the mother at childbirth Special placards are placed on the walls of the room occupied by mother and child The verses used are taken from the well known prayers such as the Shema and the Psalms and a liberal use of the ineffable name of the Deity The words are hardly ever written in their natural order They are twisted and changed by means of permutation which however follows along a definite system known as the Atbash the Albam etc

Hasidim served to encourage the practice of amulet writing but the strife between Jacob Emden * and Jonathan Eybeschütz * resulted in checking its popularity among the Jews

R K

ANA BEKORENU Pizmon of the Sephardic ritual for Kol Nidre written by David Ibn Bekodah in the 12th cent

ANACLETUS II Pope (or anti pope) of Jewish birth and ancestry (1130 to 1138) There can be little doubt that the Elchanan and Andreas legends of a Jewish pope which circulated in Europe in the later Middle Ages and which have been written in several versions are all based on the historic fact well known during the time he occupied the chair of St Peter that Anacletus II was not only of direct Jewish ancestry his grandfather and father having been converted in middle life but that as his enemies declared he was of most pronounced Jewish appearance His grandfather was Baruch Pierleone adviser financier and steward to Benedict IX Al

though little is known of the Pierleone family in Jewish history they lived in the Jewish quarter maintained a large estate and a synagogue of the Lion and claimed a thousand years of settlement in Rome prior to the elevation of one of them to the papacy Baruch was at the pope's request baptized Benedict Christianus His conversion as all the church historians relate was a matter of business and it is suggested that in the synagogue he remained Baruch had a son who was steward to Leo IX (1049 55) and who being converted by that pope assumed the name of Leo

Both the father and the son were active in church politics and joined the reform party Leo had a large family His eldest son Peter was destined for the church and trained in the monastery of Cluny Paschal II (1099 1118) brought him to Rome and sent him as legate to France When Calixtus II (1119 24) was exiled Peter who was then a cardinal went with him to France and induced the Parisian Jews to present Calixtus with a fine scroll of the Torah and appropriate prayers Peter returned to Rome when Pope Honorius II (1124 30) was on his death bed as a claimant for the succession in opposition to the candidate selected by the Frangipani the non Semitic family that contested with the Pierleoni for the key positions in the Roman state The contest for the office began over the body of the dying pope Pierleone's opponents removed the dying pontiff to the church of St Gregory where he died on the night of Feb 13th The Frangipani hurriedly buried the dead pope and proclaimed Gregory Pape resch as Innocent II by the vote of a rump convention in which five cardinals participated Pierleone was voted pope by 30 cardinals the same day and both claimants were consecrated on Feb 23 Modern church historians agree that Pierleone who assumed the name of Anacletus II had a strong title both in law and in fact to the office the other side having broken an agreement as to the election The nobility and the populace sided with Anacletus and Innocent was forced into exile Gregorovius relates that the Jews hailed him with a Torah and with hymns of malicious congratulation The recollection that Pierleone was a Jew stirred the Christian world outside of Rome and particularly aroused the ire of Bernard of Clairvaux who protested that a Jew by descent has seized upon the See of Peter to the injury of Christ A battle royal ensued which lasted eight years but Anacletus who had consolidated his power with the military aid of Roger of Sicily who married his sister held his office to his death and died in his bed He is listed as anti pope i.e. usurper because of his Jewish ancestry The papal historians give him considerable credit for his policy and non church historians comment on the fact that he established for Roger the Kingdom of the Two Sicilies which proved to be the most enduring kingdom in Europe for it lasted un

intermittently from its creation in the 12th cent to the Unification of Italy in 1860

The convent had been baptized by St. Leo IX took his name and became a family name not to say because of his rich acquisition of great influence in the Roman curia. On the children of Leo the first and of the family of the Pope Leo was Peter the first. The future antipope Anacletus II—HORACE K. MANN The Lives of the Pope in the Middle Ages vol. x

ANAN B. ANAN High priest appointed by Agrippa II in 62 C.E. He was a Sadducean leader who took an active part in the pre-war struggles in Jerusalem. His son Anan was governor of the Temple in the same period.

ANAN B. DAVID Founder of the Jewish sect Karaism in Babylonia lived during the latter part of the 8th cent. and died between 790 and 800. In 767/768 due to a dispute with his younger brother and to trouble with the Gaonim over the succession to the office of exilarch Anan became involved in difficulties with the Mohammedan officials in order to escape death he founded the sect of the Ananites which later developed into the Karaites. Probably he left Babylonia at this period and settled in Palestine with a number of his followers. He built a synagogue in Jerusalem and began the work of determining the new religious and legal code of his new sect or religion Ananism. Now a bitter enemy of the Gaonate he violently attacked the Talmud and those who regarded it as authoritative in all religious questions. He accused the Talmudists of having debased the Judaism of the Bible and insisted that the religious commandments of the Torah alone and not those represented by later Mishnaic Talmudic and post Talmudic changes and additions constituted the sole true and pure faith of the Jews. Furthermore in protest against the Rabbanite declaration that various laws of the Torah were obsolete and could and should be disregarded Anan insisted that all the laws of the Torah were eternally and unconditionally valid.

Anan appears to have been successful in combining under his Ananite wing all the anti Rabbanite sects and movements of the time adopting many of their rules and principles. However despite his thoroughgoing hostility toward the Talmud and its numerous precepts and derived laws he merely increased greatly the number of religious duties imposed upon his adherents many of them time worn and obsolete Torah practices and laws which the newer times and the Talmudists had wisely abolished. Anan changed the dates of the principal festivals and made much more stringent the rules for the Sabbath dietary laws and marriage laws. Ananism with its harsh and unworldly asceticism its unwillingness to compromise with the times and its rigorous unprogressive rules was soon succeeded by Karaism and the stringent Ananites were merged into and succeeded by the more liberal Karaites.

About 770 Anan wrote a religious code book *Sefer Hamitzvot* (The Book of the

Commandments) no longer extant. Herein he laid down his religious views especially as regards the religious commandments and prohibitions. This work soon became the basic book of the sect of the Ananites.

See Karaism

A I S

ANANIAS OF ADIABENE Jewish merchant who is credited with having in the year 18 converted to Judaism many pagans residing in Adiabene on the confluence of the Tigris

ANATHEMA Exercise of the ban or the right of excommunication. Evolved in post-exilic period. Its historical origin is not clear. In its earliest stages the Herem was developed in three stages the first two probationary only the third being complete excommunication. It was probably first practiced by the Essenes.

See Excommunication Herem

ANATOLIO JACOB B. ABBA MARI B. SIMSON Hebrew translator of Arabic at the court of Frederick II at Naples flourished c. 1194-1256. By religion one of the early followers of Maimonides he wrote extensively in that vein. He was keenly interested in astronomy and translated Averroes' commentaries on Aristotle. His important translations include the *Almagest* of Ptolemy, Averroes' *Compendium of Astronomy*, Alfarabi's *Elements of Astronomy*, Alfarabi's *Syllogisms* and a number of other works. Those named he rendered into Hebrew. Whether he translated the same works into Latin is not clear but most of them appeared subsequently in that language.

ANATOMY The Jewish study of this science is traced to the period of Ptolemy I when the Jews first borrowed the Greek knowledge of the science and even practiced dissection. The practice of the latter is noted in the Talmud. The rabbis counted 248 members in the male and 254 in the female body.

ANAW Surname of one of the four Jewish families settled by Titus in Rome. It has been traced back to the 11th cent. when Abraham b. Jacob Anaw was a member of the rabbinical board of Rome 1007. Salvatore Anaw, a presumed descendant of this family, was employed in the finance department of the Roman government in 1848-49. A celebrated member of this family was Zedekiah b. Abraham Anaw, ritualistic writer of the 13th cent.

ANCHIAS JUAN DE Private secretary of the Spanish Inquisition (1485-90) who composed the *Green Book of Aragon* (1517) in which he set down the genealogies of the Jews who had been baptized to the time of Vincente Ferrer. All but one copy of this record was destroyed. It was copied in 1885 and again confiscated. Extracts have appeared but the full record once in the possession of José Amador de los Ríos, the Spanish historian of the Inquisition, has not seen the light.

ANCONA ALESSANDRO D Italian historian b Pisa 1835 d there 1914 He was the youngest of five brothers all of whom achieved fame His reputation was based on his numerous contributions on the Italian literature of the Middle Ages

ANDRADA SALVADOR D One of the first Jewish settlers in New York His name is mentioned in the lists of 1655 Maranos of this name occur in the 17th cent records in all parts of the Americas

ANDREAS Like Elhanan the name of a legendary Jewish pope All these stories are probably founded on the life of Pierleone See Anacletus II

ANGEL MOSES Headmaster of the London Jews Free School the largest Jewish day school in London (1840-97) b London 1819 d there 1898 Angel was recognized as a great administrator and instituted a school for the training of teachers which had a marked influence on the Jewish attitude of his period The best known of his assistants was Israel Zangwill who was a pupil of this school

ANGELOLOGY Angels are symbolic beings messengers from On High whose names are usually associated with the mission assigned to them The term is used as a figure of speech a poetic expression or an attempt in verbal picturization to present the concept of the medium through which the Divine Will exercises its power Angels are most frequently mentioned in the early chapters of Genesis in the apocalyptic literature and in the legends of the rabbis In the lives of the Patriarchs Abraham* is host to three angels At the intended sacrifice of Isaac on Mount Moriah Abraham is told by an angel that he has now successfully passed the test of his faith in God Isaac's life is devoid of any reference to angels Jacob his son seems to compensate for this omission since he sees angels in his dreams whenever he is beset by danger and both are abundant in his career His vision of the ladder with the ascending and descending angels has been an inspiration to many It portrays the sense of security that comes to him who finds God in a deserted place and also the possibility of rising above one's environment and building a ladder reaching to heaven even when its lowest rung is supported on unholy ground An angel announces to him the time for his return home an angel wrestles with him in the darkness of the night and ultimately blesses him with the name of Israel No angels are included in the Revelation at Sinai The Midrash says that the prophets were called angels Moses it appears from the text (Num xx 16) refers to himself as an angel (messenger) who re-deemed Israel from Egypt The prophet Haggai (i 13) explicitly speaks of himself as an angel The key to the whole problem is to be found in the Psalms (civ 4) where the wind is called God's angel An angel is a messenger for good or otherwise and the elements

of nature become angelic beings in biblical poetry when they fulfill the command of God in a specific manner In Isaiah (xxxviii 36) one of the destructive forces of nature is called an angel of God in bringing death to the army of Sennacherib who had besieged Jerusalem An angel may also represent the personification of an ideal so that we read of angels whose names are Zedek Hesed Sholom and Emes Two angels escort the Jew home from the synagogue on the eve of the Sabbath (Sabbath 119) If the home radiates love and contentment the good angel says

May the next Sabbath be a repetition of this and the evil angel reluctantly answers Amen If conflict and unhappiness prevail in the home the angel of evil pronounces the same wish and the good angel must respond accordingly An enlightening statement is to be found in Midrash Rabba (Vayera) and in the Jerusalem Talmud (Rosh Hashanah) where it is said that the Jews brought the catalog of angelic names to Palestine when they returned from the Babylonian exile This simplifies the abundance of angelic references in the books of Ezekiel* and Daniel* B A D

ANGLO JEWISH ASSOCIATION Founded in London July 1871 for the promotion of objects pursued by the Alliance Israelite Universelle and for the cooperation therewith as a consequence of the Franco-Prussian War which by the detachment of Alsace Lorraine from France brought 40 000 of the 80 000 French Jews under the German flag and to that extent deprived the A I U of membership and financial resources It has pursued a consistent policy of educational subventions throughout Mediterranean Near Eastern and Oriental lands extending as far east as the Benı Israel of India Average annual budget amounts to £1 600 Its political work is carried on by the Conjoint Committee created by it in conjunction with the Board of Deputies Its resources are membership dues and branch support and it is administered by a council which meets regularly about eight times a year

The first president was Professor Jacob Waley He was followed by Baron Henry de Worms (afterward Lord Pirbright) Sir Julian Goldsmid and Dr Claude G Montefiore who took office in 1895 The present president is Leonard G Montefiore Morris Duparc has been secretary for 50 years having succeeded Dr Albert Lowy one of the founders of the association

ANGLO PALESTINE COMPANY Ltd Founded as a subsidiary of the Jewish Colonial Trust Ltd* in 1903 in Jaffa Palestine for the purpose of cooperating in the financing and development of business enterprise Its capital was increased from £40 000 to £100 000 in 1910 Its first manager was David Levontin It established branches in Jerusalem Beirut Haifa Hebron Safed and Tiberias During the World War under the direction of S Hoofien its present manager it played a

notable part in financing Zionist institutions despite the moratorium. In 1912 its deposits amounted to £355 318. Its resources have increased more than tenfold that amount since 1932.

ANI Sephardic equivalent of Shalet or Sholent. Its possession was regarded as conclusive evidence of Jewish practices by Maranos.

ANIM ZEMIROT Mystical hymn recited at the close of the regular morning service in the orthodox liturgy. Its author was R. Judah of Speyer 12th cent.

ANNAS High priest from 6 to 15 c.e. He was deposed by Valerius Gratus procurator of Judea. His son in law was Caiaphas (Joseph). It is of these two high priests that the New Testament relates that Jesus was handed over to them (Luke iii 2). There were in all five high priests of the name of Annas all related.

ANSCHELM HALEVI OF COLOGNE 15th cent. German chief rabbi. In 1435 he was appointed chief rabbi of Mayence, Cologne, Treves, Bremen, Worms, Speyer, etc. His nomination by the government was as unpopular as previous appointments of this kind to the Jews resenting government interference in communal affairs.

AN SKI SCH Pen name of Saloman Seinwil Rapoport, Russian and Yiddish publicist b. Witebsk 1863 d. Warsaw 1920. He was the banner bearer of the Young Russian ideal and in 1894 fled to Paris where he continued his writing for the revolutionary cause in every popular medium.

In the 80s Anski was a wandering teacher who traveled from village to village till the government stopped him; then settled in Berne, Switzerland where he worked as a bookbinder. For six years he was secretary to Lawror, the Russian revolutionist, but in Paris contact with Jewish refugees brought him back to Jewish life. From 1895 to 1905 he poured forth these new Jewish emotions writing in the latter year the *Shevua* which has been regarded as the Jewish *Marseillaise*. The Russian revolution enticed him back to Russia and he became a fountain of Yiddish literature. His *Dybbuk* is the best known of his works because its dramatic form achieved international acclaim. His critics however praise some of his more serious efforts as the supreme expression of his gifted pen. During the World War he was active in the Jewish self defense movement in Kiev.

ANTIGONUS Second son of John Hyrcanus b. c. 135 d. 103 b.c.e. Together with his brother Aristobulus he captured Samaria in 109. When Aristobulus became king he made Antigonus an associate in ruling the kingdom but Queen Alexandra (Salome)* conspired against him and brought about his execution.

ANTIGONUS MATTATHIAS Last Hasmonean king of Judea d. 37 b.c.e. His actual rule lasted less than three years and

was only sustained by the aid of his Parthian allies. With his father Aristobulus II* and his brother Alexander* he was taken prisoner to Rome in 63 b.c.e. The brothers escaped in 57 b.c.e. and Alexander made the first attempt to restore the family fortunes. After Alexander's execution Antigonus attempted to gain the support of Julius Caesar. Failing in this he turned to the anti-Roman party in Palestine and led the opposition to Herod* whose taxation was oppressive. In 40 b.c.e. the Parthians invaded Palestine and aided Antigonus who forced Herod into exile. The latter however returned supported by the Romans and laid siege to Jerusalem. The defense was conducted with great courage though the Pharisees* favored surrender. Antigonus showed great bravery until the surrender. He then begged for his life. Herod had him executed at Antioch.

ANTIGONUS OF SOKO Pharisaic scholar of c. first half of the 3rd cent. b.c.e. The first known Pharisee*.

The el gious h t y f the J w a blank f om th de th of S m on [the Just] for n a l y a centu y. The l st y of l ight bef r th d kne s l s d w n s th ment n f Ant g nus of Soko s h ving been d s pl of S meon the Just. Noth ng s kn wn of h m ex pt h saying eco ded n Aboth. H s Gr ek name n t worthy as an nd t n of the p es nc of th n w influ nce f Hellen sm.—R. TRAVERS HERFORD. *The Phar ee*. New York 1924.

ANTI JUIF L Name assumed by nine different short lived publications issued in France and Algiers and directed against the Jews. The first *Anti Juif* a weekly describing itself as an organ of social defense was published in Paris Dec. 1881 to Jan. 1882.

ANTI NAZI LEAGUE TO CHAMPION HUMAN RIGHTS Organized in New York in the winter of 1933 in succession to the American League for the Defense of Jewish Rights* for the purpose of enforcing the boycott of German imports. The League of which Samuel Untermyer* is president and Ezekiel Rabinowicz secretary, influenced the customers resistance which led the department stores and Woolworth's stores to stop importing wares manufactured in Germany.

ANTIOCHUS SCROLL OF A megillah in Hebrew describing the Hasmonean struggle. The first reference to it was made in the 9th cent. It is not regarded as an authentic or contemporary account of events but a comparatively late invention.

ANTIPAS (Herod Antipas) The Herod of the New Testament held responsible for the execution of John the Baptist and Jesus. Seventh son of Herod the Great by his Samaritan wife Malthace b. c. 20 b.c.e. d. c. 39 c.e. Although Herod had intended that Antipas should inherit Judea, his will gave Antipas only the tetrarchy of Galilee and Petra. Archelaus, another son of Herod and Malthace being named King of Judea, Augustus having confirmed the will of Herod, Antipas devoted himself to adornment of

towns and erection of a number of cities. He rebuilt Beth Haran and named it Livias; he rebuilt and enlarged Sepphoris which was his capital and he rebuilt the fortress and a magnificent palace at Macherus on the Dead Sea. His most celebrated town planning was the erection of Tiberias with its stadium and palace, its sculptures etc. He named the town in honor of the emperor Tiberius. When it was completed Antipas made Tiberias* his capital.

Josephus* relates that Antipas c 36 protested against Pilate putting a votive offering in the palace at Jerusalem. Though disliked Antipas conformed to religious customs but violated the Jewish law by marrying as his first wife Herodias, daughter of Aretas VI, king of Arabia Petra. In the New Testament he is denounced for this marriage (Matt xiv 4 etc). He was exiled for plotting with his second wife against Rome and Josephus states that Antipas died in Spain. He was buried in Lyons or in St. Bertrand de Comminges.

ANTIPATER Father of Herod I and son of Antipas, a convert to Judaism who was governor of Idumea under Alexander Janneus d c 43 b c e. He intrigued with both the Romans and the Jews and was appointed governor of Judea in 47 b c e and poisoned in 43 b c e.

ANTIPATER Eldest son of Herod* the Great and the one executed for plotting against his father's life. He was the son of Doris, an Idumean woman b c 34 and executed in 4 b c e. He was educated in Rome and plotted against his half brothers. Some of these were killed by Herod at the instigation of Antipater. The involved character of his intrigues fill several chapters in Josephus' account of the dissolute court life of the period.

ANTI SEMITISM In 1781 Scholzer in Germany first used and in 1794 Eichhorn popularized the term Semite as a designation of the Hebrew race or of those kindred to it and as distinct from the term Aryan. The derivative anti-Semitism was coined some eighty years later in Germany to express the modern antagonism to the Jews. There is only one basic difference between the newer anti-Semitism and the older Jew-baiting. The most ancient objection amply sketched by Josephus in his *Contra Apion* was to the religious non-assimilation of the Jews. They affected to the minds of their traducers a religious superiority whilst physically they admitted themselves descendants of slaves. The Romans believed in a state religion; the Jews were therefore aliens in belief consequently aliens politically. The struggle was renewed when Christianity became the state religion and by rejecting the creed the Jews were again in a position of alienage to both state and church. There was then as later a ready means of escape: conversion. As the Christian dogma was gradually clarified the demand for Jewish conversion increased and the Jewish

resistance to apostasy met with more and more severe punishment.

The Christian populace throughout Europe was not in the early Middle Ages either religiously devout or devoted to dogma. Jew-baiting can therefore be traced organically and definitely to the Code of Justinian which became the basic law of the Holy Roman Empire and which aimed as far as the Jews were concerned at their separation from their human environment. A critical study of the Code and the decisions of all subsequent Church Councils would demonstrate the detailed attempt to check natural assimilation by intermarriage and social contact. The theory of racial continence and purity dominates the codes of the crusaders against the Jews and all Semitic races and much of the legislation of the Mohammedans against Jews and Christians—religious differences presenting in both cases reasons for social and political alienage. Hence the Jews and Judaism were regarded as inseparable entities. Government documents and historians spoke of the Jewish nation to the middle of the 19th cent. the theological term Jewish Church is a comparatively modern usage introduced by theologians. The compulsory disputations on dogma and the burning of the Talmud and rabbinical writings were therefore as much an assault on the Jews physically as spiritually. To rulers and nobles Jew-baiting was always at least of temporary pecuniary advantage. Every expulsion witnessed a cancellation of debt and the sequestration of property. The segregation of Jews in ghettos and the wearing of badges made them the visible and recognizable subjects of special taxes which they were forced to pay.

As the local history of practically every city in Europe contains its own record of contemptuous treatment of the Jews from segregation to expulsion, therefore the popular ill-will toward the Jews survived the emancipatory acts and the dereligionizing of Europe which manifested itself at the same time. The Christ-killer as the Jew was called in religious schools could still purge himself by baptism. This attitude explains the wholesale conversion of Jews in Germany and Austria prior to the World War for this was the easy road to public office and social position.

The pure Nordic race theory distinguishes anti-Semitism from Jew-baiting. Looking to a purified Nordic strain and Nordic supremacy it regards with fear that infiltration of Semitic blood which results from intermarriage and generally attends conversion. The Nazis who have put this theory into violent practice have therefore had to adopt the wholly un-Christian attitude of objecting to the converted Jew in all his generations.

The Judenrein program adopted in a political conference of German Conservatives and Christian Socialists on July 30 1878 is therefore accepted as the natal act of anti-

Semitism During each of its violent outbursts under Stocker* Ahlwardt* and Hitler* the converts and the descendants of converts have been attacked as the dangerous element to Germanism and whilst the wholly unassimilated Jews for other reasons have not been shielded a good deal of the fury of anti-Semitism has been spent on the partially assimilated Jews. Another distinction is this Jew baiting was a presumed antagonism aroused by the rejection of Jesus of Nazareth. Anti-Semitism either seeks to deny the Jewish authorship of the moral code as witness the Bible Babel agitation or it seeks to find proof in the alleged remoteness of Galilee and the red hair of Nazareth women—dyed as a rule to create an illusion for tourists—that Jesus was an Aryan. An atheistic school of which Nietzsche and Treitschke may be accepted as spokesmen rejects practically all the New Testament as an exhibition of the Hebraic slave ethic incompatible with the Nordic master ethic.

All the charges against the Jews parasitism materialism cunning the desire for acquisition lack of originality physical unworthiness all flow from the concept that the Semite is of base blood. The variations of this theme which include the charge that the Jew has a Negroid taint in his soul are endless. But they all come back to the same root—Jewish inferiority. The survival and dispersion of the Jews their achievements in all walks of life are to Drumont* La Juverie in France to W. Marr the Victory of Judaism over Germanism and to George H. Warner The Jewish Spectre. Anti-Semites divide as to the cause of the menace thus created. The minority regard it as the result of individual Jewish pushfulness and unscrupulousness. The majority regard it as the result of the alleged conspiratorial effort of a group of Jews who hold in their hands the destiny of the world. Basically the idea is old.

It was alleged that the Jews conspired with Hakem the mad Fatimite to destroy the Holy Sepulchre in 1044 one of the causes of the crusades. They were charged with poisoning the wells during the Black Plague another calumny is that they conspired to bring about the Reformation. They conspired to bring about the French Revolution they helped to defeat France in 1870 and they were the power behind Russian Nihilism. In support of this farrago of nonsense a whole literature crept up in which every Jewish act such as the creation of the Alliance Israelite Universelle was made to fit the scheme of conspiracy. In Germany the theme was first given shape in the form of an alleged address to the Jews by a British chief rabbi Readclif—who of course never existed—advising how the Jews could conquer the world. It was finally crystallized in the Elders of Zion* which privately circulated in Russia was popularized by Henry Ford in his Dearborn Independent and in pamphlets devoted to the subject.

This same calumny despite exposure and Henry Ford's* apology is being quoted in German as sober truth in 1934.

The methods of anti-Semitic attack have varied with circumstance and locality. In Russia where the intellectual refinements of anti-Semitism did not penetrate the attacks took the form of bloody assault and wholesale massacre from 1881 to 1906 and endless persecution during the War and the immediate post-war period. During the Czarist regime the Jews were confined to a Pale of Settlement* and freedom of movement and residence accorded only to merchants of the first guild and Jewish prostitutes. In Roumania where excesses were continuous during the 70s the government and the populace resisted the equality granted the Jews by the Berlin Congress of 1878 and the post-war struggle runs along the same lines. In Austria beside a political struggle in Vienna aiming at all sorts of discriminations there has been a continuous attempt to keep the Jews out of the universities and to lend support to the Blood Accusation* charges brought in various countries since 1880. In England where the attacks against the Jews have been sporadic since 1897 when Arnold White advocated anti-Semitism it was successful in enacting the Aliens Restriction Law of 1902. In France Jew hatred expended its fury in the decade which ended despite the anti-Semites in the final vindication of Alfred Dreyfus who was its outstanding victim. In the United States it takes the form of social ostracism which has been fairly continuous since Jesse Seligman* was denied admission to the Union League Club.

In *Scrolls* (vol II) Gotthard Deutsch* listed the anti-Semitic incidents of the year 1912-13 in Canada and the United States. Those that may be regarded as typical included M. Plamondon in Quebec urged the revival of the legislation of Popes Innocent III and Paul IV. The Alpha Delta Phi fraternity revoked the charter of the chapter of the College of the City of New York because the institution had too many Jews. Samuel Litman was refused appointment as an officer in the N.Y. State militia because Jewish officers were barred. Prof. David Starr Jordan ex-president of Leland Stanford University spoke of the Jews as an invisible empire founded by the pawnbroker Rothschild. Prof. Jacques Loeb* was blackballed by the Century Club.

In Germany the formal anti-Semitic movement was organized as an alliance between the Conservatives and the Christian Socialists the Jews being politically affiliated with the Liberals who were routed. In 1880 when there were anti-Jewish riots in Prussia a petition signed by 300,000 Prussian citizens calling upon Bismarck to exclude the Jews from all national schools and universities and from all public offices was discussed for two days in the Prussian Parliament. Ruh at the

beginning of the 19th cent advocated restoration of the badge but Duhring who with Treitschke is regarded as the spiritual father of Nazi Jew hatred advocated the extermination of the Jews. He believed the Germans would move slowly in the matter but would be thorough. They first examine carefully where the seat of the epidemic is that is troubling them but when they have found that out they do not scruple to use the most modern methods of disinfection. Puckler* in the 90s advocated the clubbing of the Jews out of Germany. The 100 per cent racial basis of anti-Semitism was advanced in 1911 and that propaganda was not only emphasized in literature devoted to the cult but found its full expression in the assassination of Kurt Eisner in 1919 and later of Walter Rathenau neither of whom was sympathetic to Jewish interests.

The basic doctrine of Nazism found its expression in the 25 point program adopted by the National Socialist party at the Munich Hofbrauhaus on Feb 25 1920. Its planks relating to the Jews read:

- (4) Only member of the nation can be a citizen. Only one who is of German blood respects the flag on an emblem of the nation. No Jew the foe can be a member of the nation.
- (5) Who enters the nation must live in Germany only. A guest and must be subject to all laws.
- (6) The right of voting in the State government and law may be enjoyed only by the citizen. We demand the free total application of all rights of the citizen to the Reich. The State community may be constituted only to citizens.

Current events have demonstrated that the policy of the Hitler regime is the literal fulfillment of the party program plus all the extreme measures advocated by Duhring, Houston Stuart Chamberlain and a score of other writers.

The general policy of the anti anti-Semitic organizations was to answer calumny by disproof and to obtain acceptance of the attitude proclaimed in the title of such organizations as the Union of German Citizens of the Jewish Faith. Baron de Hirsch* sought the answer to the East European phase of anti-Semitism by trying to provoke mass emigration to the Argentine and by inducing the Jews to become there and in Canada agriculturists. Bernard Lazare's answer was the spread of Socialism. Theodor Herzl* offered his Jewish State as an attempt at a solution. Dubnow met it by his plea for local autonomy which leads to the spread of the system of minority rights. A few Jews have advocated reghettoization. Most of the immense literature on the subject however avoids definite conclusion. All the anti anti-Semitic organizations have either been abandoned or forcibly suspended.

See Blood Accusation Ahlwardt Hitler Leuger Puckler Rohling Stocker and Zionism

ANTOINE, NICOLAS French Christian theologian converted to Judaism born of Catholic parents in 1602 or 1603 at Briey

Lorraine suffered martyrdom at the stake in Geneva 1632. Antoine was trained in the academies of Sedan and Geneva experienced great difficulty in being accepted by the rabbis owing to their fear of Christian reprisals. For a long time he practiced Judaism in secret. In 1632 he was declared insane and put into an asylum for avowing himself a Jew. His protest led to a charge of heresy and as in his trial in April 1632 he avowed himself a Jew he was condemned loaded with chains strangled and burnt. Many Christian clergy men protested against his barbarous execution.

ANTOKOLSKI MARK MATVEYE VICH Russian sculptor b Vilna 1842 d Homburg 1902. As a young child he displayed a talent for art and after a short term in the heder applied himself to the study of carving in wood. At the age of 21 he went to St Petersburg where he was enabled to enter the Imperial Academy of Fine Arts. While there he maintained himself by working in a turner's shop receiving a very scanty compensation. In 1864 the silver medal of the first order was awarded to him by the academy for his wood carving. The Jewish Tailor which promptly gained a reputation for him. His most celebrated sculptures were Ivan the Terrible Spinoza and Mephisto.

When M. T. de Shenker (saloon keeper) discovered that his boy Mark (later famous as Mark Antokolsky), had been playing truant from the heder and had hidden himself in the gutter to cavort with his friends at his unmotherly beckoning, he had him arrested and committed to the H. K. L. H. Movement in Russia 1913.

ANTONIO DIOGO Agent of the Maranos a physician who lived in Lisbon. In 1539 he succeeded Duarte de Paz as representative of the Portuguese Maranos at Rome charged with the mission of endeavoring to prevent or postpone the establishment of the Inquisition in Portugal.

ANTONIO DE VERNO Italian Jew resident in England from 1623-25 teacher at King's College Cambridge the books of which record a grant to him in 1623-24.

ANTWERP See Belgium

APOCALYPTIC LITERATURE Books that reveal either the hidden mysteries of the unknown and unknowable past or with the aid of much imagery assume to forecast the future. Although there are traces of this type of mysticism in the books of the prophets Zechariah and Ezekiel and more conspicuously in the Book of Daniel there exists only one truly Hebrew apocalyptic work of pre-exilic origin the Book of Enoch. This kind of writing however became somewhat more popular in post-Talmudic times and the best known works are the Alphabet of R. Akiba and the Revelation of R. Simon b. Yohai. The latter wielded considerable influence on the mysticism of the 9th cent and has been a potent source of the esoteric writings of later ages.

Some of the ideas common to this group of

writings have found their way into the liturgy and are part of the myths and half beliefs of a considerable group of Jews but in the main the apocalypse and its literature is unfamiliar territory to most Jews. The rabbis forbade prying into hidden things or speculating about the prophecies of Daniel so the mystical slant in the Jewish character has related itself more directly to Messianism* than to any other phase.

With the short space of about two hundred years, an immense literature was produced in Palestine and without dealing with the vast problem that beset the people. Most of these books being unsanctioned by the authorities were not only lost, some were only now being recovered from the ruins of antiquity. In the apocryphal and apocalyptic literature we find many different phases and spiritisms. —JULIUS H. GREENSTONE The Messianic Idea in Jewish History

APOCALYPTIC LITERATURE The main books are

Baruch Apocalypse of Known as II Baruch or the Syriac Apocalypse of Baruch. Written originally in Hebrew but entirely lost. Translated into Greek and most of that destroyed. The Syriac recension remains practically perfect. The work is composite having been written by several hands. The writers speak of the Fall of Man and of his own free will to redeem himself. Man is responsible for his own sin and therefore for his own destiny. The work was probably written by a Pharisee who emphasizes the Law and who promises a righteous reward to all who observe and treasure it. The work was compiled about the 1st cent. and sets forth the view of its composers as having been opposite to the Pauline doctrine of the fall of man and inherited total depravity.

Baruch Greek Apocalypse of First published in 1897—though known in an earlier Slavonic text. There are several similarities between this Baruch and other Baruch apocalypses though not with I Baruch that is the Apocryphal Book of Baruch. With the Syriac Baruch there are a number of likenesses. The book written about the early part of the 2nd cent. is a narrative and a revelation to Baruch of the seven heavens and something of what they contain and of the mediation of the angels. The disobedience of Adam is due to the jealousy of the devil. His children also suffer because of Adam's sin. Although the children of Adam are surrendering themselves to eternal fire there is nothing said about their ultimate punishment or reward.

Enoch Book of This is the most important piece of apocalyptic or pseudepigraphic literature of the first two pre-Christian centuries in so far as the history of theological thought is concerned. It is the work of many writers and expresses a large number of ideas. The writers were Hasidim or early Pharisees and they discuss those particular theological beliefs which occupied the place of importance for them. There is not always unity or agreement. The questions discussed are those which agitated the minds of the pious in those centuries. The Messiah the Messianic Era

the final judgment sin and punishment angelology and demonology resurrection and the future life final reward and ultimate destiny of the nations. The work was originally composed in Hebrew and Aramaic we have versions in Ethiopic Greek and Latin.

Enoch Book of the Secrets of Called also the Second Enoch because it has come down to us only in Slavonic form in contradistinction to the Book of Enoch. The work is composed of some manuscripts that were found in Russia and Serbia. It deals with a number of subjects such as the value of sacrifices the validity of the law a blessed immortality for the righteous sin the origin of the earth and reward and punishment. Excerpts from this book are mentioned in a number of other books and it seems to have had some influence. It was written by a Hellenistic Jew probably in Greek between the last half of the 1st cent. before and the first half of the 1st after the Christian era.

IV Ezra Called Also II Esdras Written first in Hebrew but present translations are made from a lost Greek original. There are also translations in Latin Syriac Ethiopic Arabic and Armenian. The Apocalypse of Ezra corresponds to II xiv of the II Esdras of the Apocrypha or the Fourth Book of Ezra of the Vulgate. As we have the work now it is a redaction of a former work. The author may have been a scribe or a member of the Pharisaic party who believed strictly in the tenets of his day's Judaism. He held to fasting he believed in God's unity and in God's sole creatorship without any intervention or mediation. God will be the last Judge and He will make the final judgment. Israel is God's special people and the Law is a special gift. This is a specially fine apocalypse containing in true apocalyptic fashion the teachings that are hidden things that are told to the author through the revelation. Written some years after the destruction of Jerusalem probably in Palestine.

Isaiah Ascension of Includes also the Martyrdom of Isaiah the Vision of Isaiah and the Testament of Hezekiah. The Martyrdom of Isaiah tells of the summons of Manasseh and Isaiah by Hezekiah in order that he may tell them what their duties are. It contains the account of Manasseh's turning to evil ways after the death of his father and of his having Isaiah sawn asunder. The Vision of Isaiah and the Testament of Hezekiah gives the first cent. accounts of certain beliefs of the Christian church. The last two are of course of Christian origin. The date of the Martyrdom is earlier probably the first cent. and the work was no doubt written in Hebrew.

Jubilees Book of Called also The Little Genesis Bereshith Zuta and Apocalypse of Moses. Written by a Pharisee between 135 and 105 b.c.e. to emphasize the validity and eternity of the Law. It is a rehearsal of the Story of Creation using many midrashic elements. The author defends Judaism against

the attacks of Hellenism and teaches that the Torah is of everlasting value and authority. The work was originally written in Hebrew translated into Greek and then Ethiopic also Latin and Syriac. It is a very important document for the study of religion from the time of Malachi to the first cent.

Moses Assumption of Consisted probably of what is known by this name and also the Testament of Moses. The author a strict Pharisee gloried in obedience to the Law and opposed the entrance of the Pharisees into the activities of the government. He was patriotic and loyal, hoped for the return of the lost Ten Tribes, the establishment of God's Kingdom and the final victory of Israel. He opposed the carrying of arms but taught that through repentance the rule of God would come about. The work was composed in Hebrew about 25 c e.

Sibylline Oracles Compilation of old oracles worked up by Jewish authors as early as 160 b c e and including Christian elements to as late as the fifth cent c e. The object of the writers of the Sibylline Oracles was to teach the unity and sovereignty of God. Heathen gods were scoffed at and idolatry is condemned. The gods of Egypt will not be helpful and in the end God will remain forever the only true God. He will reward the righteous with a better world and the sinful will be sent to Tartarus. Indeed a fire will burn the wicked. The methods of destruction are not all the same. But in the end the Messiah will initiate the new rule. Probably written by a Hellenistic Jew in Alexandria.

Solomon Psalms of Eighteen Psalms written originally in Hebrew and later done into Greek and Syriac. The writer or writers of this work believed in the greater righteousness of Israel as compared with other nations. Israel is divided into sinners and the righteous those who fear the Lord and those who do not. The sinners may be exalted for a while but in the end the righteous will triumph. The messianic king will come and the righteous await him in suffering. The Psalms of Solomon are thought to be the work of Pharisees of the 1st cent b c e who tried to teach the fact that the righteous of the Psalms are the Pharisees while the sinners are the Sadducees who aligned themselves with the Roman Pompey.

Testaments of the Twelve Patriarchs This book was written by a pious Hebrew probably a Hasid between 109 b c e and 106 c e. The book is an exposition of the greatness and the purity of the Maccabean dynasty. But it is more than that—it is an exposition of the ethical teachings of the day which compare with the noblest in the history of Judaism. In three of these Testaments we curiously find the collocation of the Commandment to love God and your neighbor attributed later to Jesus. One wonders how much these influenced the New Testament. Each one of the patriarchs writes down his will or testament

and in this he advises his son along ethical and religious lines. It is a superb document and is worthy of study. The Testaments were rewritten in Hebrew but versions have come down to us in Greek, Armenian and Slavonic.
G G F

APPLES AND HONEY The New Year is symbolically ushered in by partaking of sweet apples dipped in honey at the beginning of the evening meal. An appropriate blessing is recited.
M A

AQUILA Translator of the Scriptures from Hebrew into Greek by birth a Gentile from Pontus. He joined the Christians but afterward left them and became a proselyte to Judaism. The Talmud states that he finished his translations under the influence of R. Akiba and that his other teachers were Eliezer b. Hyrcanus and Joshua b. Hananiah. It is certain however that Aquila's translation had appeared in 170.

The main feature of Aquila's version is its excessive literalness. His chief aim was to render the Hebrew into Greek word for word without any regard for Greek idiom. The story that he was appointed by Hadrian to build Ælia Capitolina is both politically and chronologically unacceptable. See Onkelos.

ARABIA In their desire for grandiose statement the Roman writers called the land east of the Jordan Arabia, hence Arabia Petra and other names which suggest a close contact between the Jews and the Arabs in Herodian times. The Arabian peninsula however lies east of the Red Sea and west of the Persian Gulf and its principal political divisions are the kingdom of the Hedjras, the kingdom of Iraq which embraces Mesopotamia and the British port of Aden. Arabia is frequently alluded to in Scripture and the contact through trading centers must have dated from the founding of Tadmor (Palmyra) by Solomon for that town served as a station on the great commercial route. The assumption that after the war with Titus Jews fled to Arabia as they went to Babylonia is well founded even if details are lacking for Jews came back to Palestine thoroughly Arabized before its conquest by Omar. Three Jewish tribes or banu are known of the pre-Mohammed period: Kamuka al Nadhir and Kuraiza. The last two claimed descent from Aaron. According to the Arab accounts these tribes lived in walled cities and came into conflict with migrant Arab tribes about 300. Traces existed in the eighth cent. and the existence of a Jewish tribe of this character still living in central Arabia was reported recently by a Jerusalemite Mr. Tager who traveled there. The presence of Jews in Arabia at the time of the rise of Mohammed is part of the prophet's biography. He was instructed by Jews and found his supporters and bitterest opponents among them. The influence of Jewish thought in the formulation of the Islamic idea is clear to all scholars. But the prophet and his Companions decreed Arabia holy and banished

all Jews and all other non Muslims from the country This forced the return of some Arabian Jews to the vicinity of Jericho In later times Jews were permitted to settle in Yemen Aden and Sanaa the coastal lands not regarded as sacred The Jewish settlement in Aden probably dates from the Middle Ages In 1839 it became a British possession and until recently the Jews lived there peacefully Now 1933 the relations between the Jews and Arabs in Aden seem disturbed Normally there are not more than 3 000 Jews in Aden Twenty six of the stories in the Thousand and One Nights have been traced to Jewish sources The more impressive cultural relationship between Jews and Arabs began during the Ommayad dynasty which was essentially Syrian and developed still more through the establishment of the Arabian caliphate in Cordova
See Yemen

ARAGON In medieval times a famous independent Spanish kingdom in which the Jews achieved much liberty and great prominence The Jews were well settled in Saragossa at the beginning of the 12th cent Pedro II and his son Jaime I were very friendly and the latter took all the Jews and Saracens in his kingdom under his personal wardship although he compelled the Jews to live in distinct quarters In this reign Jews held many public offices although they were compelled to listen to proposals for their conversion to Christianity and engage in public disputations James private secretary Don Bayhel the royal treasurer Jehudano de Cavalleria the Arabic interpreter Astruc Bonseynor the royal physicians David and Solomon were all Jews

Pope Clement IV tried to oust these court Jews but failed This happy condition changed during the 14th cent and came to a climax in 1391 when the persecution which began in Seville spread to Aragon and Castile Thousands of Jews were slain but 100 000 embraced Christianity and thus set the great Marano movement in motion The anti Jewish attitude continued steadily throughout the cent though the Jews were not permitted to leave the country and the Maranos continued to hold high office in the realm The union of Aragon with Castile by the marriage of Ferdinand to Isabella to which the Jews were favorable and from which they hoped much ended the separate history of Aragon Its Jews suffered the general fate of the Jews in Spain

ARAM Hebrew name usually translated Syria The earliest Arameans were nomads and their settlements were east of the Euphrates Geographically the word is used in the Bible to include all of Mesopotamia The Greeks and Romans used it to describe the district between the Euphrates and the Tigris

ARAMAIC The language most akin to Hebrew and which became the common Jewish tongue about 300 b c e The Targum is

probably the oldest Aramaic book current among the Jews A few of the rabbinic prayers are still recited in Aramaic

ARARAT City planned on Grand Island Niagara by Mordecai Noah in 1825 The plan never came to maturity but the foundation stone of Ararat is preserved in the rooms of the Buffalo Historical Society See Noah Mordecai Manual

ARBA KANFOT Four corners The garment is passed over the head so that part falls in front and part behind To its four corners are fastened the Zizit in the same manner as to the Tallit It is therefore also called the tallit katon The Arba Kanfot like the tallit is worn by males in pursuance of Num xv 37 41 and Deut xxii 12 M A

ARBUES PEDRO Canonized by Pius IX in 1867 the Inquisitor under Torquemada so hated by the Jews and Maranos that they attempted his assassination He was b 1441 and d 1485 as the result of the wounds inflicted on him

ARCHEOLOGY That branch of knowledge which takes cognizance of past civilizations and investigates their history in all fields by means of the art architecture monuments inscriptions literature language implements customs and all other examples which have survived The discoveries and investigations of the past cent in so far as they reflect on Jewish history may be summarized and divided as follows

Pre Biblical—The evidences of pre historic man found at Gezer Megiddo Jericho Taanach and Ophel of early races that inhabited Palestine through the Stone Age into the Bronze Age and the uncovering of a series of successive civilizations in stratum upon stratum in some places shed light upon a remote past which seems to have no bearing on Jewish history The discovery of the records of an Assyrian people called by archeologists Sumerians the unearthing of documents of their city states imperial rule lists of rulers their complex religion and codes together with the Amarna tablets Phoenician inscriptions Hittite monuments the uncovering of Abraham's city Ur and a mass of similar material are all regarded as covering a period of about 2 000 years prior to Abraham and illustrative of the first chapters of Genesis

Into this large collection may be grouped the Babylonian tablets which parallel with out being in agreement the Genesis story of the Creation the Sabbath the Fall of Man the Flood the story of Noah and the Ark The third group of finds clusters around the Patriarchal age A Babylonian tablet (1965 b c e) mentions an Abraham (Abarama son of Awel Ishtar) who hired an ox and rented a farm the Amraphel of Gen xiv (Hammurapi king of the Westland) and the other kings mentioned in that chapter In records of 2161 to 2144 b c e occur the names of Jacob el and Yakub and Yak b ra (1478 1446) as a city

Israel son of Rishznun is on a cylinder (2800-2600) Joseph el appears in a Babylonian business document and an Egyptian story parallels the Potiphar story (Gen xxxix 1-20) details the presence of a Semitic ruler at the Egyptian court (Gen xli 1-26) and the report of a famine has been found on a rock presumably cut 117 89 b c e

Biblical Period—The Amarna letters and the accounts of the Hittites are illuminative of many phases of the period preceding the history recorded in the Book of Exodus. The legend of Sargon of Agade resembles the finding of the infant Moses and the pillar of Merneptah (1225-1215 b c e) regarded by some as the Pharaoh of the Exodus mentions the Hittites Canaan Gaza Ascalon and contains the sentence Israel is desolated his seed is not. Direct evidence of the Jewish enslavement in Egypt and the exodus has hitherto not been found but there are monuments which are accepted as symbolic of that narrative. At Susa there was found in 1901-2 the code of Hammurapi who ruled in Babylon in 2104-2061 b c e. While this code and that of the Hittites and that of the Assyrians contain many parallels to the Pentateuchal laws they differ so materially in underlying concepts that there is no reason to assume the premises maintained in the Bible Babel controversy that the Mosaic code is dependent upon that of the Babylonian monarch. The recent excavations at Jericho Lachish Gerar etc. throw new light on the conquest of Palestine by the Hebrews. The uncovering of the Eastern Wall of the City of David Solomon's repairs and the finding of Hezekiah's wall (II Chron xxxii 5) offer detailed illumination of much that is summarized in the Books of Kings. In the same direction are the discoveries of Solomon's elaborate stables at Megiddo the fortifications at Taanach the fortress at Gebeah the unearthing of the massive palaces and temples of Omri and Ahab Jezebel's fortress in Samaria the finding of Ahab's custom talies. The frequent mention in later tribute lists of great luxuries such as bedsteads of ivory elephant hides rare and exotic woods much gold and ornaments elucidates our conception of the luxury that existed in Palestine in the days of Solomon and his successors and which is insistently mentioned in the Bible. Political history as narrated in the Scripture finds confirmation and detail in Shishak (Sheshonk I 952-954) mentioned I Kings xiv 25-28 who reports the capture of 21 Palestinian towns. Shalmaneser III records his war with Ahab the battle of Qarqar and the taking of tribute from Jehu the son of Omri. The Moabite Stone an inscription of Mesha king of Moab found in 1861 the most valuable of all the biblical finds relates in detail what is summarized in II Kings iii iv. So Tiglath-Pileser IV details II Kings xiv 21 and xv 1-27. Sargon (722-705 b c e) describes the capture of Samaria the enslaving of 27,290 captives (II Kings xvii 3-5) and the overthrow of Hamath and

Arpad (Isa x 9). In one of the cuneiform tablets there is the suggestion of the sale of the Ten Tribes. Sennacherib (705-681 b c e) tells of the conquest of the land of the Hittites the defeat of Hezekiah the capture of 200,150 people and lists the tribute accepted from Hezekiah (II Kings xviii 19 Isa xxxvi). The Siloam inscription found in a conduit in Jerusalem relates to the same reign (II Kings xx 20). Esarhaddon mentions King Manasseh as his vassal (II Kings xx 21). Ashurbanipal of Assyria (668-626 b c e) describes his third campaign against Tyre. Nebuchadnezzar II (604-562 b c e) relates his campaign in the Lebanon but no inscription concerning the capture of Jerusalem has so far been found.

Exile and Post Exilic Period—Chronicles have been found mentioning Belshazzar and Cyrus though these do not refer to the Return under Ezra and Nehemiah. The discovery in 1895 at Elephantine on the Nile of many papyri relating to a Jewish community and its temple erected there and a letter detailing the observance of the Passover all dated 494-400 b c e was practically new information though regarded as clarification of Isa xix. Beyond the wealth of documents which suggest parallels (of more ancient date) to verses in Proverbs the Song of Songs etc. the direct record of history is carried forward by the unique discovery of the Ben Sirach mss (Ecclesiasticus) throwing much light on life in the Maccabean period. For this age the unearthing at Gezer of John Hyrcanus' magnificent palace together with numerous coins continues the archeological narrative of Jewish history to the Roman era.

Roman and Byzantine Periods—Although in a measure it may be said that the earliest objective of archeological research in Palestine was the attempt to gather information on the Herodian era and from the discovery of the Robinson Arch in Jerusalem onward a good deal of valuable information was collected it is only since the World War that systematic investigations have yielded what now makes a fairly complete picture of Herodian Palestine. The finding of Agrippa's wall added to the coins of the kings the ruins of fortresses and massive synagogues in Galilee of tombs sarcophagi a few tombstone inscriptions mosaics mosaic marks glassware etc. present considerable confirmation as well as elaboration of Josephus. Roman inscriptions found in Syria Palestine and Europe together with coins and medallions have enhanced a hundredfold the written information on the Jews throughout the Roman and Byzantine eras whilst the ruins of cities unearthed in Southern Palestine and the Hauran provide knowledge of life in some four hundred previously unknown places.

No new material has been discovered relating to the Jews from c 450 to 900. From that date Karaite records and Genizah mss relating to the rise of the Gaonate in Palestine during the Fatmite rule have done much to throw new light on that period. The disputed

discoveries in the Crimea are the only finds that have added to the written knowledge of Jewish history in Europe. The monuments that exist old synagogues ornaments etc offer little that is new. A vast mass of written material exists such as the records of the Inquisition and local histories which require patient and scientific investigation.

ARCHISYNAGOGUS Synagog chief a term which first came into use during the Roman era. It was applied in derision to Alexander Severus. In the Babylonian Talmud the word is translated *parnas* and as such had vogue for the official now generally described as the president of the congregation.

ARCHIVES ISRAELITES A French Jewish review founded in 1840 and which is still published regularly.

ARCHON Title of a member of the governing board of the independent communities in the ancient Roman empire.

ARENDT OTTO Bimetallist b Berlin 1854. He has for many years been recognized as the leader of the German bimetalist movement and founded many organizations devoted to bimetalism. His *Die vertragsmaessige Doppelwährung* is the standard German book on the subject. In 1888 he was elected a member of the Reichstag. In his youth he accepted Christianity.

ARGENTINA The Jewish settlement of this South American Republic dates practically from the colonization movement founded here in 1891 by Baron Maurice de Hirsch who through the Jewish Colonization Association purchased 600 000 hectares of land. Compared with the 1 000 Jews settled prior to 1890 there are today nearly 260 000 Jews in Argentina of whom about 60 per cent are settled in the capital Buenos Aires. The rest are distributed throughout the fourteen provinces of the Republic. The principal communities are located in Rosario de Santa Fe, Córdoba, Mendoza, Bahía Blanca and Tucumén. Of the urban Jews it is estimated that 20 per cent are professionals and 20 per cent laborers. In the import business generally and in cereal export Jews play an important part. Politically the Jews experience no disabilities. In 1918 the first Jew was elected to the Chamber of Deputies of the National Congress. The same year a Jew was elected to the Buenos Aires Provincial Chamber. During the World War the Argentinian Jews raised a million pesos for East European relief. Dr David Efron, born in the Argentine, is the first Jew appointed on the staff of the University of Buenos Aires. Recently the government has discouraged mass immigration from Germany.

All the usual Jewish institutions are represented in the larger cities. In Buenos Aires there are two monumental temples, two orphanages and a large Jewish hospital. The cost of these buildings amounts to about \$10 000 000 Argentinean. There are two Jewish theaters and two Yiddish dailies, the more

important being *Die Yiddische Zeitung*. A considerable number of reviews are published in Yiddish and Spanish, the most influential being the Zionist weekly *Die Yiddische Welt*. The Zionist Federation founded in 1910 has 70 branches scattered throughout the country with headquarters in Buenos Aires under the chairmanship of Mr Nathan Gesang. Jewish youth has developed a large group of cultural institutions in which the National Idea is amply expressed by the *Asociación Juventud Cultural Sionista* and the athletic organization *Maccabi*. In 1932 Shehita was forbidden in *Bernasconi*.

The 15 colonies founded by the ICA* are located in the provinces of Buenos Aires, Entre Ríos, Santa Fe and Santiago del Estero. They are settled by 3 580 families, approximately 20 000 souls. Of these about 2 500 families are in trade or are artisans and peasants. The most important of the agricultural settlements are *Mauricio Rivera Bernasconi* (Buenos Aires), *Moisés Ville* (Santa Fe), *Basavilbasco*, *Clara* and *Dominguez* (Entre Ríos) and *Dora* (Santiago del Estero). M T

ARIA LEWIS Founder of a small college given his name in Portsea, England, for the education of Jewish ministers. d Portsea 1874.

ARISTEAS LETTER OF This is a letter purported to have been written by one Aristeas, an officer of the court of Ptolemy Philadelphus, giving an account of the compilation of the Septuagint c 278-280 b c e. Because of several internal contradictions it is certain that the writer was not the official that he claims to have been. The letter was probably written by a Jewish scribe who made of himself a Greek courtier so as to have more authority for his work, which is not to be regarded as an historical document but which has value as containing the then view of the composition of the Septuagint. G G F

ARISTOBULUS Son of Herod the Great, assassinated by his father's orders c 7 b c e.

ARISTOBULUS I (called Judah) King of Judea, the first of the Hasmoneans to assume the title, son of John Hyrcanus b c 140 d 104 b c e. He was at first high priest but after imprisoning his mother assumed the title of king. He conquered much of the territory abutting Judea and converted the inhabitants by force to Judaism. His coins do not contain the title king but high priest and the Confederation (Haber) of the Jews.

ARISTOBULUS II King of Judea b c 100 d 49 b c e, son of Alexander Jannæus. Obtained the throne by intrigue. Hyrcanus being the rightful heir. The contest brought Pompey to Jerusalem in 63 and Aristobulus was taken prisoner to Rome. He was forced to march in the front of Pompey's chariot in the triumph held in Rome in 61. He escaped from Rome and attempted to raise an insur-

ARISTOBULUS III —ARON

rection in Palestine but was poisoned by friends of Pompey

ARISTOBULUS III Last of the Hasmoneans He was drowned by Herod in Jericho in 35 b c

ARITHMETIC The computations in the Scriptures show that reckoning was known to the Hebrews The use of the Hebrew letters as numerals is ancient In the 8th cent when Jewish mathematicians are mentioned with frequency it became the practice to use the Hebrew letter numerals for addition and subtraction by writing them from left to right in the same way as the Arabic numerals are used

ARIZONA See United States of America

ARK The receptacle or closet at the east end of the synagog used to house the Scrolls of the Law and frequently referred to as the Holy Ark The building of an ark is first referred to in Ex xxv 10 when Moses is directed to build an ark of acacia wood for the housing of the tablets on which the commandments were written This ark was to be an important feature of the Holy of Holies The idea was elaborated in Solomon's temple (I Kings viii 19)

The description given by Tacitus as reported by Pompey who entered the Holy of Holies indicates that the Ark was not then in existence A legend relates that Jeremiah before the first fall of Jerusalem buried the Ark and its contents in Mount Sinai

ARKANSAS See United States of America

ARLOSOROFF VICTOR HAIM Labor Zionist leader b Romny Ukraine 1899 as assassinated Tel Aviv Palestine 1933 He spent most of his youth in Germany and settled in Palestine in 1924 from which date he rapidly became prominent in labor Zionist circles Though sharply critical of all phases of the organization and all its activities he forged to the front as propagandist and administrator He toured considerably in the interest of the Keren Hayesod* and whilst in this country freely criticized the American organization He specialized on colonization and financial problems but in 1931 when he was elected a member of the W Z O Executive he took charge of the political work in Palestine He was killed in the spring of 1933 after his return from Germany which he had visited in order to formulate a plan for the colonization in Palestine of some thousands of victims of the Hitler persecution

ARMENIA Territory on the south of the Black Sea which once comprised a kingdom and which is now divided between Turkey and Soviet Russia The Armenian historian Moses of Chorene who lived in the 5th cent is the principal authority for the accounts of Jewish settlements in Armenia after the first captivity and again for the account of the settlement there of a large number of Jewish captives

brought by Tigranes The figures quoted as to the settlement of Jews in various Armenia towns in the 4th cent exceed any statistics we possess of contemporary Jewish settlement elsewhere Some 500 000 Jews are reported to have then been living in Armenia There are no references in Jewish history to any such huge settlements but according to Hammer (Gesch des Osmanischen Reiches in the middle of the 17th cent there existed belief that a whole province of Armenia was then occupied by Jews

Very little is known of the Jews in the region which stretches from the Baku Republic eastward to the Caspian range and southward to Persia

In the vast regions of Asia the settlement of the Jews is only marked by the sum of the Jews in the various countries of the world In the United States the Jews are concentrated in the East and in the West in the cities of the Pacific coast and in the cities of the Atlantic coast In the United States the Jews are concentrated in the East and in the West in the cities of the Pacific coast and in the cities of the Atlantic coast In the United States the Jews are concentrated in the East and in the West in the cities of the Pacific coast and in the cities of the Atlantic coast

ARMIES See World War

ARMLEDER (LEATHER ARM) PERSECUTIONS During 1336-37 organized bands of peasants led by two noblemen inflicted a bloody slaughter on the Jews of Alsace and the Rhineland The mob gave themselves the name of Leather Arms To escape their fury and avoid falling into the hands of the church thousands of Jews slew their children and then committed suicide

ARNHEIM FISCHEL Bavarian deputy b Baireuth Bavaria 1812 d there 1864 Arnheim was a lawyer and was elected to the Bavarian legislature after 1848

ARNSTEIN FANNY VON Closely associated with the Mendelssohn group in Berlin at the end of the 18th cent b Berlin 1757 d Vienna 1818 Daughter of Daniel Itzig; banker and married to Nathan Adam von Arnstein she was a recognized social leader both in Berlin and Vienna and did much for Viennese charities Fanny von Arnstein was a woman of great beauty and during her widowhood a duel was fought about her between Carl Prince of Lichtenstein and his rival Freiherr von Weichs who killed his opponent Her daughter became Baroness Pereira Arnstein

ARON HERMANN Physicist b Kempen Germany 1843 d Berlin 1913 For some years he was a privat dozent at the Berlin University but abandoned teaching for practical work in the field of electricity in which he was an accepted authority He developed the theory of condensers the microphone

accumulators and wrote on the influence of atmospheric electricity on cables etc He is the reputed discoverer of the practical application of the Hertzian waves from which wireless was developed for in 1880 he used unconnected telephones to send and receive signals across the Wannsee Germany He reported on these experiments at the International Electric Exposition in Vienna in 1883 Though the inventor of wireless signalling and of other valuable instruments he was never known to any large public contenting himself with the management of a factory at Charlottenburg where he manufactured his perfected electric meters

ARONSON RUDOLPH Theatrical manager who introduced the roof garden for amusement purposes in New York in 1880 b New York 1856 d there 1919 Aronson achieved his first popularity in the old Madison Square Garden

ARRAGEL MOSES Translator of the Bible into Castilian At the behest of Don Luis de Guzman Arragel spent five years compiling his translation which was presented in Toledo in 1430 The translation which is known as the Bible of Olivares is still preserved in Madrid It is richly illuminated with miniatures Arragel's picture in the illumination depicting the presentation to Don Luis is one of the oldest likenesses of a Jew in existence

ARTOM ISAAC Associate of Cavour b Asti Piedmont 1829 d Rome 1900 Poet and prose writer Artom in his youth took part in the revolution against Austria in 1848 and rose to the position of secretary of Cavour From 1862 to 1877 Artom was an important figure in the Italian Foreign Office In the latter year he was elected Senator of the Italian Parliament the first Jew to hold that office

ARTS It has been observed that excepting the Siloam inscription—placed where but for chance no eye would have seen it—the ancient Hebrews unlike their Egyptian Assyrian and Phoenician neighbors left no monumental records therefore no evidence of their interest or ability in the plastic arts except some pottery signet rings etc More recent archaeological exploration may revise this conclusion for there is slowly being traced by Hebrew mason marks what may be a distinct pre exilic type of Hebrew architecture The command in Exodus xx 4 thou shalt not make unto thee a graven image exhibited either a native resistance to sculpture and painting or was an inhibition powerful enough to influence the Hebrews against the representation of the human and animal form as it much later influenced the Arabs to the same end

The Greeks brought to perfection arts with which the Sumerians were familiar fully 2 000 years before Athens arose The bitter language of Ezekiel viii 10 behold every detestable

form of creeping things and beasts and all the idols of the house of Israel portrayed upon the wall round about describes painting as well as idolatry Whether the prophet was merely mentally transferring the usages of his Babylonian environment to his own people or whether he was describing the actual practices of Jerusalem only chance discovery can clarify The Astartes and other idols so far discovered in Palestine are crude and inferior in artistry to similar idols found elsewhere Religiously the Jews were confined in the decorative arts to the use of fruit designs and geometric lines the pottery finds follow this injunction The golden grape vine described by Josephus and others indicates that the Jews brought the jeweler's art to a high state of perfection but comparatively few traces of it have so far been found The intense opposition to all the Hellenic arts—sculpture painting and the drama—was exhibited in its most bitter form in the final struggle against the Herodian monarchs and the Roman procurators who endeavored to introduce the symbols cults and customs of Imperial Rome By that time the aversion to the plastic arts had become a political as well as a religious issue and influenced Jewish mentality for some centuries On the other hand Nero had his Jewish actors and to the end of the Byzantine rule in Palestine there were Jewish playwrights actors mummerys and dancers

By that date Palmyra had developed much art which seems in some degree of Jewish workmanship and Graetz relates that aversion to pictures had ceased in Jewish homes

The discovery by the Yale expedition at Dura Europos Palestine March 1933 of the walls of a synagog with frescoes and the ceiling covered with painted tiles completed about 244 not only confirms this statement and what has been suggested above but it is contended by the discoverers that the scenes depicted relating to the Exodus and the Giving of the Law reveal that Christian Church art borrowed from the Jewish its style composition and subject matter

In the oldest illuminated Hebrew mss designs are limited to intricate lines and the Hagadah almost the first book in which wood cuts were used remains the favorite medium for illustration with human figures The Jewish resistance as with the Arabs extended to portraiture so that except the slaves on the Titus Arch and a single coin with a king's head there exists no likeness of a Jew older than that of Moses Arragel in the illumination depicting the presentation of his Castilian translation of the Bible in 1430 to Don Luis de Guzman and the clearer portrait of Daniele Norsa (1495) in the celebrated Madonna of Victory the cost of which the Mantua banker was forced to pay Thereafter as in the Gracia de Mendesia medallion the aversion to portraiture weakened

The cultivation of the arts among Jews is a post emancipation development From 1850 Jews quickly developed as sculptors painters

and engravers About 1898 as a broadening out of the Zionist national concept there was developed a school of Jewish Art Its most brilliant exponent was the illustrator Ephraim M Lilien* who brought into what had been evolved by the English black and white artist Beardsley symbolism which was unmistakably Jewish Scores of artists associated themselves in this Jewish Art School though each followed his own mannerism Its characteristic is realism The contrast is as between Sargent's monkish Prophets and Lesser Ury's* Jeremiah crouching sorrowfully over the loss of Jerusalem Butensky's Hillel and Shammai Joseph Israel's Son of an Ancient People etc To this effort to express Jewish life and thought in art Boris Schatz* added the unique impulse of organizing in Jerusalem in 1910 the Bezalel school which endeavored to cover the whole range of industrial and fine arts and which has brought about an orientation as against a ghetto expression in silver work painting illustration and general design This influence can best be seen in the voluptuous illustrated editions of the Song of Songs which have been published in Jerusalem in recent years and which bear closer relation to the rich coloring of old Persian art than to anything in vogue in Europe

ARUK Hebrew for dictionary The first biblical dictionary was written in the 12th cent by Solomon ibn Parhon of Aragon but a dictionary of the Talmud was attempted three centuries earlier by Zemach b Paltiel of Pumbedita

ASA Third king of Judah reigned 917-876 b.c.e. Asa is referred to in Kings xv 7-9 and 11-15 and in II Chronicles xiv and xv He is credited with reform in religious matters He called in Ben Hadad of Syria in his struggle with the kingdom of Israel

ASCAMA Sephardic term used to designate the rules governing congregations

ASCH SHOLOM Novelist b Poland 1880 began his literary career as Hebrew and Yiddish writer in 1900 He came to America in 1910 and joined the staff of the Vorwarts He has published The Village 1903 God of Vengeance 1905 Mary 1908 Motke the Vagabond 1914 Kiddush Hashem 1918 Mother 1924 A considerable number of Asch's novels have been translated into Russian German Polish and English the latest being Three Cities an elaborate novel on Czarist Russia 1933

ASCHER JOSEPH Composer b Groningen Holland 1829 d London 1869 Composer of the well known song Alice Where Art Thou?

ASCHERSON PAUL Botanist b Berlin 1834 d there 1913 In 1873 being baptized he became professor of botany at the University of Berlin In the same year he joined Rohlf's expedition to the Libyan coast and in 1887 explored botanically the Egyptian desert

Besides reports on these expeditions he contributed to and edited a number of technical botanic publications

ASCOLI GRAZIADIO ISALIAH Italian philologist b Gorice Austria 1829 d 1907 One of the founders of the modern science of philology whose study of the Velar gutturals contributed to the development of Italian and Oriental languages and achieved international recognition

ASHAMNU Opening word of the confession recited in orthodox synagogues during the Atonement services and accompanied word for word by the beating of the breast In form it is an alphabet of transgressions It is of Talmudic origin about the 1st cent

ASHER Eighth son of Jacob (Gen xxx 10) and founder of the tribe of Asher The tribal allotment was in Galilee on the coast to Sidon but as the northern extension was occupied by Manasseh the territory of the tribe was largely located in the plain of Jezreel

ASHER ASHER 19th cent English communal worker b Glasgow Scotland 1827 d London 1889 A physician by training he became in 1871 first secretary of the United Synagogue having prior to that served in several communal positions He was generally regarded as the guiding spirit in the communal benefactions of the Rothschild family In the seventies with Samuel Montagu he visited Palestine and wrote a long report on local Jewish conditions

ASHER DAVID German author b Dresden 1818 d Leipzig 1899 A linguist of unusual ability he wrote both in German and English on a varied list of topics which included Outlines of the Jewish Religion and an English translation of the Selihot

ASHER B JACOB HALEVI 13th cent Prussian Talmudic lexicographer His *aruk* was the basis for Buxtorf's more celebrated work on the Hebrew language

ASHER JOSEPH MAYER Rabbi b Manchester England 1872 d New York 1909 He was descended from a rabbinical family and studied in England and Germany receiving his rabbinical diploma in Suwalk Poland after attending the Yeshibah of Kovno He was professor of Homelectics at the Jewish Theological Seminary of America after having acted for four years as Judicial Assessor for all Jewish causes in the courts of his native Manchester He was also preacher in New York of Congregation Bnai Jeshurun and was reputed for his stern orthodox views and scholarly attainments

ASHI Amora who reestablished the authority of the Academy of Sura b 352 d 427 Ashi was the first editor of the Babylonian Talmud He held office as head of the academy for 52 years He inherited wealth and did much not only for scholarship but for the development of the local community His

influence prevailed for two centuries following his death

ASHIRAH First words of Moses Song of the Sea (Ex xv) which is included in the liturgy of the morning prayers

ASHKENAZ Popular designation of Germanic Jews Ashkenaz is mentioned Gen x 3 Its application to Germany is known from the Middle Ages It is also used to distinguish the specific ritual and form of pronouncing Hebrew used by Jews in north central Europe

ASHKENAZI BEHOR Political adviser to Abdul Ahmid II b Constantinople 1840 d there 1909 He was made a member of the council of state by Aziz in 1869 he held office till his retirement in 1899

ASHKENAZI ELIEZER First rabbi of whom it is related that he held office in Famagusta Cyprus Ashkenazi was b in the Levant 1512 d Cracow 1585 He traveled considerably but his writings which deal with Talmudic matters include no diary or travel book See Cyprus

ASHKENAZI MEIR OF KAFFA (Crimea) Envoy of the Tatar khan He was killed by pirates on a voyage from Genoa to Egypt in 1567 while engaged on a mission to the king of Poland

ASHKENAZI SOLOMON B NATHAN Diplomatic agent of Sultan Selim II of Turkey (1566 1574) Ashkenazi b c 1520 d Constantinople 1602 a descendant of a German family domiciled in Italy was first physician to Sigismund II czar of Poland He came into great political prominence in Turkey first as the agent of the Grand Vizir and later as the personal adviser of the Sultan succeeding Joseph Nasi in this position To him is attributed the election of Henri of Anjou as king of Poland in 1572 He figures still more largely in the French state papers relating to Venice for when in 1576 he was appointed by Amurath III (1574 1595) to negotiate a peace with the Venetians the latter refused to receive the Jew The Sultan however insisted and Ashkenazi was received and signed the peace He interfered in the interest of his fellow Jews with the Sultan and his wife's services were also recognized by the monarch

ASHKENAZI ZEBI HIRSCH Chief rabbi of Amsterdam (1710 to 1713) b Moravia 1658 d Lemberg 1718 Educated in part in Alt Ofen Hungary and in Salonica he became a Sephard and took the title of Haham and had an adventurous career He was in turn rabbi in Serbia and in Altona and was called to Amsterdam in 1710 Ashkenazi supported the then defunct and hated teachings of Shabbethai Zebi* Therefore instead of exercising his office as chief rabbi of Amsterdam he was placed under the ban by his own congregation in 1713 In 1714 he fled with Solomon Norden de Lima to Emden in Hanover only to be called to the office of Haham

in London He declined this office and ended his career as an official of the Hamburg community though his last days were spent in Galicia His heresies aroused great storms but he was held in great reverence because his character was above reproach

ASHKENAZIM Term applied to German Jews or to all those Jews who follow the Minhag* Ashkenaz As applied to Germany Ashkenaz appears in the letter of Ibn Shaprut* to the Chazar* King Joseph and it was used in the Hebrew literature of the 11th cent to denote either Germany or German Jew

A serious attempt has been made from time to time by anti Semites to discover racial differences between the Ashkenazim and the Sephardim* There is however no warrant for such assertions The divisions which found their expression in social customs ritual differences and in the pronunciation of Hebrew are wholly environmental in their origin The first expulsion from France in 1306 broke the natural alignment between the Spanish Provençal French Lorraine Jews The exiles were forced into Germany and gradually spread into Bohemia Hungary etc Germany thus became a new base and so gradually all the Jews in central Europe were called Ashkenazim The expulsions from Germany forcing the Jews eastward created the third distinction ritualistically Minhag Polen and in geographic terminology Ost Juden or East European Jews

ASHKINASI MIKHAIL OSIPOVICH One of the early advocates of the Back to the land movement among the Jews b Odessa 1851 Early in the 80s he advocated in Russia a return of the Jews to agriculture as a means of economic betterment In 1887 he settled in Paris and devoted himself to writing Russian and French

ASHMODAI Hebrew or Aramaic name for the Devil is first referred to in the Book of Tobit

ASIYAH Cabalistic term describing the world in the making One of four spiritual worlds the other three being Azilut Beriah and Yezirah

ASKENAZY SIMON Representative of Poland at the League of Nations (1920 22) b Poland 1867 emigrated to Switzerland in 1914 after having gained a reputation as a historian of the Polish Kingdom Leader of the Jewish assimilationists in Poland he was sent to represent Poland at the Council of the League of Nations in 1920 His office was reconfirmed and he became president of the Delegation at the League Assembly but in 1922 he was recalled primarily because the University of Warsaw was opposed to the country being represented by a Jew His writings deal mainly with 18th and 19th cent Polish history

ASKNAZI ISAAC LVOVICH Painter b Vitebsk 1856 d Moscow 1902 Asknazi

painted a considerable number of biblical and Jewish subjects. The best known is the Jewish Wedding. He received many medals for his works and exhibited in the European capitals. He was a strictly devout Jew and from his student days declined to work at his art on the Sabbath.

ASSEFAT HANIVHARIM Assembly of Deputies. Title assumed by the Palestinean College of Electors on the initiative of the Waad Zemani and elected by direct and secret ballot in April and May 1920. Out of 28,765 persons registered 20,160 voted. They elected 322 delegates divided as follows: Ahdut Ha'avoda 70, Sefardim 54, Orthodox 51, Hapoel Haza'ir 41, Colonists 16, Progressives 13, Yemenites 12, Mizrahi 11, the rest scattered. The Assefat Hanivharim elect the members of the Waad Leumi. In the 1925 elections 13 women and 15 Zionist Revisionists were elected; the other parties retaining their respective positions. The third session was held in 1932; 71 representatives were present.

ASSER CAREL, Dutch jurist, b. Amsterdam 1780, d. there 1836. He was one of the founders of Felix Libertate, a society which struggled for the emancipation of the Jews in Holland at the end of the 18th cent. He received a judicial appointment in 1815 which he held till his death.

ASSER TOBIAS MICHAEL CAREL, Dutch jurist and member of a distinguished Jewish family of the Netherlands, b. Amsterdam 1838, d. 1913. In 1862 he was called to the chair of jurisprudence in the University of Amsterdam. He was frequently honored by the Crown for his legal attainments. He took a conspicuous part in the development of international law.

ASSON MICHELANGELO, Italian medical author, b. Verona 1802, d. Venice 1877. Having served during the 1849 rebellion, Asson was appointed professor of anatomy in Venice in 1857. He had to his credit over 120 medical essays and treatises.

ASTROLOGY Although Persian influence affected the Jews so considerably that angelology was introduced into Judaism through the contact formed during the Captivity, there is every evidence that the Jews were not moved to accept astrological superstitions till after 70. Both Josephus and Tacitus call attention to the lack of superstition among the Jews and to their refusal to accept signs and wonders in the skies. The Sibylline Books make the same report but approvingly. The Romans were both adepts and believers in the Chaldean science and the Jews became more interested in it during the development of the Talmud. In the Middle Ages the Jews were credited with being experts at the art and there exists a wide literature on the subject in Hebrew. Some of the presumed Jewish adepts were however astronomers to whom popular opinion ascribed all sorts of

powers and interest. This seems to have been particularly true of the great Rabbi Low of Prague. Jewish teachings are averse to all sorts of divination, prognostication, etc., but the Hebrew greeting *Mazzal tob* is a remnant of astrological superstition.

ASTRONOMY Stars and planets are mentioned in the Bible. The use of a dial—the first reference in any literature to the existence of a sun clock—in II Kings xx 9–11 points to knowledge of the movement of the planets and an ability to calculate the length of shadows as applied to a fixed area. That the Jews accepted the pre-Copernican theory that the stars move about the earth seems clear from the language employed in all descriptions of the motion of the sun and the moon, but as this form of simile suggesting that the earth stands still is even today very popular, it is not conclusive evidence as to the knowledge of scholars in ancient times.

The accepted explanation of the two-day festivals—two days of New Year, etc.—as due to the watching and reporting of the rising of the new moon suggests that in early Talmudic times the Jewish knowledge of astronomy was extremely rudimentary, though one rabbi boasts that he knew the ways of the stars better than he knew the streets of his home town. In the early Middle Ages Jews became famous as astronomers and wrote considerably on the subject in Hebrew and later in other languages. The greatest Jewish astronomer in the 19th cent. was Sir William Herschell. The names of about one hundred Jewish astronomers of some importance have been recorded since the beginning of the 11th cent.

ASTRUC DE LEON In 1436 a Jew of Aix in Provence was accused of having blasphemed the name of the mother of Jesus and a fine of 100 livres was imposed upon him for this crime. But the populace considered this punishment too light and demanded and obtained his death and not content even with this a wholesale massacre of the Jews was begun. The execution of Astruc took place near the Church of the Oratory. It is related that 20,000 livres were offered by the Jews as a ransom for the accused and that finally he was executed by disguised noblemen of Aix. Joseph Ha Kohen in his *Emek ha Baka* states that in this uprising of the populace 74 Jews accepted baptism.

ASTRUC JEAN Founder of modern biblical criticism, b. Saube France 1684, d. Paris 1766. A Catholic. Impressed by the fact that in Genesis the divine name *Elohim* (God) was used also the divine name *Yhwh* (the Lord), he advanced the hypothesis that there originally existed a number of isolated documents which Moses separated and then rearranged. Astruc thus accounted for the two narratives (Elohistic and Jahvistic) and for the repetitions and antichronisms. Astruc's hypothesis was further developed by Johann

Gottfried Eichhorn who was the first to use the term the Higher Criticism

ATHENS Capital of Greece The first presumed settlement of Jews in Athens goes back to 300 b c e Josephus mentions the full contact between Palestinian Jewry and Athens in his day thus confirming the references in Philo to the same subject The Athenians erected a statue in honor of Berenice the sister of Julius Agrippa and the mistress of Titus in recognition of her descent from great kings who were benefactors of the city

Athenian Jewry after that disappeared entirely from the record The present community was settled by a few immigrants of German and Levantine extraction after 1850 Athens has witnessed a considerable post war Jewish immigration Some Athenian Jews have been elected to parliament

ATHIAS JOSEPH B ABRAHAM 17th cent printer of Amsterdam b Spain d Amsterdam 1700 Athias played an important part in the development of the printing art in Holland He had his own types cut and these are still preserved

ATONEMENT DAY OF Instituted Lev xvi to be observed on the 10th day of the seventh month as a complete fast Its actual observance is only indirectly alluded to in the Pentateuch whereas it became the key of Judaic observances in the Maccabean era and has so continued to the present day The five services Kol Nidre Shaharith Musaf Minchah and Neilah are religiously and artistically a complete exposition of the Jewish attitude on the relationship of man to God and to his fellow humans on sin and atonement combining in the Abodah the Temple service in the confessions the Mishnaic catalog of transgressions and in the Kol Nidre and the Unetanneh Tokef the religious and spiritual concepts of the Middle Ages

See Abodah Kol Nidre and Neilah

ATTAH HORETA Popular collection of biblical verses recited in the Askenazic ritual on Simchas Torah before the procession of scrolls

AUB JOSEPH American oculist b Cincinnati 1846 d there 1888 One of the first to use the electro magnet for removing foreign substances from the eye

AUBRIOT HUGUES Provost of Paris in the 14th cent who championed the cause of the Jews On that account he was after 1380 imprisoned in the Bastille He was released by a mob which however in 1382 pillaged and massacred the Jews

AUER LEOPOLD Violin virtuoso and teacher b Veszprem Hungary 1845 d New York 1930 He studied under Joachim and was orchestral leader in Dusseldorf 1863 65 From 1868 to 1917 he was professor of violin at the conservatory of Petrograd His most celebrated pupils are Elman Zimbalist and Heifetz After the Russian revolution in 1920 he

came to America and established his studio in New York In 1925 his 80th birthday was celebrated by a gala concert at Carnegie Hall in which his most famous pupils participated in the program W F

AUERBACH BARUCH Founder of the Orphanage named for him in Berlin b Posen 1793 d Berlin 1864 The son of poor parents he began his career as a foster father of orphans in 1833 and developed the institution referred to above

AUERBACH BERTHOLD German novelist whose conflict with anti-Semitism made the tragedy of his life b Nordstetten 1812 d Cannes France 1882 Although in his student days Auerbach suffered imprisonment for his democratic views at the height of his career as novelist and writer he was regarded as an intense German patriot who though he had written on Jewish themes was one of the outspoken exponents of the blending of the German cultural elements rather than profoundly interested in Jewish problems This view is characteristic of his effusions during the Franco Prussian war The nationalistic and anti Jewish attitudes which in Germany followed the war with France thoroughly disturbed his outlook on life The raising of the Blood Accusation* in Russia was equally a shock to him For a time he struck back at anti-Semitism* which included in its propaganda attacks on the novelist who had come to be identified with the quintessence of Germanism In despair he retired to Cannes and according to some either committed suicide or died broken in spirit as a consequence of the virulent anti Semitic campaign then in progress

To realize the bitterness of this reaction it must be understood that at the height of his career Auerbach was recognized as the ideal type of Jew who had personally perfected an intellectual assimilation with all that German culture represented His novels for the most part are essentially German themes and his only work of importance that is well known outside Germany is a five volume life and translation of all the writings of Spinoza published in 1842

AUERBACH LEOPOLD German biologist b Breslau 1828 d there 1897 His researches published in 1874 materially advanced the knowledge of cell life and cell structure

AUGUSTI FRIEDRICH ALBRECHT Baptized Jew whose original name was Herschel and whose writings had a reputation in Germany in the 18th cent b Frankfurt on the Oder 1691 d Eschberge 1782 Augusti was a professor and clergyman in Gotha He wrote on the mystery of the River Sambatyon and on the history of the Karaites As a convert and an author on theological matters which in his day had great vogue he was favored with much attention and his biography was published in 1867

AURUM CORONARIUM Roman name for the tax paid by the Jews of Rome for the maintenance of the Palestinian patriarchate. This tax which was also called apostole was never popular.

AUSTERLITZ Moravian town in which Jews were settled at the beginning of the 12th cent. The Jews were early engaged in the oriental spice trade and it was one of the few towns in which Jews were permitted to remain during the era of persecution. Several Jewish synods were held there and for its tolerance toward the Jews it was often referred to as the White City.

AUSTRALIA The Jewish population of Australia is estimated at 21 615 which is an increase of only 5 000 over the 1900 figures. The Jews reside in Melbourne Sydney Adelaide Ballarat Brisbane Bendigo Perth etc. Jews settled in Sydney in 1817 a burial ground was purchased in 1820 and a congregation organized in 1844. The Adelaide community was founded in 1840 that of Ballarat followed the discovery of gold in 1851 and that of Perth occurred after the gold rush of 1892.

The Australian Jewish community is in many respects unique. It is essentially English with an influx of Anglo Dutch cigarmakers and in later decades of east European Jews. In numbers Australian Jewry has always been small whereas in Melbourne the ratio of intermarriage has been reported as large. Individually the Jews in Australia have not only enjoyed full political equality but they have risen to the highest stations in the government of the country. Probably nowhere else in the world have the Jews gained so many posts of public honor and held them so continuously. They were amongst the industrial pioneers of Australia founding many of its industries and some of its towns. Every capital city and nearly all the small towns have had Jewish mayors. A considerable number were members of the provincial parliaments and are now seated in the Federal parliament. This was particularly true of New South Wales. Its chief justice and agent general were Jews. In 1924 J. Cohen was appointed Attorney General of Victoria. South Australia too had a Jewish premier. The Jews were particularly active in the federalization of Australia and this perhaps contributed to the personal success of men like Sir John Monash the leading Jewish general in the Allied armies during the World War and of Sir Isaac Isaacs* who has held every possible government post and is now Governor General by the vote of the Commonwealth.

Religiously the Australian Jews have remained loyal to Anglo Jewish orthodoxy. They have contributed freely to the art and cultural development of the Antipodes. Since 1840 they have maintained a Jewish weekly now the Jewish Weekly News with a Yiddish supplement. Australian sentiment since the beginning of this cent. has been averse to non British immigration and is restrictive

even in this respect. In March 1930 a complete ban was enacted on European immigration and only the wives and children of residents have since been permitted to settle. Australian Jews take an active interest in international Jewish affairs and most of the world organizations are represented there.

There are congregations at Adelaide Ballarat Bendigo Brisbane Broken Hill Carlton Geelong Hobart (Tasmania) Kalgoorlie Melbourne Newcastle Perth and Sydney. See Melbourne.

AUSTRIA The 1919 division of the Austrian empire limits the republic of Austria to the Tyrol Carinthia Styria Upper and Lower Austria. This practically confines Jewish history to Innsbruck Salzburg Linz and Vienna. Of these Styria Vienna and some notable places have been sketched separately.

Myths allege Jewish settlement coeval with the Jewish kingdoms. Such conditions have however no warrant in knowable fact. The Oestreich or Eastern Mark of the Germanic empire did not emerge till c 800 as a means of defense against Asiatic hordes. Vienna (Vindobonna) as capital of Pannonia was founded by the Romans in 14 b.c.e. when they conquered the Norici who had subdued the Taurisci Celts. During the 5th and 6th cent. Austria was swept by Vandals Goths Huns Lombards Avars and Eno. Charlemagne brought the territory under formal occupation and the first reference to Jews dates to Louis the Child (899-911). More detailed references center around Vienna in the 12th cent. Moravia and Brunn in the 15th cent. and Innsbruck in the 16th cent. There were some notable rabbis in Vienna in the early period. The imperial policy was generally unfavorable to the Jews. They were to be held in everlasting servitude for having killed Jesus. In 1238 they became *servi cameræ* and this condition except that the Jews were frequently sold as taxable resources to bishops and nobles lasted to within modern times. They were in addition constantly restricted in proportion to the actual enforcement of the decrees of the Lateran Council the power of the clericals and the whims and needs of rulers.

When in 1276 Rudolph of Hapsburg became the ruler of Austria he claimed the Jews as his own and it was not till 1331 that they were ceded to the dukes and later to the archbishops and other nobles. The Jews suffered in 1338 from the Armleder persecutions and in 1349 from the Black Death massacres. Totbriefe* confiscations started in 1362 and imprisonment and further confiscations in 1370. Documents relating to confiscations and the ransom of victims of these exactions still exist. In 1378 the dukes renewed their promise of protection but in 1379 new methods of confiscation were devised and the occupations of Jews restricted. A new charter was issued to the Jews in 1396 but it restricted those of Linz and elsewhere to the business of usury. They could own no land nor engage in trade. In 1406 the Vienna synagogue was burned and

the Jewish quarter sacked by a mob. In 1420 they were charged with aiding the Hussite heresy. All the Jews were thereupon imprisoned, the property of the wealthy confiscated and the poor expelled. Nevertheless during the period Austria developed some Talmudists and physicians.

1420 to 1787—The expulsion which began in 1420 was gradually made effective throughout the state although there were temporary lulls in which Jews returned or moved from one province to another. The expulsion from Carinthia and Styria took place in 1496, both provinces indemnifying the Emperor Maximilian for the loss in Jew taxes. Laibach expelled them in 1515. There were a whole series of Austrian expulsion orders: 1544, 1561, 1572, 1575, 1597, etc., and many of these were technically in force to 1848. Few of them were however completely operative. In 1624 the Jews were assigned residence in Vienna and a ghetto was established. In 1652 however the Jews of Lower Austria purchased relief from an expulsion order for 35,000 florins. In 1670 the Jews of this province of Upper Austria and of Vienna were expelled. This expulsion which was carried out on July 25, 1670, proved disastrous to the commerce of Vienna, and in 1673 the Jews were permitted to return to Moravia.

In 1683 the Jews were necessary to the government for the financing of the war with Turkey and the resettlement of Vienna began with the bankers Samuel Oppenheim* and Samson Wertheimer*. The populace was however hostile to individual Jews and the small communities suffered considerably. Maria Theresa who was inimical to the Jews in 1744 issued an edict expelling them from Bohemia, Silesia and Moravia. In 1760 she ordered beardless Jews to wear a badge and she instituted the system of limiting the Jewish population of Vienna, Prague, etc., to a fixed number of males. Joseph II in 1781 abolished the distinctive dress and the poll tax and in 1782 issued his famous Toleranzpatent which was the precursor of Jewish emancipation in Europe. In 1787 the Jews were ordered to assume family names and to serve in the army.

1790 to 1914—An attempt was made in 1790 to reintroduce the *servi camerae* laws. Though this failed, other restrictions were adopted and in 1815 the Jews were expelled from Laibach. In 1817 the Vienna Jews were however permitted to erect a *Tempel* and thereafter the restrictions were reduced. The Jewish oath was abolished in 1846. The communities had in the meantime grown and individuals began to take a share in public life. They were prominent in the revolution of 1848 which produced the greatest political changes. The Jews gained intellectually and some of their most notable men like Jellinek* came to the fore in this period. But in 1849, 1851, 1853 and 1855 new restrictions were introduced, and the success of the clericals in the last named year undid most of the political advance. The defeat of Austria by Italy

in 1859 effected a great political change in the empire. In 1860 the Jews were permitted to own real estate and two Jews were elected to the Landtag. Finally the constitution of Dec 21, 1867 emancipated the Jews of German Austria. Certain restrictions however remained there and elsewhere in the empire.

The emancipation threw the Jews into the arms of the Liberals and although they rose rapidly to influence and position to wealth and culture, this freedom proved to be only a good breathing spell. They fell with the Liberals. The Christian Socialist movement was started and under Lueger Vienna was not only a hotbed of anti-Semitism and its University the scene of constant disturbance, but Austria was a center of anti-Semitic propaganda of the most pronounced and vicious type.

1914-1933—From about 1875 Austrian Jews may be said to have made some of the most remarkable contributions to Austrian culture, the development of the press and the basic industries of the country. To the pre-war period despite the anti-Semitic tone and the neutral attitude of the Emperor Francis Joseph individual Jews were ennobled for their service to the state and above all Jewish authors made the intellectual reputation of Vienna. The Austrian Jews moreover found it possible to exert themselves in the interest of the Jews in Russia and Roumania to found the Zionist movement and to find place for thousands of refugees.

In the World War they took a most notable part. There were more Jewish high ranking officers in the Austrian army than in any other of the forces. In the immediate post-war revolution some of them took a notable part and in the first regular republic Leon Kellner* was secretary to the President and others held office. Nevertheless the Jews of truncated Austria were so impoverished by the war that the Vienna Seminary had to close during the recent depression. Though many Jews were also prominent in the Socialist ranks there has been an almost unrelenting animus against the Jews in Austria and particularly in Vienna. The disorders at the University have been constant. In 1929 the rector joined the *Hakenkreuzler* (Swastika) excluded the Jews from the student organizations, and demanded a *numerus clausus*. The Jewish question is frequently discussed in the press and in parliament. An anti-Semitic agitation was started, a *numerus clausus* demanded for all educational institutions and in 1932 the *Heimwehr* made life miserable for the Jews and anti-Semitic scenes were provoked in parliament. During 1933 the fate of the Jews has depended on the ability of the government to withstand union with Nazi Germany but the coordinating and racial ideas advanced by the present government are in theory as dangerous for the 250,000 Jews in Austria as the Nazi ideas prevailing in Germany. There has been a steady stream of emigration from Austria but it is probably compensated by immigration from Germany.

AUTO DA FE Technically the proclamation and execution of a judgment of the Court of the Inquisition generally associated with the actual execution. The auto da fe was a solemn religious observance as well as the destruction of the heretic. It was accompanied by great processions the victims were garbed in special costumes the sentence was not limited to the living the bones of the prisoners who had died during the torture or from imprisonment as well as the effigies of those who escaped being carried in the procession and burned at the stake. Generally the executions were held on feast days. In Spain the sentence generally preceded the execution by a few hours at most. The records of each auto da fe were fully compiled and have all the characteristics of regular legal procedure. The earliest auto da fe called by that name dates to 1288 when on April 24 Jews were executed at Troyes. The burning of Jews in a group is however related at an earlier date (See Martyrs prayer). The actual number of autos da fe or of the number of Jews put to death thereby is not known. The last known auto da fe took place on August 1 1826 at Valencia when one Jew was burned alive but in general the practice stopped at an earlier date. The Inquisition was finally abolished in Spain July 15 1834. It has been estimated that 129 autos da fe were held on the American continent.

AUTONOMY JEWISH See Minority rights

AVICEBRON See Ibn Gabirol

AVIGDOR ELIM D English Zionist b Provence 1841 d London 1895. As an engineer he supervised the building of the first Syrian railroad. He was a member of the Sephardic community and became one of the leaders of the Chovevi Zion movement in 1891. His mother was the second daughter of Sir Isaac Lyon Goldsmid and therefore on his death and that of Sir Julian Goldsmid the entailed estates of the Goldsmid family passed to his son Osmond d Avigdor.

AVUKAH American Student Zionist Federation organized at a conference held in Washington D C in 1925 in which students from 21 universities participated. Avukah is affiliated to the Zionist Organization of America. It holds annual conferences conducts a summer camp and publishes an annual. Its largest effort in the latter direction was the Brandeis Avukah Annual of 1932 edited by Joseph Shalom Shubow Michael Alper and James Waterman Wise.

AXELROD PAVEL BORISSOVICH Russian Social Democrat b Tschernigov 1850 d Berlin 1928. A follower of Bakunin he in 1880 joined the Marxists and was in 1883 one of the three founders of the first Russian Social Democratic organization the Emancipation of Labor. Later he became one of the editors of Iskra (The Spark) the organ of the movement. At the London Congress of 1903 he opposed Lenin and became prominent in the Menshevik faction. In 1917 he returned

to Russia and denounced the Bolshevik seizure of power.

AXENFELD ISRAEL Yiddish author b Niemirow Podolia 1787 d Odessa 1866. He was one of the earnest supporters of Haskalah* but unlike his associates expounded his views in essays stories and novels in Yiddish. His bibliographical list covers an extensive field but most of his mss were destroyed in the pogrom of 1871 in Odessa.

AYIN 16th letter of the Hebrew alphabet. The name represents eye which was its original shape. Its numerical value is 70. Generally silent but the Sephardim sound it ng.

AYIN HARA Evil eye. The belief that those possessed of the baleful influence can injure with a glance. The power of the evil eye is referred to in Deut xxviii 54 56 and there is an allusion to it in Job vii 8.

It w f i m y b e l d b y a l l a n n t s t h t s m m a l g n t i n f l u e n c e d a t d f r m t h y s f e n v u s o n g y p o n s a n d i n f e t e d t h e a s t o p e t a t e a n d o u p t t h b d s f b o t h l y n g a t u e n d n a n m a t b j t —FREDERICK THOMAS ELWORTHY The Evl Ey Lond n 1895

AYRTON HERTHA Scientist b Portsea England 1854 d London 1923. She was the daughter of Levi Marks a clockmaker and jeweler. She studied at Girton College and in 1885 married Prof W E Ayrton whose pupil she had been. She made her scientific reputation in 1883 with her researches in the electric arc and later elucidated problems connected with the electric searchlight. After her husband's death in 1908 she continued her research work and in connection with her discoveries in the ripple forming vortices in water utilized her invention the Ayrton anti gas fan which was used in the World War in 1916 to repel noxious gases. She was a militant suffragist.

AZARIAH Palestine scholar of the 4th cent who developed the system of employing the letters of any word as the initial letters of other words. This method of interpretation was a favorite with magidim in the last cent.

AZAZEL There is difference of opinion as to whether the term applied to one of the goats used in the service of the Day of Atonement* (Lev xvi 22) described the act of sending the goat into the wilderness or is the name of a demon to whom the goat was sent.

AZEVEDO FRANCISCO D Portuguese Marano who succeeded in bringing about a suspension of the Inquisition in Portugal in 1674. Aided by the Jesuits he was sent to Rome and succeeded in inducing the pope Clement X to issue a Bull prohibiting trials of the Maranos.

AZHAROT Poems relating to the 613 precepts formerly part of the festival rituals.

AZORES Islands in the Atlantic belonging to Portugal. Jews first settled there after the expulsion from Portugal. They have to a considerable degree intermarried with Catholics.

BAAL BRITH See Circumcision

BAAL SHEM Master of the name applied to presumed miracle workers. About 11 men acquired more than local reputation as miracle workers from early in the 16th cent.

BAAL SHEM TOB (Israel b. Eliezer) Founder of Hasidism b. Okup, Poland c. 1700 d. Medzibozh 1760. His early life can be gleaned from the legends in *Shibhe ha Besht*. He lost his parents when still a small child and was brought up by the community. We see him as a dreamy child who liked to roam in the woods in contemplation of nature. Very soon he had to shift for himself and he became successively a Belfer (assistant to a teacher), country teacher, clay digger and Shohet, and finally keeper of an inn to which his wife attended while he led the life of a recluse in the Carpathian mountain woods preparing himself for his mission. In his 36th year he had a revelation. He became known as a Baal Shem (a Cabalistic healer). By means of incantations, prayer and magical formulae he would heal the masses that came to him. At the same time he cautiously divulged his own ideas to a small number of followers.

After spending a few years at various towns in Galicia, he finally moved to Medzibozh in Podolia where there gathered around him a group of disciples to whom he expounded his teachings in the form of parables and sayings. Notable among these disciples were Dob Baer* of Meserich who was to become his successor, Jacob Joseph of Polonnoye and later also his daughter's son, Moses Chayim Ephraim.

Besht did not simply borrow his doctrines from the Cabala*. He popularized them so that they could be adapted to everyday life and infused new life into its abstruse teachings. Through him it became the living faith of a great part of East European Jewry. He stressed the omnipresence of God. All nature and of course man is filled with the Deity. In opposition to the Cabala, he taught that God has to be served with a joyful heart and not through sadness and asceticism. He democratized the faith by putting emotional prayer even of the ignorant above learning; for spontaneous prayer through cleaving to God will bring a union with Him. Finally both by his personality and his teachings, Besht foreshadowed the idea of the Zaddik (literally the Righteous applied to all Hasidic leaders), the Higher Being, mediator between God and the people. In the last years of his life, he started out on a pilgrimage to Jerusalem but at Constantinople turned back because of a foreboding vision.

The figure of the Baal Shem Tob remains to this day the center of Hasidism. His life has

been surrounded by a number of legends. Reading the *Shibhe ha Besht* or listening to them is for the Hasidim as great a devotional act as studying the Torah. Some of these legends are available in English translation in Martin Buber's *Jewish Mysticism* (London 1931) and Meyer Levin's *Golden Mountain* (New York 1932). A B

My m s t r l ved in the h u l y p s n of God and of the pat a hs and tle p oph t th gr at men of Is a l th T n m and th \ m d ll wh s ught to b ng G d s k ngd m n th —Z ngw ll Th Ma te of tle Name n D am of th Gh tt

See Hasidism

BAAR HERMAN Educationalist b. Stadthagen, Germany 1826 d. New York 1904. He taught in England, Germany and Belgium and was minister in Liverpool, England, before coming to the United States in 1870. In 1876 he was appointed superintendent of the Hebrew Orphan Asylum, New York. He occupied this position for almost a quarter of a century and became the authority on the proper handling of the dependent child and a significant figure in the educational world. His keen mind, personality and unfailing sense of humor endeared him to all who were fortunate enough to know him. During the time he was superintendent of the Hebrew Orphan Asylum, he attracted attention through his weekly addresses for children which were published in the *American Hebrew*. They were put into book form in two volumes, *Addresses on Homely and Religious Subjects*. In 1900 he retired to private life and during this period continued to write for Jewish periodicals and also published *Bible Stories* for Sunday school use. M B S

BABA Samaritan leader of the fourth cent. He was high priest of the sect.

BABYLONIA BABYLON In ancient times this important state covered the lower course of the Euphrates corresponding in the southern section to what the Greeks named Mesopotamia*, now Iraq*. At times it was part of Chaldaea (Kashdem in Hebrew) and at others of Assyria. Babylonia is therefore not always recognizable as a distinct political entity. Gen. x. 10 mentions Nimrod as king of Babel in the land of Shinar, which to the Greek and Roman writers was Chaldaea. Six cities, Nineveh, Calah, Arbela, Babylon, Rezim and Ur, were of primary importance in this area at different times. Most of what is now known of the succession of states and empires that ruled this territory is a recombination of archeological discoveries guided by the somewhat scant references of ancient historians and in the Scriptures. The renewal of excavations at Ur* has however brought to light material which forces some recasting of the conclusions drawn from ar

cheology and accepted a decade ago. Ur now appears to have been the most ancient center of Babylonian civilization. It was wealthy and had its own dynasty prior to the great Sumerian invasion which shaped the culture and dictated the civilization of these eastern lands. Evidence has been found of an Amorite invasion c 2300 and Hebrew words have been found in inscriptions assigned to that period. The eastern empires at all times exerted pressure on Palestine and the Babylonian state was exhausted by its own invasions of Syria about the time it was conquered by the Assyrians. Hezekiah* received an embassy from Menech Baladan who is placed amongst the Assyrians though in opposition to the imperial despot.

The Babylonia of the biblical record is therefore largely a part of Assyria. Jeremiah* favored a compromise with the Chaldean rulers. Sargon (II Kings xvii 24) who took the Jews captive. Sennacherib and Esarhaddon were Assyrian rulers. Sennacherib destroyed the city of Babylon in 689 b c e and most of the ruins which have yielded so much information are those of the city erected by Nebuchadnezzar, the greatest monarch of neo-Babylon. The city was captured by Cyrus in 539 b c e and was therefore a Persian dependency at the date of the return led by Ezra* and during the period described by Daniel*. Babylon was destroyed in 275 b c e and its inhabitants removed.

The great Jewish contact with Babylonia was the captivity. Part of the descendants of those taken by Nebuchadnezzar returned a number of those who remained rose to positions of importance in the state. The presence of Jews in Babylonia can be traced at the time of Alexander's conquest and throughout the Maccabean era. The religious cultural period of Jewish history in Babylonia began after the Bar Kokba* war. The migration of Hananiah from Palestine to Babylonia in c 140 synchronizes with the establishment of the office of *resh galutha* and the founding of the Academies*. For 1000 years thereafter Babylonia played a dominant role in the development of Judaism. Apparently prior to the rise of Islam the Jews lived there in considerable freedom. Though the Arabs were less tolerant than their predecessors the pictures drawn by travelers like Benjamin of Tudela* indicate a tolerance and freedom and an exercise of authority not attained by the Jews in the west during the same period.

The rise of Karaism* undermined the political position of the Jews in the east in the eighth cent and the institution of the badge* as a distinguishing mark by Al Mutawakkil in the ninth cent is evidence of the gradual lowering of the Jewish position. From then on the authority of the exilarch began to decline and the office ceased in 1040. The great invasion by Tamerlane wrecked the Orient and its Jewish communities. It is only since the World War that this great area shows signs of recuperation.

BABYLONIAN CAPTIVITY The deportation of the Jews by Nebuchadnezzar (Jer lxi 28 33). There were three deportations in 596 586 and 582 b c e.

BACHARACH EVA One of the few Jewishesses rated scholars in the 17th cent. b Prague c 1580 d Sofia 1651. A grand daughter of R. Lowe b. Bezalel. Her scholarship in rabbinics is mentioned by several writers. She married a rabbi who officiated in Worms.

BACHER SIMON Original name Bacharach, neo-Hebrew poet. b Hungary 1823 d Budapest 1891. Bacher translated extensively from German. A collection of his poems *Sha'ar Shimon* (1894) has been published.

BACHER WILHELM (Benjamin Zeff) Literary historian and lexicographer. b Lipto Szent Miklos Hungary 1850 d Budapest 1913. He was a pupil of Graetz and Frankel at Breslau where he graduated and in 1877 was appointed professor of biblical science at the newly established Landesrabbiner school in Budapest. He was a brilliant linguist and master of Persian and its literature. He wrote a number of books on Persian history and literature besides editing the *Ungarische Jüdische Revue* (1884 90) and contributing from 1809 to his death to 46 publications. His prodigious literary output was tabulated and found to number 45 massive works of first class value and 900 scientific essays and monographs. Many of these were translated into west European languages. A modern scholar his contributions in the fields of exegesis, Hebrew language and Hagada offered a new systematic approach. His most imposing effort was however his six vol. collection *The Hagadah of the Tannaim*, the Hagadah of the Palestinian Amoraim and the Hagadah of the Babylonian Amoraim in which the whole collection of myths, stories, legends etc. were chronologically arranged, the authors as far as possible established, the material classified and the texts corrected. Bacher did considerable for Halaka and in addition wrote considerably on Hungarian literature and enjoyed the reputation of having influenced 1000 students in the many years he taught in the Budapest Seminary.

BADCHAN Yiddish term for professional merry-maker or jester. The professional rhymester is still occasionally employed in Europe and the United States.

BADGE Distinguishing mark or distinguishing dress worn by Jews. was first instituted in Islamic countries in the ninth cent and maintained to the beginning of Turkish rule and later. In Europe the badge was formally instituted by the Lateran Council in 1215.

The motive given by the church was that it sought to prevent illicit intercourse between Jews and Christian women, an issue also raised by the Muslims against both Jews and Christians and later by the crusaders against all.

non Franks As however Jewish women were also forced to wear all sorts of distinguishing marks and the whole policy of this type of separation was emphasized by the insane Fatimite caliph Hakim before the Crusades the motive of forcing people to wear such marks was not limited to preventing sexual irregularities The badges the color of the garments the size of headdress and shape varied in different epochs Caprice as much as anything decided these matters The marks were not confined to wearing apparel They included signs over houses wooden balls on saddles color and other restrictions prohibiting the use of white cloth silk and velvet Many other devices inclusive of the ringing of a bell were designed to keep the Jews apart from their neighbors A favorite form of badge was two pieces of yellow cloth cut to represent the Two Tablets of the Law but a circle of red or blue was probably as common The custom of wearing the badge fell into disuse in the 16th cent

Since Sept 1933 the yellow badge in the form of yellow cards for Jewish students has been reintroduced in Germany

See Popes Portugal

BAENA JUAN ALFONSO DE Marano troubadour of Cordova Baena lived at the end of the 14th and the beginning of the 15th cent He was a Jewish minstrel who served at the courts of John I Henry III and John II of Castile His song book is the oldest in the Castilian language

BAER DOB (of Meserich) The Great Maggid Hasidic leader disciple and successor to Israel Baal Shem Tob b Volhynia c1710 d 1772 Originally an ascetic preacher he came under the influence of Hasidism Besht the Master saw in him a worthy leader and named him his successor Due to his great learning Dob Baer was able to draw to his circle learned Talmudists from all sections of Poland and Lithuania He continued the oral formulation of Hasidism like his master discoursing in the form of sayings and parables He elaborated the teachings of the Baal Shem Tob in his work *Maggid Debarav Le Yaakov* published by his disciples He taught the omnipresence of God and emphasized the high value of spontaneous prayer leading to a union with the Godhead Dob Baer was the first to place the Zaddik in the center of Hasidism* He was the founder of the Hasidic community

Among the foremost of his disciples were Elimelech of Lezaysk who spread Hasidism in Poland Shneur Zalman who was active in Lithuania Levi Isaac of Berdichev and Menachem Mendel of Witebsk who founded a Hasidic community in the Holy Land

A B

BAER SELIGMAN Most notable of the modern German writers on the Masorah b Mosbach 1825 d Biebrich on the Rhine 1897 Professionally Baer occupied a humble

position but his scholarship was such that he edited for Delitzsch the Old Testament on strict Masoretic lines Between 1872 and 1895 he completed his remarkable edition of the Hebrew text of the Bible In addition he compiled an accurate and critical text of the Jewish prayer book

BAGHDAD Capital of Iraq The city was designed being probably the first town laid out according to a plan by three men one of whom was a Jew in the eighth cent at the orders of Caliph Abu Jafar Mansur who left the more ancient town of Baghdad across the river because of mosquitoes As Baghdad was one of the great cities on the ancient international trading route Jews must have settled there as early as they settled in Palmyra with which Baghdad had commercial intercourse In the eighth cent Jews were freely invited to settle by the Caliph though they were under the restrictions applied to all non Muslims by Omar II Jews held important offices in Baghdad in the ninth cent and their scholars traveled far in the 12th cent they had a local exilarch Baghdad was one of the severest sufferers from the great Mongolian invasion and its Jewish community perished in the great massacres which attended the storming of the town In the 17th cent much of the city was still in ruins but in the next cent the community increased from oriental sources so that in 1847 it had 3 000 families Recently it was reported that there were 100 000 Jews in the province most of them in the city Baghdad has influenced the oriental Jewish settlements of India those coming from the city being known as Baghdadi The great financial house of Sassoon* is of Baghdad origin One of its synagogues dates from the eighth cent two others are 200 years old Altogether it has nine congregations

BAGRATUNI First family entered in the lists of the old Russian nobility According to an Armenian tradition which was officially accepted in Russia the Bagratunians claimed to be descendants of King David having come from Palestine to Armenia at the time of the invasion of Nebuchadrezzar Shambat was then brought captive to Armenia and rose to eminence in the country The transference of Georgia to Russian rule brought this family under Russian dominance and they acquired the equivalent of feudal rights which were honored by the Muscovite rulers The name still survives in Georgia Many of the first names of this clan are typically Jewish

BAHUR Generally pronounced Bochor Hebrew for youth and applied to Talmud students

BAHUZIM See Nomad Jews

BAHYA B JOSEPH IBN PAKUDA Author of the first Jewish system of ethics written in Arabic Bahya who lived in the 11th cent in Saragossa published in 1040 his book on conduct which was translated into

Hebrew and printed in Naples 1489 Hobot ha Lebabot (Duties of the Heart) appealed even to the formalist Joseph Caro *

BAIERSDORF SAMSON B MA NASSE Court Jew to the Margrave of Brandenburg Bayreuth at the beginning of the 18th cent His daughter married a son of Gluckel von Hameln *

BAIGNEUX LES JUIFS Capital of a canton in the Cote d Or France As the name indicates there were Jews in this town in the Middle Ages

BAKRI DAVID B JOSEPH COEN 18th cent leader of the Algerian Jews b c 1770 and decapitated 1811 Bakri was a financier who made considerable loans to the French Directory His financial transactions were the basic pretext for the French capture of Algiers in 1831 His decapitation on the score of treason to the Algerian regency was due to local intrigue against his authority and power Several members of this family held important positions in Algeria prior to the French protectorate they all suffered tragic ends See Bosnach Naphtali

BAKST (Rosenberg) LEO SAMOILO WITSCH Painter and scenic artist b Grodno 1868 d Paris 1924 After studying in Russia he settled in Paris in 1892 He made a sensation after a Greek tour with his Terror Antiguis He then turned to the theater and achieved a reputation as a scenic artist His costuming and decoration for the Russian Ballet's presentation of Scheherezade in 1910 brought him international fame

BALEARIC ISLANDS The three best known of these Mediterranean Islands off the Spanish coast are Majorca Minorca and Iviza There were Jews in these islands in the second cent but they were persecuted in the fifth cent The Spanish persecution in 1146 forced many Jews to flee to Majorca Jaime I (1213-76) captured the islands and made them part of Aragon employing a Jew as interpreter The Jews lived in peace till 1312 when the church persecutions began and with the growth of intolerance and the rise of the Inquisition the Jews of the islands came under the conditions characteristic of the rest of Spain The Inquisition* was set up in the islands with the usual results but the Maranos here called themselves Chuetas* A new Jewish settlement was organized when the British captured the islands in 1713 but when the islands were returned to Spain the newcomers promptly disappeared

BALFOUR DECLARATION The document which reads

Fign Office
November 2 1917

DEAR LORD ROTHSCHILD

I have much pleasure in conveying to you on behalf of His Majesty's Government the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to and approved by the Cabinet
His Majesty's Government view with favor the establishment in Palestine of a national home for the

Jewish people and will use their best endeavors to facilitate the achievement of this by the means clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country

I should be grateful if you would bring this Declaration to the knowledge of the Zionist Federation

Yours sincerely

(Signed) ARTHUR JAMES BALFOUR

This Declaration was issued by the British government in agreement with the policies of the French government and of the President of the United States Woodrow Wilson It was officially approved by France Feb 14 1918 Italy May 9 1918 Japan Dec 1918 and by President Wilson in a letter to Dr Stephen S Wise Aug 31 1918 and by vote of the Congress of the United States approved by President Harding Sept 21 1922 The Declaration was incorporated in the preamble of the Mandate for Palestine affirmed July 24 1922 Its purport was affirmed by a number of the Allied governments and by some of the post-war governments It has been reaffirmed by successive British governments Its issuance gave rise to the observance in Palestine in particular of Balfour Day November 2nd See Basle Program Zionism etc

BALLIN ALBERT Managing director of the Hamburg American Steamship Co b Hamburg 1857 d there 1918 Ballin whose father was in the shipping business joined the Hamburg American Line interests in 1886 and the year following instituted the regular German trans Atlantic service Gradually he became the leading spirit in the corporation and his shrewd and progressive policies won him a great reputation He was adviser to William II in economic matters but spurned all offers of promotion in the public service conditioned on apostasy During the World War he bitterly opposed the annexationist policy which guided German court circles When in 1918 the revolutionists entered his home he committed suicide

BALLY DAVICION Honored by the Russian Czar Nicholas I for service rendered in the war of 1829 b Bucharest 1809 d Jerusalem 1884 Bally played a considerable part in the affairs of Roumania and held various official positions under the government besides taking a keen interest in Jewish philanthropies Embittered by the persecution of his fellow Jews in Roumania he left his native land in 1882 and settled in Jerusalem where he died

BALTIMORE See United States of America

BAMBERGER LOUIS Merchant philanthropist b Baltimore Md 1855 He is chairman of the board of L Bamberger & Co department store owners Newark N J and treasurer of the Newark Museum Association He is noted for his civic and Jewish philanthropies With his sister Mrs Felix Fuld widow of his late partner he donated \$5000 000 for the establishment of the Institute for

Advance Study which has been established at Princeton N J under the direction of Dr Abraham Flexner He had distributed \$1 000 000 among his employees

BAMBERGER LUDWIG Prominent German economist b Mayence 1823 d Berlin 1899 Bamberger was one of the prominent German liberals and for a time had the confidence of Bismarck He was elected to the Reichstag in 1871 and was an influence in German financial and economic policies for the decade following In 1880 Bamberger helped to create a political crisis by opposing Bismarck and his colonial policies He wrote extensively on political and economic subjects

BAN Public proclamation of an ecclesiastical interdict The word meaning sacrosanct occurs frequently in the Bible In the sense in which it is generally used as proclaiming an excommunication it was first used as a war measure against idolators

See Herem

BARABAS Jew in Christopher Marlowe's anti Semitic play The Jew of Malta

BARANY ROBERT Nobel Prize winner for medicine 1914 b Vienna 1876 In 1909 he was privat docent in Vienna lecturing on the diseases of the ear in which department he won his reputation Although awarded the Nobel Prize he received no appointment at the University of Vienna and therefore accepted a professorship in Upsala During the World War he was taken prisoner by the Russians and confined in Przemysl Among his important work is Physiologie und Pathologie des Bogengang Apparats beim Menschen 1907

BARCELONA Part of this Catalonian city is called Monjuich (Jew Mount) and Jews are identified with its early history Jews were landowners in Barcelona in the 11th cent having aided the Moors in its conquest In its day one of the mercantile capitals of Europe Barcelona had a succession of Jewish bankers and its community was wealthy and influential All this prosperity disappeared during the great massacre of 1391 when those not killed or able to flee accepted baptism In 1392 the Jews were invited to return by royal proclamation They however refused to return and in revenge a decree was issued in 1424 prohibiting their resettlement After 1870 a few Jews from France Germany and South America settled in Barcelona

BAREHEADEDNESS Jewish ritualistic custom denies bareheadedness both to men and women Orthodox men still wear a cap at service and some at all times Women covered their hair with a wig (sheitel) but this custom has been in abeyance since the last quarter of the 19th cent Despite the general assumption the sheitel is not of biblical origin Such references as appear in the Pentateuch suggest that women covered their heads for

adornment and men went bareheaded The habit of covering the head is of Babylonian origin See Posture at Prayer

BAR GIORA SIMON One of the outstanding leaders in the Jewish revolt against Rome b Gerasa c 50 c e By guerrilla warfare he defeated the Idumeans mastered Hebron and came to Jerusalem and with John of Gischala * divided authority in the city in the final struggle He held his post even after the Temple had been burned down and only surrendered to Titus when hunger drove him from his hiding place He was taken captive to Rome and on the day of Titus and Vespasian's triumph was hurled from the Tarpeian rock

Simon and John were united in the final line—the two high duty for Jew fight for his country The poets of the two ommend shew end won by an enemy's hand We must remember that the prolonged es tanc fth Jew was a stndng profit Josephus who had been defeated ptu d nd tak nnt fav —WALTER BESANT Jerusalem the City of Hod and Sldn

BAR KOKBA Hero in the war (132 5) against Hadrian The Man Except that the coins struck by him contained the name Simeon or Simon and that he was killed in the defense of Bettur (Bethar) very little is known of the life history personality and antecedents of the military leader in the last great Jewish struggle against Rome The presumption is that his name signifies star and was awarded him on his appointment by Akiba * who is said to have hailed him as king Messiah He was physically exceedingly strong resolute an excellent strategist and in warfare followed the surprise attacks which centuries before had brought victory to the Hasmoneans in their hill campaigns Most of what has come down about him is not contemporaneous Bar Kokba's military prowess forced Hadrian to bring Julius Severus into the field against him The ignominy that was fastened upon the memory of Bar Kokba in Jewish annals reflects the greatness of the disaster which followed the galling defeat of Jewish arms One of the best tributes paid Bar Kokba was written by Emma Lazarus*

Weep Israel y ur tardy meed outp u
Of g teful hom g n h fill n head
Th t n v c l of t mph w e
Untombed d h n d nd un h pel t d
If v tory mak s the he o aw Succ
The st n p of v tue un m mbe ed
Be then the d sp t t f the storm nd tress
Of the l st W o Jew But fth m n
Who des f r f e d m lov ng all thng l s
Ag nst w l d l g ns must ng h s po lan
The w k th w ng d th m r bl to end
Th d th ry s p ot st th ough the ges span—
If u h n b w thy y shall lend
Et n l th n l st h m et rnal p a e
Noble th c nquer d th n the conqu o end!

The War The causes of the last great struggle which in Roman annals began as a revolt of the Jews and ended as the War of the Jews are to be traced to the bloody revolution organized by Julian * and Pappus * of Alexandria throughout the Roman diaspora against Trajan who aggrandized the power of Rome

east of the Jordan That struggle (115 18) which involved Cyreniaca Libya and Cyprus as well as Palestine ended in the slaughter at Lydda (Polemus Quietus in Rabbinic accounts) about a year after Hadrian's accession From then on apparently the Jews prepared for a renewal of the struggle and organized their forces over a period of 15 years The deliberate preparation for the struggle is part of Dio Cassius account which is the source of the history of the war A threat to rebuild Jerusalem as a Roman city the interdiction of circumcision and other measures added fuel to the fire and provided occasion for the active campaign The Jewish army under Bar Kokba assembled in the Valley of Rummon and was supported by volunteers from the diaspora and the Samaritans* The Roman forces concentrated at Cæsarea were defeated and by fortifying a line of posts stretching across Galilee* Bar Kokba separated them from the Roman army in Syria The Jews then fell upon the Roman posts took Emmaus cleared the country and took possession of Jerusalem* then mostly in ruins and open on two sides The state was reorganized and coins struck with the Deliverance of Jerusalem Skirmishing apparently continued in the north particularly at Tiberias across which the volunteers from the east were ferried and at Jaffa where they came by sea The Roman legionary inscriptions show the massing of troops after the defeat of Publius Marcellus the legate of Syria the calling of Julius Severus from Britain and the presence of Hadrian in Syria at the end of the war Severus according to Dio Cassius did not venture to engage in open battle but pursued a war of attrition which continued for a year or more until he had cleared the country capturing 50 strongholds and 985 towns and villages—a list possible of reconstruction and therefore not necessarily an exaggeration—until he was able to surround Bettir which still has a Ruin of the Jews with a legionary inscription and starved the Jews into submission The direct fall of Bettir is traced even in the Samaritan records to Samaritan treachery Dio Cassius estimated that 580 000 Jews fell in battle besides myriads who perished in the struggle The dimensions of the revolt can be estimated from its endurance the significant acclaiming of Hadrian as emperor the imperial message which did not proclaim victory the Roman medals the great number of honors distributed amongst the Roman officers the destruction of the remains of Jerusalem and the rebuilding on it of Ælia Capitolina—so that the name Jerusalem be forgotten—and the slave markets held in Gaza and elsewhere which were still a popular memory 150 years later

BAR MITZVAH Son of Commandment This Hebrew term is applied to a boy when he has completed his 13th year at which time he reaches his religious majority and therefore becomes personally responsible for his religious acts This entrance into religious manhood is expressed by extending to

the lad an adult privilege He is called to the reading of the Law on the earliest possible Sabbath after his 13th birthday He reads a part of the weekly portion of the Law or the Prophet section and recites the benedictions before and after the reading as the calling to the Law symbolizes that the Jew is a witness to the truth of the Torah and that he knows its contents and is obligated to obey its commands the act defines the new position of the lad—he also is religiously an adult

A Bar Mitzvah is generally celebrated with considerable festivity and the giving of presents and the delivery of a discourse by the lad to the assembled guests From this time on the boy is regarded as an adult in all respects thus he is counted as one of the ten men necessary for Minyan* and among those who use phylacteries* (Tefillin) in weekday prayers

BARIT JACOB Russian Talmudist b Suwalki 1797 d Wilna 1883 Barit occupied an outstanding position in the communal life of Russian Jewry as a representative of Jewish interests to the Russian government Though strictly orthodox and a defender of all Jewish practices in his dealings with the government he was in sympathy with and encouraged the Haskalah movement and is so recognized in works dealing with the enlightenment of the east European Jews Barit was the host of Moses Montefiore when the latter visited Russia in the interest of the Jews

BARNATO BARNETT ISAACS Diamond king b London 1852 committed suicide at sea 1897 'Barney' Barnato as he was called rose from the most squalid surroundings to Monte Cristo wealth and ended a bizarre career characteristically His brother Henry preceded him to South Africa* eked out a living as a street conjurer and became a diamond dealer Barney followed him in 1874 and Barnato Brothers purchased four claims in the Kimberley diamond mine which soon netted them a surplus of \$9 000 a week Together they became the leading promoters of mine development in South Africa their stocks keeping a world excited on the Johannesburg Stock Exchange Their great rival was Cecil Rhodes and when he organized the De Beers Diamond Mining Company they consolidated their principal venture the Kimberley Central Company and shared in the control of the spectacular and wealth producing mines of South Africa Barney went for a short spell into South African politics but in 1895 he came to London with his bosom friend Solly Joel cut a great swathe spending huge sums among his friends and decorating a house in Park Lane with sculptured monstrosities He led a speculative craze in diamond shares on the London Stock Exchange but the Jameson Raid jeopardized his interests and his fear of the end of his meteoric career drove him insane His wealth was at one time estimated as running into hundreds of millions of dollars

BARNAY LUDWIG German Hungarian actor b Budapest 1842 d Hanover 1926 He played his chief roles in many parts of Europe and was held in high esteem till his retirement in 1894 He published his memoirs

BARNERT NATHAN Philanthropist b Sante Michel Prussia 1838 d Paterson N J 1927 He came to the U S in 1848 and constructed numerous silk mills in Paterson N J and was mayor of the town for two terms He contributed largely to the civic and Jewish development of Paterson donating a hospital Hebrew Free School Barnert Temple Nurses Home Home for the Aged an orphan asylum and numerous other institutions In addition he established a fund in perpetuity to be used as dowries for poor girls The citizens of Paterson erected a monument in his honor

BARON BERNARD Industrialist and philanthropist b Rostow on Don 1850 d London 1929 He came to America as a lad lived for a time in Baltimore became a cigarette maker and with his scant savings developed what afterward became his invention of labor saving automatic cigarette making machines He sold his patents for \$500 000 and with this capital settled in England purchased the control of Carreras Ltd and developed his plant so that it employed 1 000 hands He became a British subject in 1902 and by his business acumen acquired a great fortune but was at all times interested in the conditions of the working classes a firm supporter of the Labor Party and a close friend of its leaders In 1920 he began to give away large sums and it is estimated that he distributed \$7 500 000 This included a gift of \$50 000 to the Hebrew University \$125 000 to the Keren Hayesod and an investment of \$500 000 in the Palestine Hydro Electric Co

BARON de HIRSCH FUND (American) Endowed by Baron and Baroness Maurice de Hirsch in 1891 with \$3 800 000 It founded the town of Woodbine N J and subsidized immigration port work developed the Baron de Hirsch Trade Schools New York aids American agriculture through the Jewish Agricultural Society New York President George W Naumburg Hon Sec Max J Kohler

BARONDESS JOSEPH Labor and Zion 1st leader b Kamenetz Podolsk 1867 d New York 1928 Barondess who came to the United States in 1885 had probably the most unusual career of any of the immigrants who associated closely with what is known as the masses From his settlement in this country in 1888 to about 1903 he was closely identified with the radical de Judaizing and de religionizing Jewish labor movement He was a pioneer in the organization of the Cloakmakers Union the Hebrew Actors Union the Ladies Garment Workers Union and Hebrew American Typographical Union and in the affiliation of these unions with the American Federation

of Labor Even in those days he was known as a tender hearted and sympathetic mass leader on the East Side of New York In 1910 and 1914 he was Commissioner of the Board of Education of New York

The Kishineff Massacre of 1903 created a great change in his sentiments and from that date he became more and more identified with Zionist work He became the nasi of the Order Bnai Zion During the war he became a spokesman for the Jewish Congress movement and at the peace he was appointed one of the American Jewish Congress delegates to the Peace Conference He continued his activity in both the Zionist and Congress organizations to the day of his death In the course of years he became more and more identified with religious educational institutions

BARSIMSON JACOB Came from Holland to New Amsterdam in 1654 Is generally regarded as the first Jew settled in what is now New York

BARTHOLDY JACOB SOLOMON Prussian soldier diplomat and art collector b Berlin 1779 d Rome 1825 Bartholdy who was of the Mendelssohn family and died a Protestant distinguished himself in the wars against Napoleon and in 1815 was appointed Prussian consul general in Rome In addition to writing he was an enthusiastic art collector whose collections were purchased by the German National Gallery

BARUCH APOCALYPSE OF See Apocalyptic Literature

BARUCH BERNARD MANNES Financier b Columbia S C 1869 Baruch who has been identified with the New York Stock Exchange first became prominent in 1916 when President Wilson appointed him a member of the Council for National Defense He was chairman of the Committee on Raw Materials and afterward took charge of the operations of that phase of the War Industries Board and the purchases for the Allies In 1919 he was drafted on various branches of the Economic Section of the American Commission to negotiate peace and received recognition from the United States and various foreign governments Has taken an active part in Democratic politics and has been identified (1933) with the anti inflationists

BARUCH DAYAN EMES! Praised be Thou O Judge of Truth! An utterance of resignation employed on hearing of a death or receiving bad news M A

BARUCH GREEK APOCALYPSE OF See Apocalyptic Literature

BARUCH SHE AMAR One of the oldest of the group of benedictions in the morning prayers according to the orthodox liturgy

BARUCH SIMON American physician b Prussia 1840 d New York 1921 Baruch came to this country as a child settled in the South and in 1874 was elected president of the

Medical Association of South Carolina In 1881 he removed to New York where he was one of the pioneers in the surgical treatment of appendicitis He was an advocate of the water treatment for diseases

BARZILAI SALVATORE Italian delegate to the Peace Conference b Trieste 1860 For his participation in the Italia Irredenta movement he was in his youth arrested and sentenced by the Austrian government to a long term of imprisonment After a year s in carceration he was released and settled in Rome where he became active in politics In 1890 he was leader of the left wing of the Republicans and bitterly opposed the Italian alliance with Germany and Austria In 1915 16 he became a member of the Salandra cabinet representing the unredeemed provinces At the peace negotiations he was one of the five Italian delegates Since the advent of Mussolini he has retired to private life

BASEVI GEORGE English architect b London 1794 d Ely 1845 His sister Maria married Isaac Disraeli and he was therefore an uncle of Benjamin Disraeli It is generally understood that George Eliot took Maria Disraeli as the prototype of the character of the mother of Daniel Deronda

BASHYAZI ELIJAH Karaite author and codifier b Constantinople 1420 d there 1490 He lived for many years at Adrianople where in 1460 he became Haham of the Karaite community succeeding his father Moses Elijah was extremely well versed both in Karaite and Rabbanite literature especially the writings of Moses Maimonides He possessed considerable knowledge of astronomy mathematics and philosophy His main work was the law code *Addereth Elyahu* (The Mantle of Elijah) in which he presents all the positive and negative commandments of the Torah and compiled the legal and other views of all the previous Karaite authors as well as of many important Rabbanite authorities Because of this important legal compendium Elijah was called the last of the codifiers He also wrote *Piyutim* (liturgical poems) for the Day of Atonement and the Ten Days of Penitence these as well as a poetical enumeration of the 613 commands and prohibitions of the Torah are printed in all the prayer books of the Karaites

Elijah's great grandson Moses b Elijah Bashyazi an extremely short lived but talented author lived at Constantinople from 1537 to 1555 He wrote several works on Karaite and Rabbanite principles and on the prohibition of marriage among certain classes of blood relations See Karaism A I S

BASLE (Bale Basel) Capital of the Swiss canton of Basle It became prominent as the meeting place of the first three and many other Zionist congresses and the name of which is attached to the program of the movement Basle however has an old Jewish history Jews settled there in the 12th cent During the

Black Plague persecutions on Jan 9 1349 the Jews of Basle were burned on an island in the Rhine in a house erected for that purpose A 200 year expulsion order was then issued against the Jews but some were permitted to settle there in 1361 and they were compelled to wear the Jew hat In 1543 they were expelled The present community dates from the end of the 18th cent being settled by refugees from Alsace Their emancipation dates to 1872 They are under some restrictions Shehita * being forbidden in Basle

BASLE PROGRAM The text of the program adopted on the second day of the first Zionist Congress convened by Dr Theodor Herzl * and held in Basle Switzerland 1897 and submitted by Max Nordau * reads

Z on m a m s at st bl h n g f r t h Jew h p o p l a publ y nd l g ally as u d h m e n P l e s t i n e F t h e t t n m e n t o f t h s p u p o s e t h C n g s n d s t h f o l l o w g m e n s s v a b l (1) t h p m o t n o f t h e s e t t l e m n t o f Jew h a g u l t u s t a t n s a n d t d s m e n i n P l s t n (2) t h e f e d a t n f l l J e w s i n t o l o c l o r g e n e l g r u p s a c c o r d i n g t o t h e l a w s o f t h e v a u s c u n t (3) t h e s t e n g t h e n i n g f t h e J w i h f e e l i n g n d o n c o u s n e s s (4) p e a r t o r y s t p f r t h a t t a n m n t f t h s e g v e r n m n t l g n t s w h i h e n e c e s s a r y t o t h e h e v e m n t o f t h e Z o n i s t p u p o s e

The phrase publicly and legally assured read in the original German publicly secured The translation in vogue at present covering the whole sentence is the securing etc by public law The program has never been amended though attempts at a more definite interpretation or definition of Jewish National Home have been a bone of contention at recent Congresses

BASNAGE JACOB CHRISTIAN Author of a well known history of the Jews Basnage was a Protestant pastor b Rouen France 1653 d Holland 1725 He wrote his massive history which was published in Rotterdam (1706 11) in French It was practically the first modern account of the Jews and became very popular in Europe

BASS SHABBETHAI B JOSEPH Founder of Jewish bibliography b Kalisz 1641 d Krotoschin 1718 After traveling in many parts of Europe in his youth Bass settled in Amsterdam before 1680 and devoted himself to the publication of Jewish books In this he was successful and it led him to a study of the sources He therefore published in 1680 a list of 2 200 Hebrew works with all the data available

BATH KOL Daughter of the Voice divine voice A mystical concept to which there is some allusion in Scripture but which became more prevalent in post exilic times

BATH SHEBA Mother of King Solomon The woman David took from Uriah

BATHYRA A Babylonian city founded by a Jew Zamaris about the year 20 Zamaris ride with 500 archers east of the Euphrates is related by Josephus both in his Antiquities and Wars Of the place itself little is known but it gave rise to the surname of a family which is mentioned in Midrashic literature

BATLAN Originally the term meant un employed and was applied to men who devoted themselves to attendance at synagog particularly to those composing the religious quorum

BAVARIA The Jewish settlement in this south German principality dates to the 10th cent though there are the usual legends of more ancient settlement The Jews in Bavaria suffered severely throughout the whole of the persecution centuries from the beginning of the Crusades to the Black Death persecutions In the 15th cent the Jews were outlawed and expelled from all of Upper Bavaria but they found refuge in Lower Bavaria though in 1450 an attempt was made at their wholesale conversion The emancipation dates from 1872 but there are some towns notably Furth where the Jews managed to hold on during the most unpropitious periods See Furth

BEARD The wearing of beards and moustachios was thoroughly Semitic even where not ordained by religious ordinance against shaving trimming of beards or the corners of earlocks Generally regarded as a sign of manliness It is safe to assume that the objection to shaving in olden times and even in the Middle Ages was that a smooth shaven face denoted either servitude—slaves were shaved—and what often went with slavery sexual perversion

BEARSTED Viscount (Marcus Samuel) Oil magnate b London 1853 d there 1927 He was the head of the Shell Oil Company In 1902 3 he was Lord Mayor of London and knighted though he took the unique position of refusing to invite the Minister of Roumania to the official Lord Mayor's banquet as a protest against the persecution of the Jews by the Roumanian government During the World War he supplied the British Navy with oil For his efficient management of this vital commodity he was raised to the peerage and made a viscount He was vice president of the League of British Jews He was succeeded in the title by his son the present Viscount Bearsted

BECK ADOLF Austrian physiologist b Cracow 1863 Beck's work was recognized in Galicia and he was appointed to a chair in the University of Lemberg

BECKER MORITZ Organizer of the amber industry b Danzig 1830 d there 1901 Born amongst the people who netted amber in the most primitive fashion he conceived the idea of digging for old deposits and in War nicken and Palmnicken so organized the industry that by 1874 the digging cutting polishing and finishing of amber had become a great local commercial factor the most important manufacture in East Prussia employing 2 000 hands From 1815 1860 when the industry was operated under the most primitive conditions its tax yield was about 34 000 marks annually Under Becker's direction it rose in

1872 to a tax yield of 472 000 marks and in 1898 the taxes rose to 660 000 marks

BEDIKAH Examination The Hebrew term is in use in connection with the examining of the organs of cattle slain according to the Jewish ritual and in the removal of leaven from the house prior to commencement of the Passover See Shehita

BEDIKAS CHAMETZ Searching for leavened bread On the night before the first Passover* evening the head of the family examines his residence thoroughly and collects the Chametz* which he has found and puts it in a safe place till the next morning when it is disposed of This searching like every other performance of a religious duty is preceded by a blessing M A

BEER BERNHARD First to preach in German b Dresden 1801 d there 1861 Beer devoted himself to theology history and philosophy He was highly esteemed in his native town where a memorial exists in his honor In the history of German Jewry he stands out as the layman who being permitted to preach some time before 1835 delivered addresses in German

BEERBOHM MAX Cartoonist b London 1872 He has achieved an international reputation for his cartoons of men in British public life His numerous volumes include The Works of Max Beerbohm The Dreadful Dragon of Hay Hill 1928 and The Second Childhood of John Bull His brother was the well known actor Sir Herbert Beerbohm Tree (1853 1917)

BEGIN LOUIS JACQUES President of the French Medical Academy b Liege Belgium 1793 d Bretagne 1859 Begin served under Napoleon in the Russian campaign In 1835 he gained the highest degrees in the civil and military medical service in Paris A member of the Medical Academy from its foundation he was in 1847 elected president

BEHALAH A word meaning panic but applied in Poland and Lithuania to the marriage en masse of boys and girls during a panic Child marriages were ordered by the rabbis at the Expulsion from Spain and intended as an act of protection for girl children The same motive guided the panic marriages in Poland There was a Behalah in 1754 and another in 1834 35 in order to avoid conscription

BEHAR NISSIM Palestinian educator who in his later years became closely identified with the Liberal Immigration Movement in the United States b Jerusalem 1848 d New York 1930 Behar's unique life divides into two distinct parts The son of a Roumanian rabbi who emigrated to Palestine Behar was to middle age closely identified with the cultural development of Jerusalem and the Sephardic community in particular Cremieux met him in Constantinople in 1867 and had

him educated in France Behar and his sister Fortudo became the representatives as well as the educational directors of the Alliance Israelite in Palestine In 1897 Behar was pensioned and he came with his sons to the United States After some efforts to arouse interest in the Alliance Israelite Universelle he devoted himself to the cause of Liberal Immigration founded a publication and was the prime mover in the struggle which ended in the denunciation of the 1832 treaty with Russia in 1912 He then continued the struggle for liberal immigration which resulted in the Wilson veto of the restriction bill in 1914 which was however overridden by Congress Thereafter Behar lived in comparative obscurity though he was active in Jewish affairs till within a few days of his death

BEHR ISSACHAR FALKENSOHN Poet b Zamosc Poland 1746 d c 1796 Behr had a thoroughly romantic career While still a boy in Königsberg Prussia his small stock in trade was stolen and he fled to Berlin where he met and was patronized by Moses Mendelssohn Here he learned German and became one of the literary coterie of Herder His principal collection was published as the Poems of a Polish Jew 1771 72

BEHRENDTS LEFFMANN 17th cent financial agent to the court of Hanover b 1630 d Hanover 1714 Behrendts was closely identified with the Jewish affairs of the community and while fiscal agent of princes conducted a beth hamidrash in his home

BEHRENS Sir CHARLES Lord Mayor of Manchester England b Bradford 1848 d Cheshire 1925 He was a member of the firm of Sir Jacob Behrens and Sons one of the largest textile houses in England which was founded by his father Sir Jacob Behrens (1806 1889) Sir Charles who was knighted in 1912 settled in Manchester served as Lord Mayor for two terms He took a conspicuous part in local industry philanthropy and educational effort

BEHRENS Sir JACOB Industrialist b Pymont Germany 1806 d Torquay England 1889 Behrens was closely identified with the progress of the worsted industry in Leeds and Bradford and was on this account knighted in 1882

BEHRMANN LAZAR JAKOVLEVICH Russian editor b Friedrichstadt Courland 1830 d St Petersburg 1893 He was the editor of Russkii Yevrei and the author of a manual for teaching Judaism in Russian high schools

BEILIS MENDEL PROCESS In June 1911 Mendel Beilis became the victim in Kiev Russia of a charge of having murdered a Christian child for Blood Ritual* purposes The slow and tortuous proceedings which dragged out over a number of years the fact that the Russian government made itself party to the accusation the attempt to turn the situation into a general anti Semitic attack the participation of many important person

ages in the accusation all caused the Beilis process to resemble the Dreyfus affair Beilis like Dreyfus came to embody the Jewish people and the case was followed with intense emotion by Jews throughout the world

The incident on which this famous case rested was simple enough On Easter 1911 a child was missing in one of the suburbs of Kiev Even before the body with its gashes was found the cry was raised that the Jews had killed the victim for ritualistic purposes A drunken couple professed to have seen the child with a man with a black beard Beilis had such a beard In June 1911 he was arrested and then for two years the Russian government pursued a relentless investigation attempting to link Beilis with the crime The general accusation which was levelled against the Hasidim was that it was a Jewish practice to kill children at Passover

To please the Czar and the government it was deemed necessary to find somebody who would prove scientifically that the Jews used blood in their religious rites Prof Sikorsky a neurologist undertook this task Grusenbergs* Beilis lawyer demanded the production of other experts and Profs Troutzky and Glageloff the two Russian experts on Jewish matters succeeded in forcing their opinions on the country During the 34 days of the trial the accused was seldom mentioned but every effort was made to convict the Jews of blood ritual practices

A number of men prominent in Russian government and clerical circles supported this charge The trial started in Sept 1913 and thanks in no small degree to the skill of Beilis advocates Arnold Margolin and Grusenbergs he was completely cleared Broken in health Beilis immediately after the war settled in Tel Aviv Palestine In 1924 he settled in the United States Died Saratoga Springs 1934

BEIRUT Principal seaport of Syria According to some authorities the source of the name is the Hebrew *Beer* well Little is known of its Phœnician history but in 15 b c e it became a Roman colony and it was developed by Herod who built temples and market places there Agrippa built a theater there and annoyed the Palestinian Jews by his non Jewish art manifestations in Beirut Little is known of the history of its Jews either during Roman or Byzantine times though Joshua the Stylite relates the destruction of a synagogue there in the great earthquake of 502 In Arabic records there are references to its resettlement prior to the Crusades by Persian Jews Odd inscriptions found in the vicinity of Beirut suggest that Jewish silversmiths lived there in the 5th cent It played no important part in Jewish history or even in Turkish history until after the partition of the Lebanon in 1860 when Beirut became a port of importance and gained rapidly in population It has a fair sized Jewish community

BEIT Sir ALFRED South African financier b Hamburg 1853 d 1906 Member of

a Hamburg Amsterdam family which played a role in the diamond trade when it centered in Brazil Alfred went to South Africa during the diamond rush of 1875 and became a life governor in the de Beers mines He aided in the development of the gold resources of the Rand and was associated with Jameson in the spectacular raid which was the cause of the Boer War

BELASCO DAVID Theatrical manager and actor b San Francisco 1858 d New York 1932 Belasco started his theatrical career as a boy on the West Coast being a member of a theatrical family It was not until 1880 that with a reputation for management he came to New York and began a career as author manager winning his way with a type of scenic presentation peculiar to himself In his later years he was regarded as an outstanding leader in the American theatrical world

BELFER Corrupt Yiddish term (from the German behelfer) applied to the teacher's assistant in the typical heder

BELGIUM The earliest notices of Jewish settlement in Belgium date to the reign of Hadrian when Jews were settled in Trier which was then part of Belgium Jews then settled in Tongres and Tournai To the Crusades their history was uneventful but at the date of the second crusade the Jews were attacked in Brussels Mons Ghent and other towns In 1260 Jewish usurers were restricted but other categories of Jews were permitted to move freely and Thomas Aquinas informed Alix the regentess that whilst he favored Christian treatment of the Jews the feudal law permitted confiscation of their property The lords of Brabant were friendly to the Jews and at the expulsion from France in 1300 the emigres were freely accepted in Belgium Similar hospitality was shown them on the second expulsion from France in 1321 and the Rue de Juive in Mons dates from this settlement The agitation of the Flagellants during the Black Plague produced the typical results and Jews were burned and massacred in Brabant Luxemburg and Flanders In 1370 500 Jews were murdered in Brussels The date of Jewish re settlement 1443 indicated that there were practically no Jews in Belgium for a cent and thereafter Flanders became a refuge for the refugees from the Spanish Expulsion The settlement of the Maranos in Antwerp was accelerated and increased by the Lisbon persecution of 1541 The Burgomaster of Antwerp permitted the settlement of Maranos who did much to create the prosperity of the harbor despite the pressure exercised against all heretics The Spanish Fury witnessed the destruction of all the palatial residences of the Antwerp Jews and the burning of all records

Jewish history in Belgium was resumed by the peace of 1713 when the country became Austrian Central European Jews found an opportunity to settle in a comparatively free

territory A second stream of immigrants came after 1794 when Belgium became French In 1830 Belgium became independent and the Jews separated themselves from the leadership of the Netherlands community The constitution of 1865 gave the Jews complete equality In the 19th cent Belgian Jews suffered only twice from serious anti Semitic attacks in 1863 70 when the clericals attacked the Jewish bankers and in 1900 when Picard proposed with little result a scientific anti Semitic program

In 1891 there were only 3 000 Jews in Belgium but the settlement of Russian refugees who interested themselves in the diamond trade of Antwerp increased the Jewish population to 12 000 in 1900 15 000 in 1910 44 000 in 1921 The population is now estimated at 60 000 of which 35 000 are in Antwerp 20 000 in Brussels The rest are scattered in Bruges Charleroi Ghent Louvain Namur Ostend Spa and Verviers The only restriction experienced by Belgian Jews is an unusual law forbidding the ownership of a specifically Jewish cemetery The orthodox Belgian Jews are therefore buried in Holland in a place a short distance from the frontier near Antwerp The communities are organized into a consistoire on French lines See Brussels

BELKIND ISRAEL Member of the Bilu b Minsk 1861 d Berlin 1929 Belkind who was a Hebrew teacher and visited the United States in the interest of an agricultural or phanage he attempted to found is best known for his share in the romantic migration known as the Bilu * f Russian high school students to Palestine in 1882

BELKOVSKY GREGOIRE Russian mathematician and Jewish nationalist b Odessa 1865 Belkovsky was an unusual mathematician and his achievements brought him the offer from the Russian government of a professorship if he would accept conversion This he declined and for some years he lived and taught in Sofia Bulgaria From his boyhood he enrolled as a Zionist and on his return to Russia in 1897 he became one of the most active members of the movement

BELMONT AUGUST American financier b Alzey Germany 1816 d New York 1890 Employed in the Rothschild house in Frankfort Belmont settled as their representative in New York in 1837 From 1855 to 1858 he was American charge d affaires in The Hague Holland In 1860 he was chosen chairman of the Democratic National Committee and was a member of every Democratic convention from 1860 to 1884

BEN ASHER (Aaron b Asher b Moses) Masorite and editor of the Bible text lived in Tiberias first quarter of the 10th cent His edition of the Bible was provided with vowel points and accents and he is therefore credited with having completed the Massorah His edition was widely accepted as a standard text

BEN JEHUDAH ELIEZER Creator of modern Hebrew as a living spoken tongue b Wilna 1858 d Jerusalem 1922 His right name was Perlman his father's name was Judah In 1881 he settled in Jerusalem with his first wife and from the date of his settlement devoted himself to the cultivation of the Hebrew tongue as a living language His wife agreeing Hebrew was the only tongue heard in his home For many years his efforts were strongly opposed by the orthodox of Jerusalem who held to the theory that Hebrew was a Holy Language and could be used only in speech in matters of religious import Ben Jehudah gradually overcame the opposition to the use of Hebrew owing to the support he received from the nationalists But he did more than advocate the use of Hebrew he made it possible by bringing into use the terminology which is now recognized as modern Hebrew All his new words and terms were not accepted but as a word coiner evolving words from Talmudic and Arabic sources for things unknown to ancient Hebrew he exhibited the quality of genius Satisfied that he had achieved a remarkable result he began prior to the World War the single handed task of compiling his *Milon Kelali* an unabridged dictionary of modern Hebrew with French and German translation During the War he came to the United States and was markedly pro Allied in his leanings But he devoted himself mainly to his dictionary At his death it was still incomplete but the task of finishing the compilation has been assumed by his family Ben Jehudah has immortalized himself by his struggle for the modern Hebrew tongue

See Literature Modern Hebrew

BEN MEIR 10th cent Palestinean leader whose existence was discovered by the examination of fragments in the Gemzah Apparently he was interested in transferring the office of the exilarch from Babylonia to Palestine at a time when the Tulunides or Ikhshids were ruling Palestine and conditions were favorable to his project

BEN ZEEB JUDAH LOEB Grammarian and lexicographer b Cracow 1764 d Vienna 1811 One of the pioneers of the Haskalah movement He has a good rating as a Hebrew poet but his most erudite work was the systematization of Hebrew grammar

BENCEMERO ABRAHAM and ISAAC Early in the 16th cent these two men were employed by the Portuguese government as mediators with the Moors At their own expense they fitted out two vessels manned them with Jews sailed for Saffee on the west coast of Africa and rescued the governor and brought about the defeat of the Moors

BENDAVID LAZARUS The modern Diogenes b Berlin 1762 d there 1832 Bendauid like Spinoza was a lens maker studied mathematics and by reason of his simple life was hailed as the modern Dio

genes in Germany As a teacher he was so successful that a third of the pupils at the Jewish Free School which he directed were non Jews He was a follower of Kant and devoted to philosophy Among German Jews he was one of the first modern Bible critics

BENDEMANN EDUARD JULIUS 19th cent German painter b Berlin 1811 d Dusseldorf 1889 His success as a portrait painter started practically in childhood His *Jeremiah at the Fall of Jerusalem* was painted in 1835 at the request of the Crown Prince Bendemann's *Jews Mourning in the Babylonian Exile* is in the Cologne Museum Another of his well known biblical pictures is *Boaz and Ruth*

BENDERLY SAMSON Educator b Palestine 1876 He came to the U S about 1898 and settled in Baltimore where he first experimented in Jewish education On the formation of the New York Kehillah he established his Bureau of Jewish Education which has since reached out as an authoritative institution for Jewish schools in all parts of the country At the close of the World War Dr Benderly launched a corporation for Palestinean economic development

BENEDICTIONS The custom of reciting blessings or prayers of thanksgiving is traced back to the form of public worship introduced in the time of Ezra (Neh ix 5) Rabbinic ordinances compelled the recital of one hundred blessings a day this number is amply covered in the ordinary ritual There are however scores of special benedictions recited by the orthodox to meet every possible occasion from hearing good news to hearing the sound of thunder The benedictions are always in praise of God not prayers for aid

BENEDIKT MORITZ Publisher and editor of the Vienna *Neue Freie Presse* b Moravia 1849 d Vienna 1920 He joined the staff of the celebrated Viennese journal in 1872 and in 1880 became chief editor Under his editorship the journal espoused the cause of Liberalism It was largely staffed by Jews Theodor Herzl was its literary editor but during his active Zionist career the *Neue Freie Presse* boycotted Zionism

BENEDIKT MORITZ Pioneer medical criminologist b Eisenstadt Hungary 1835 d Vienna 1920 Benedikt was a medical pioneer who threw himself wholeheartedly into the new sciences He achieved a reputation as an anthropologist with a specific interest in the brains of criminals

BENFEY THEODOR Sanskrit scholar b Norten 1809 d Gottingen 1881 In 1829 he was already reputed for his knowledge of Persian Bengalese Hindustani and Sanskrit Though he was baptized in 1848 it was not till 1862 that Gottingen awarded him a professorship The outstanding 19th cent scholar of Sanskrit his works include *Edition of the*

Samaveda 1848 Manual of Sanskrit 1852
Pancha Tantra 1859 Sanskrit English Dic-
tionary 1860

BENI ISRAEL According to their own traditions these native Jews of India are the descendants of Jews fleeing from persecution who were wrecked on some islands in the Indian Ocean. Although there are some vague references to them in old travel books they were first brought to the attention of Western Jews by Christian missionaries in the early part of the last cent. They live in Bombay and they are almost thoroughly assimilated in appearance, dress and custom. Even in their description of the festivals they employed Indian words. When first investigated they were observing most of the festivals and fasts enjoined by the Bible: the fasts of Ab 9 and the 17th of Tammuz. But they had added some observances of their own borrowed from the Muslims. From their customs it is clear that their ancestors were observers of the Talmudic ordinances. Their names are generally Indian in form. There are about 10,000 of them in various parts of the Bombay Presidency. Since 1875 their schools have been aided by the Anglo Jewish Association. Many of them have been and are soldiers. In recent decades they have however entered the professions.

BENISCH ABRAHAM Editor London Jewish Chronicle b Klattau Bohemia 1811 d London 1878. In his youth he was one of the founders of a secret society in Vienna for the establishment of the Jewish independence of Palestine and the general migration of Jews from congested European areas. To this end he first went to London in 1841 where in 1854 he became editor of the Chronicle and held that post till his death.

BENJAMIN Jacob's youngest son by Rachel (Gen xxxv 17-18) and the progenitor of a tribe that settled west of the Jordan from the river to the edge of Jerusalem. Saul Israel's first king was of the tribe of Benjamin. The tribe is conspicuous for its warlike character in Judges, Samuel and Chronicles.

BENJAMIN II 19th cent Jewish world traveler, real name Joseph Israel b Moldavia 1818 d London 1864. In 1844 Israel adopted the name of the celebrated traveler Benjamin of Tudela and went in search of the Lost Ten Tribes. His books are interesting in their ready acceptance of myths and legends. He traveled extensively in the East, reaching Persia and Afghanistan. In 1859 he visited America where he spent three years, the result of which was a volume *Drei Jahre in Amerika*. His son-in-law Dr Bliden founded a home for the blind in Tiberias; his daughter Mrs Bliden was well known in many countries for her activities on behalf of Palestinian Jews.

BENJAMIN Sir **BENJAMIN** Mayor of Melbourne Australia (1887 to 1889) b London 1836 d Melbourne 1905. Brought as a

child to Victoria and took an active part in the development of the colony and its Jewish institutions. Was knighted in 1889 in recognition of his municipal services.

BENJAMIN JUDAH PHILIP Brains of the Confederacy and one of the most prominent members of the English bar b St Croix W I 1811 d Paris 1884. No Jew in American history had an equally adventurous career or till recently reached as prominent a position in public affairs as Judah P. Benjamin. In his childhood he settled with his parents in Wilmington N C but his education and the determining period of his life are associated with New Orleans. His rise in the chief city of Louisiana as lawyer and politician was phenomenal for though he was not an observant Jew his Jewish origin was well known and used against him.

Between his success at the bar and the prominent part he played in State politics he achieved a position that led President Pierce to offer him the position of Associate Justice of the Supreme Court of the United States when Benjamin was only 37 years old. Instead he devoted himself to law politics and the development of the beet sugar industry in Louisiana.

In 1852 he was elected by his state to the United States Senate and he held that office till the Civil War. In the Senate he made his mark as an orator and he is quoted in the *World's Best Orations*. As a representative of the South he bore a considerable share in the pre-Civil War debates and on the outbreak of the conflict he joined President Jefferson Davis first as Attorney General and later as Secretary of State. It was in this capacity that Benjamin became known as the brains of the Confederacy. During the struggle he was for a time under a cloud but he had the confidence of President Davis and it is now believed almost secured European intervention in the fratricidal war.

At the close of the war Benjamin fled to the West Indies—there was a price on his head—escaping in a row boat. Eventually he reached England where he was received with great consideration by the members of the English bar. In 1866 he was admitted to practice in London and in 1868 wrote his authoritative work *The Law of Sale of Personal Property* which is still accepted as a textbook in England. In 1882 he retired from active practice having received great fees and won the confidence of the courts to an unusual degree. In 1883 the English bar marked its appreciation of his great forensic ability by tendering him a banquet at which the Attorney General presided.

A mansion at Bradenton Florida is being turned into a Benjamin memorial at the expense of the state and a monument is being erected in his honor at Richmond Va by the Stonewall Jackson Camp of the Sons of Confederate Veterans. His home at Bellechase New Orleans is being converted into a shrine.

Very little is known of Benjamin's interests in Jewish matters. Some time prior to his death he destroyed all his papers so that his biography by Pierce Butler had to be compiled from public sources. He married a Louisiana Catholic by whom he had a daughter who married in France and died without issue. It has been assumed that the cloud that to some extent hovered over Benjamin was that his wife was of Creole ancestry but this has not been established. Isaac M. Wise's memoirs show that in his brief contact with Benjamin he made no attempt to win his confidence though he realized Benjamin was a great personality. His collateral descendants alive in recent years provided the Judah P. Benjamin Foundation at Yale.

He had not as I have tried to make clear led his son into the War but during the fall of 1862 he had no mind to do so. He had no intention of the South vs. the North. —PIERCE BUTLER, Judah P. Benjamin

BENJAMIN NAHAVENDI Karaite author, philosopher and biblical commentator. b. Nahavend, Persia, c. 800. Lived during the first half of the 9th cent. He aided greatly in spreading the teachings of the Arabian Mutazilites (the adherents of the Kalam) among the Karaites. His contemporary Karaites regarded him as a religious and legal authority scarcely less important than Anan b. David himself, the founder of Karaism.

Benjamin firmly maintained that it is the duty of the Karaites to carry on unrestricted investigation of the Bible and not to acquiesce blindly in the opinions and findings of their Karaite predecessors. However, he adopted many of the Talmudic regulations, especially those dealing with morality. He was less hostile to the Rabbanites than Anan had been and he was the first Karaite author who wrote in Hebrew.

Benjamin's lesser work, *Sefer Dinim* (The Book of Laws), which is extant, contains numerous regulations concerning lawsuits, marriage contracts, wills, acquisition of property, the examination of witnesses, etc. His view that angels and not God himself created the physical universe and brought about the revelation and the calling of the prophets and his rejection of the anthropomorphic statements of the Bible about God led some of his disciples to found the sect of the Makariyites (Maghriyites). Despite Benjamin's insistence upon the principle of individual and independent research and that the opinions of the preceding authorities are not to be accepted blindly, he was the first Karaite to introduce a sort of excommunication (comparable to the rabbinical *Herem* or *ban*) which he exercised against those who refused obedience to the Karaite laws.

See Karaism

A I S

BENJAMIN OF TUDELA 12th cent. traveler. His diary finished apparently in Castile in 1173 and written in fluent Hebrew contains all that is known of this traveler who ranks with Marco Polo. In 13 years setting

out from Saragossa he covered the Orient and returned to Spain. He reached Khuzistan on the Indian Ocean. It is assumed that he traveled as a merchant and moved leisurely. His data are the chief source of information on the Jews of his period. His itinerary has gone through numerous editions and has been translated into many languages. The first printed edition appeared in Constantinople in 1543.

BENSCHEN Corruption of the Latin *benedicere* used by Jews for blessing and especially applied to the grace after meals.

BENTWICH HERBERT Lawyer and English Zionist leader. b. London, 1856. d. Jerusalem, 1932. Bentwich, who was a strictly orthodox Jew practicing lawyer and barrister, became prominent in 1897 in the struggle between the Chovevi Zionists with whom he had been associated and the political Zionists. He organized the Maccabean pilgrimage of 1897 to Palestine and thereafter played a prominent part in Zionist affairs. Some years ago he retired and settled in Jerusalem.

BENTWICH NORMAN First Attorney General of mandated Palestine (1922-32). b. London, 1880. Though practicing his profession Bentwich both prior to and since the War has made a number of contributions to Jewish literature. His *Philo Judaeus of Alexandria* was published in 1910 and his *Josephus* in 1914. He wrote a book on the War in Palestine and since his retirement from juridical office has published several others. During the World War he volunteered for the Palestine campaign and in 1918 he was appointed judge of appeals for O. E. T. A. (Occupied Enemy Territory Area). On the grant of the mandate of Palestine to the British he was appointed Attorney General and practically wrote all the orders and laws promulgated by the High Commissioner. His retirement in 1932 was a consequence of the differences prevailing in the Palestine civil administration. He occupies (1933) a chair in the Hebrew University.

BENVENISTE ABRAHAM Castilian court Jew and chief rabbi during the reign of Juan II (1406-54). Alvaro de Luna appointed the rich learned rabbi a court official and chief judge of the Jews. On his appointment in 1432 he called a synod and framed laws (*Takanot*) for the administration of the community and the conduct of services.

BENVENISTE JOSEPH B. EPHRAIM Minister of finance to the Castilian king Alfonso XI (1312-50). b. Ecija, end of the 13th cent. d. Toledo, 1337. He played a prominent part in Castilian politics and managed the royal finances. Owing to his views on the wars with the Moors he was thrown into prison and died there.

BENVENISTE DE PORTA Brother of Nachmanides and baile of Barcelona flourished in the 14th cent. The records of his loans to the king still exist.

BERAB JACOB Foremost of the Tal mudists who created the reputation of Safed in the 16th cent b near Toledo 1474 d Safed 1546 Berab who had been a rabbi in the Barbary States came to Jerusalem c 1520 and after some years of wandering settled in Safed Mystically inclined as were all the refugees from the Spanish expulsion he planned in Safed the convening of a Sanhedrin and endeavored to re introduce the institution of Ordination (Semichah) His policy was defeated by the chief rabbi of Jerusalem Berab ordained rabbis his two most important pupils being Joseph Caro and Moses of Trani Berab exercised a great influence on the speculative thinking of his time and laid the foundation of what became the ideal spiritual community of Safed *

He g th d und hm m of th b t mnd of Safed wlo kn wldgd d themselves s h s ds ple C hm lf eogn d hm s an a th ty quotng hm as a ule wth the pl t u g eat maste — SCHECHTER Stud s n Jud sm S cnd S es

BERDITCHEWSKI MICAH (Micha Josef Ibn Gorion) Hebrew publicist b Podolia 1865 d Berlin 1921 Ibn Gorion as he preferred to be called for he legalized his pen name symbolized by it his attitude as the historic Zealot in bitter opposition to the teachings of Ahad Ha am * A master of Hebrew prose he donned the mantle of the Zealots and asserted that it would have been better for the fate of Israel if Johanan b Zakkai and his associates had helped wage war against Titus instead of opening a school in Jabneh This concept of Jewish world struggle runs through his many works His Wisdom of the Jews 5 vols was published in 1913 Patriarchs 1914 Twelve Tribes 1919 His posthumous publications include Moses 1926 Judah and Israel 1927 and Sinai and Gerisim 1925 26

Ha dly a p bl m n Jew sh lf nd lett s but h d h s vig o s p s n l mm nt wh h whether t wa v olently att ked l uded t the skes w s alw y st m ul tng unusu l new H had n a hgh degr e th cap ty to b g n qu t on ng at the v ery point whe oth s f und c rta nty —SHALOM SPIEGEL Heb w Reborn

BERDYCHEV This Russian city known formerly as the Jerusalem of Volynia was celebrated at the end of the last cent as the most Jewish city in the world In 1899 it had 50 460 Jews out of a total population of 62 283 Jews first settled there in the 16th cent Its crowding by Jews was due to the creation of the Pale of Settlement *

This Berdychev in 1890 suppld t cont in some 60 000 nh bitants tw th ds Jews It was th n o r owded pla made up fo the mo t part of old nd nsan tary r k ies By August 1891 t w s ad th t f lly 20 000 add t nal H b ews had b en d v n n f om the surrounding country —HAROLD FREDERIC The N w Exodus 1892

BERENICE Daughter of Agrippa I * sis ter of Agrippa II * reputed mistress of Titus b 28 d after 100 Admired for her beauty even in middle age Her first husband was Marcus the son of the alabarch of Alexandria On his death she married his brother Herod of Chal

cis by whom she had a daughter and a son On her second widowhood in 58 she lived at the court of her brother Agrippa II with whom she was accused of incestuous relations She was married a third time to Polemo king of Cilicia who was circumcised for her sake She deserted her third husband and returned to her brother and played a considerable part in the pro Roman faction in the insurrection then stirring On the arrival of Vespasian she went openly with her brother on the side of the Romans Then for 13 years she became the mistress of Titus who on her account had one of his officers killed After the war she settled with Titus in Rome She could not succeed in crossing the line from concubine to wife of the son of the emperor owing to popular objection to her Jewish lineage Titus sent her to Gaul On his accession she returned to Rome but the citizens stipulated that she should not become empress She died in Gaul

BERENSON BERNHARD American art critic b Wilna 1865 Berenson who was educated in Boston Mass but resides mostly in Europe is regarded as the leading authority on the technique of Italian painting His wife Mary Berenson published A Modern Pil grimage (1933) a sympathetic book of Pales tinean travels

BERGER VICTOR L American Socialist leader and Congressman b Nieder Hungary 1860 d Milwaukee 1929 He came to America in 1878 and settled in the Middle West In 1911 he became editor of the Milwaukee Leader and was that year elected to Congress being the first Socialist elected to that body He was reelected in 1918 but was excluded on account of his pacifist convictions In 1919 he was reelected and again excluded and was finally seated in 1923 having on each occasion been returned by larger majorities

BERGSON HENRI French philosopher b Paris 1859 His rise to fame was rapid his most important work having been done when he was 30 Few intimate details of his life are known his works comparatively few in number mark the stages of his existence He held teaching positions in various provincial and Parisian schools till in 1900 he was appointed to the chair of philosophy at the College de France In 1913 he visited the United States and lectured at Columbia University His three principal books are Creative Evolution Time and Free Will and Matter and Memory

The importance of Bergson is that his philosophy is in direct contrast to the current mechanistic and deterministic attitude He championed Intuition against the strict rationalism of his great compatriot Descartes and the principle of Creative Evolution against the theory of a fixed and unchanging universe In his philosophy there is a breath of spiritual optimism as to man's place in nature not found in the pessimistic ideas of his contemporaries

Bergson conceives nature in terms of Creative Evolution as against the theory of evolution which postulates things as fixed and static and regards change as only rearrangement and redistribution. This in his opinion is intolerable as it denies the idea of Freedom which is another outstanding thought in the philosophy of Bergson. There is a creative impulse a sort of vitalism *elan vital* as he calls it or a life force which is constantly struggling against the forces of matter bringing about an unfolding and enrichment of our individual and cosmic life. In such a view of nature nothing is fixed static or predetermined everything is free spontaneous and creative.

Of such a universe we become aware not by the older methods of knowledge or intellect which Bergson refutes and dismisses but by some thing which is greater and deeper than these. Intuition.

To Bergson Intuition is the spontaneous and penetrating awareness of life which comes to us not externally but by our direct and immediate experience of life itself. As between instinct and intelligence Bergson's preference is in favor of instinct as springing from the activity of life itself it stands nearer to life than intelligence.

The concept of time also plays an important part in the philosophy of Bergson. He differentiates between Time and Duration the former being the spatial and unreal time of the mathematician and mechanist robbing time of its continuity of flow and the latter representing a continuous stream of movement which sums up the past envisages the future and unites both in itself. The mistaken notion of conceiving time in terms of space upon which the sciences have been built up has created an opposition between life as a continuous movement free and creative and the world of permanent objects.

Bergson is a brilliant and often dazzling writer. While he may not have been the first to criticize the employment of purely mechanical analogies in reference to spiritual life none has done it with such force and artistry of expression as he. It was a high tribute to Professor Bergson as a literary artist that though strictly a philosopher he was awarded the Nobel Prize for literature as recognition of his rich and life giving ideas and resplendent art with which they are presented. His lectures at the College de France are so popular that they may be regarded as a fad. J S M

As one who has understood the individual mind memory and soul so well he has written his messages with true literary art he was duly honored—ANNIE RUSSELL MARBLE The Nobel Prize Winner in Literature 1901 1931

BERGTHEIL JONAS One of the pioneers of Natal S Africa b London 1815 d there 1902 Bergtheil emigrated to Natal in 1844 and served in the local government in 1855. In 1866 he resettled in England and took part in local communal affairs.

BERKOWITZ HENRY Rabbi and organizer of the Jewish Chautauqua b Pittsburgh 1857 d Atlantic City N J 1924. He was appointed rabbi of Rodeph Shalom Congregation Philadelphia 1892 and held the position to his death. In 1893 he founded the Jewish Chautauqua Society and was the inspirer and guide of that movement. All his writings were aids to this educational movement.

BERLIN Capital of the German Reich. A report of the burning of a Jew in Beelitz in 1247 is the first written record of Jews in the Mark of Brandenburg though there are no references to Berlin Jewry earlier than 1295. The burghers were unfriendly and the Jews were pledged to the magistrates. During the Black Plague* massacres most of the Jewish houses in Berlin were burnt down and the Jews forced to flee. They were recalled but forced to leave in 1446. They suffered the typical persecutions of the period until 1573 when owing to the charges against the schutz Jude Lippold involving him in the murder of the elector Joachim all the Jews were excluded from the Mark. For 100 years there were no Jews in Brandenburg.

In 1671 commercial advantages were offered to 50 well to do Jews of Vienna and the existing Berlin community dates from the settlement of Abraham Ries and Benedict Veit on Sept 10 1671. The conditions under which they were admitted were more favorable than elsewhere but they paid for protection were subject to special taxation and immigration quotas were fixed. In 1728 they paid as special impost 15 000 thalers in 1876 25 000 thalers. They were granted a good deal of internal autonomy and by 1750 their numbers had risen to 1 000. They were limited in occupations trades and professions. The Jewish houses were repeatedly counted as well as their inhabitants and the marriage restriction law enforced.

After the Seven Years War the state being impoverished Frederick the Great relaxed the marriage law. For 70 000 thalers second sons were permitted to marry and remain in Berlin. In 1788 the leib zoll* and the porcelain tax—to marry about \$500 of government manufactured porcelain had to be purchased by the Jewish couple—were abolished.

In 1787 Daniel Itzig* opened the first modern Jewish school in Germany. This ushered in the Mendelssohn epoch which changed the Jewish outlook. From the local and contemporary viewpoint Moses Mendelssohn* and his group proved what the Jew could accomplish when granted an opportunity in Germany and the world at large. The rapid assimilation by intermarriage and conversion which followed was unanticipated.

Local Jewish historians however recognize that the Hebraic intellectual cultural mood provoked by Mendelssohn and his school moved eastward whilst its residue assimilation permeated Berlin Jewry which quickly dominated German Jewry. In 1816 the Ber

lin Jews represented no more than 272 per cent of the Jews in Prussia in 1910 they had grown to 2441 per cent In a single decade 1864-74 they increased from 24280 to 45464 The increase was however due to a steady stream of immigration from the provinces and from Eastern Europe for conversion and intermarriage and a low birthrate were continually reducing the older avowedly Jewish population

In this respect it has been noted that whilst Berlin became the center of the Deutsch Israelitische Gemeindebund the Preussische Landesverband Jüdische Gemeinde der Hilfsverein * the Centralverein Deutsche Staatsbürger Jüdische Glaubens * the Zionist organization and has a plethora of well organized local groups and published the principal Jewish journals orthodox Judaism has been centered in Frankfurt and elsewhere not in Berlin

The post war period witnessed a pogrom in Berlin 1923 and a steady influx of Jews from Poland and Austria The majority of the immigrants were helped to move else where Anti Semitic manifestations were constant to the Hitler * regime came into power since which date Berlin Jewry has gone through a complete revolution in every aspect of life

See Anti Semitism Germany Prussia

BERLIN MEYER President World Mizrahi Organization b Poland 1880 He started his Zionist career in 1897 and held office in the Polish Mizrahi organization till he came to America in 1905 when he organized the Mizrahi in this country and directed its operations throughout the World War Rabbi Berlin has since the peace been closely identified with Mizrahi in Europe and in 1925 took Zionist office in Jerusalem and has held various Mizrahi * and international Zionist positions since

BERLINER ABRAHAM Historian and theologian b Posen 1833 d Berlin 1915 First professor of Jewish history at the Hildesheimer Seminary of Berlin Edited Rashi's commentary (1866) Of his voluminous erudite writings his History of the Jews in Rome (three vols 1893) is his most important work

BERLINER EMIL American inventor b Hanover 1851 d Washington D C 1929 Berliner emigrated to the United States in 1879 settling in Washington D C He was the inventor of telephone and gramophone devices in general use His later years were devoted to inventions for stabilizing aeroplanes

BERNAL ABRAHAM NÚÑEZ Martyr burned at the stake by the Inquisition of Cordova May 3 1655

BERNAL ISAAC (MARCUS) DE ALMEYDA Martyr b Montilla 1633 burned at the stake in St Iago de Compostella Galicia Spain March 1655 at the age of 22

BERNAL MAESTRO Physician on the first voyage of Columbus to America He was a Marano of Tortosa and instigated a conspiracy against Columbus in Jamaica

BERNAYS ISAAC Haham and chief rabbi of Hamburg (1821-1849) b Mainz 1792 d Hamburg 1849 A man of thoroughly independent mind he ruled his community authoritatively and while orthodox leaned to what is now called the historic school of Judaism He did much to mold the character of the community His son Jacob the philologist remained faithful to his father's teachings but another son Michael the historian was converted

BERNAYS JACOB Philologist and organizer of the Breslau Jewish Seminary b Hamburg 1824 d Bonn 1881 Bernays who was a classical as well as a Hebrew scholar taught in the University of Breslau as well as at the Seminary which he helped to organize His fame rests on his researches into Aristotelian literature

BERNHARDT SARAH Celebrated French actress whose real name was Rosine Bernard b Paris 1844 d there 1923 Her parents were Dutch Jews but she was baptized as a child She was the great tragedienne of her age From 1862 when she made her debut in Iphigenie her career was a continuous success and she was hailed as the foremost actress of her time in every country in the world In her old age when she was crippled she still faced her applauding audiences in her favorite roles

BERNSTAMM LEOPOLD BERNARD Russian sculptor b Riga 1859 In 1883 Bernstamm achieved a reputation as a portrait sculptor He lived in Paris and his work was mostly exhibited in the Paris galleries

BERNSTEIN AARON German scientist and reformer pen name A Rebenstein b Danzig 1812 d Berlin 1884 Bernstein occupied several roles In the Jewish community he was an ardent advocate of reform As a novelist he wrote Jewish stories in quite another vein In public affairs he created a sufficient stir to have been imprisoned for breach of the press laws He was the founder of the Volkszeitung of which he was editor for 25 years

BERNSTEIN EDUARD Socialist leader b Berlin 1850 d there 1933 Bernstein joined the Social Democratic party in 1872 and soon became its foremost literary advocate He lived for years in Switzerland editing the German Socialist publications and on his expulsion from the republic settled in London where he continued his editorial labors for the cause His Ferdinand Lassalle as a Social Reformer is regarded as second only to Karl Marx's Kapital In 1901 Bernstein was permitted to return to Germany and he was elected to the Reichstag Thereafter he occu

held a foremost position in the ranks of the political leaders. He had however far too scientific a spirit for the hurly burly of the political cause and gradually slipped into the background and was revered as the great veteran. In recent years he manifested some interest in the Poale Zion*.

BERNSTEIN HENRI French playwright b Paris 1875. Bernstein is a member of a family of bankers but has devoted his whole career with considerable success to writing for the stage. His *Israel* 1908 an expose of anti-Semitism had considerable vogue. His other Jewish play *Judith* was staged in Paris in 1922.

BERNSTEIN HERMAN American minister to Albania (1929-33) b Russia 1876. He came to the U S A in 1893. As a writer he first translated some of Gorki's works and then specialized in Russian matters. He was for a time editor of the *American Hebrew* and of the *Jewish Tribune* and a special correspondent of the *New York Times*. He was appointed minister to Albania by President Hoover. He is editor of the *Jewish Daily Bulletin* 1934.

BERNSTEIN HIRSCH Founder of the *Post* the first Yiddish periodical published in New York b Suwalki 1846 d New York 1907. Bernstein settled in New York in 1870 and not only founded the first Yiddish publication but for five years edited the first Neo Hebrew periodical issued in New York *Hazofeh be Eretz Hadassah*.

BERNSTEIN IGNATI ABRAMOVICH Russian railroad engineer b Kremennetz 1846 killed on a ship during the Boxer rising in China 1900. He was first engineer in Vladivostok and was given direction of the fifth district of the Eastern Chinese Railroad.

BERNSTEIN JOE American pugilist b New York 1877. A popular boxer who fought over 80 fights.

BERTENSOHN VASIL ALEKSEYEVICH Member of the hereditary nobility and knight of the orders of St Stanislaw and St Anne b Odessa 1860. He took an active part in the development of agriculture in Russia and in the founding of the Hirsch colonies in the Argentine.

BERTINORO OBADIAH B ABRAHAM Jerusalem leader c 1500. He was an Italian Jew of considerable scholarship who in 1488 settled in Jerusalem and reorganized its community. He stood at its head at the critical period when the refugees from Spain came flocking to Palestine and his influence did much to shape the character of the new settlement. His letters are the source of the detailed knowledge of the events of the period.

BESREDKA ALEX Bacteriologist b Odessa 1870. In his youth he received the gold medal in Russia for his Project for the history of the development of stereo chemical Re-

searches but being a Jew was restricted in his educational opportunities. He therefore settled in Paris where he became an assistant to Metschnikow and after the latter's death succeeded him as the head of the Pasteur Institute. He has specialized in tuberculosis and immunization. His principal published works are *Anaphylaxie et Anti anaphylaxie* 1916 *Histoire d'une Idee* 1920 *Etudes sur l'immunité dans des maladies infectieuses* 1928 *Antivirus therapie dans les maladies infectieuses* 1929.

BESSELS EMIL Arctic explorer b Heidelberg 1847 d Stuttgart 1888. Bessels who studied medicine and zoology made his first Arctic voyage in 1869 and in 1871 accompanied the Hall expedition from New York to latitude 82° 9' north as surgeon and naturalist. After spending some years in Washington D C writing on his scientific observations Bessels joined a third expedition which was wrecked off the coast of British Columbia.

BET Second letter of the Hebrew alphabet as a numeral it represents 2.

BET House applied by Talmudic writers in the sense of school or following of celebrated Jewish leaders. Thus there was a Bet Hillel and a Bet Shammai.

BET DIN Court house applied both to the religious and civil courts established in Jewish communities. Courts existed in Jerusalem prior to its destruction. In Talmudic times there was no distinction between civil and religious courts. Voluntary arbitration courts have been established in many communities and are referred to as Bet Din.

BET HAMIDRASH House of study applied to a religious or rabbinical high school the primary school being designated Bet Hasefer. The religious high school is an old institution and among the Yemenites its customs are continued in the traditional form. The Arabs use the term *medras* for the same institution and these are conducted entirely in line with the old type of Hebrew school.

The term Bet Hamidrash has however another popular connotation that of a secondary synagogue practically open at all times for prayer. It is used by adults for group reading of the Talmud rather than for individual study.

BETROTHAL In the Bible (Gen xxiv) betrothal is a binding agreement preliminary to marriage necessitated by the negotiations settling the property rights of both parties under the old land laws. In the Middle Ages betrothal assumed the distinct character of a social function announcing an engagement. See *Kiddushin*.

BE UR CHAMETZ Removal or destruction of Chametz. All the Chametz* that is left over after the first meal on the 14th day of Nissan must be removed i.e. sold or given away to a non Jew or destroyed. In addition to the actual removal or destruction of the

Chametz a solemn declaration is made by the head of the family that if any Chametz should be left in his house without his knowledge he will not claim it as his M A

BEVIS MARKS SYNAGOG Premier synagog in London belonging to the Spanish and Portuguese congregation It was established in 1698 but the present building dates from 1702 One of its curiosities is a beam in the roof which was taken from a royal British ship and presented to the congregation by Queen Anne

BEZALEEL Netherlands trade union of Jewish diamond workers affiliated with the general union but organized to protect the religious needs of its members

BEZALEL SCHOOL OF ARTS AND CRAFTS Founded in Berlin in 1905 for the development of home industries and arts and crafts amongst the Jews in Palestine Established in Jerusalem in 1906 by Professor Boris Schatz and operated throughout the War and continued as a unit organization teaching all forms of plastic arts jewelry and ironwork until within the last few years The name is taken from Bezalel (Ex xxxi 2) the artist of the Tabernacle *

BIALIK NACHMAN CHAIM Hebrew poet b S Russia 1872 Bialik whose 60th birthday was internationally celebrated in 1932 has written both in Hebrew and Yiddish though he dominates in the former as the Jewish National poet Since 1922 he has been settled in Palestine Bialik was recognized as a prodigy of Hebrew learning when 13 years old Frugs poetry influenced him and his first poem was characteristically entitled El ha Zippor (To the Bird) His two greatest contributors to Hebrew literature are Mete Midbar (The Dead of the Desert) and Megilat Naesch (The Roll of Flame) He played the roles of publisher editor and critic of modern Hebrew but for a number of years Bialik the poet was mute Died Vienna 1934

As p t B a l k e n t d l f n t h a l v n n t s e m e g n g f m t h c l u o n f n l d w o l d T l m u d c h o l T h R u a n h a v a h a t t n a m e f o t h s d b n d h e l e s y a s b t w e n 1885 1895—t h e y a l l t h m U n t m a t m e t h a d n o f e t u s n d d o v n t p s t v e o n g t v e b y w h h t c u l d b e m m b d n t m e t m T h o n l y t u e h m o f t l e G h t t k n o w l d g d w s t h t o f l f u p p e s s o n n d d g g d b d n t t h W i l l b v e B l k e v o l t n d b m s a g t u m p h a n t n v n c b l b l l o u s M h d T h D e d f t h e D e t p u b l s h d n 1902 s c t i n l y t h b s t f h s l g p o m s T h e m s t f a m o s o f h s p m — I n t h C i t y o f S i u g h t s u m s u p t h e e f f e c t o f t h e K s h n e f f m a s a c r e n t h e f l l w g w d s G t t h w a d g t s T i S H A M L — a n d w h c h o f t h t w s g r t — n w t h u O s o n f M a n T h e r f w e x a m p l n h s t y f w o k f r e a l p o t y f l n c g n t n s d p l y a d s o d r t l y — V L A D I I A B O T I N S v P m s f m t h e H b w (a o l l t n o f B l k n E g l h) L o n d o n 19 4

BIALYSTOK (Byelstok) Polish city A tradition says that Count Branitzky invited the Jews to settle here about 1749 when Bialystok was raised from a village to a town By 1850 Bialystok had developed as a considerable industrial center and the Jews engaging

in the weaving of cloth built up the town rapidly In 1860 there were 11 288 Jews in Bialystok out of a total population of 16 544 and in 1896 when the Jews had risen to 48 552 there were only 8 000 non Jews in the town

The industrial success of Bialystok was accompanied by a keen intellectual movement among the Jews Its best known rabbi was Samuel Mohilewer * and its sons included Dolitzky * the poet Leo Wiener * of Harvard University and a host of others

BIBLE CANON See Canon

BIBLE EDITIONS (Printed in Hebrew) The early history of printing is almost the history of the printing of the Bible in any language The utility of the press was quickly recognized by Jews and the oldest Hebrew text from a Jewish press is a part of the Psalms and commentary printed in 1477 The first edition of the Pentateuch in Hebrew with vowel points and accents appeared in Bologna in 1482 The printer was Abraham b Hayyim dei Tintori of Pesaro The more famous edition came from the Soncino * press 1492

BIBLE MANUSCRIPTS The oldest texts extant are two copies of the Pentateuch presumed to have been written in the third cent and preserved in Damascus The Leningrad Library contains a mss dated 916 and the oldest in the British Museum was written c 820 850 The Vatican has one of the same period The former Imperial Library of St Petersburg contained one presumably written in the sixth cent in Daghestan As mutilated copies of the Pentateuch are buried ancient mss of it are rare

For ritual purposes the Bible is used in synagog in mss form according to the system and rules devised by the Masorites See Masorah

BIBLE TRANSLATIONS The oldest translations of the Bible were the Targums or interpretations into Aramaic to which there is a possible allusion in Ezra (Neh viii 8) but these were not in writing The Letter of Aristeas * details the preparation of the Septuagint version and this exists in a Vatican codex of the fourth cent This version included the Pseudepigrapha i e works originally written in Greek or outside of Palestine which were not accepted in the Canon The next important translation into Greek was that of Aquila distributed c 170 He was followed by Symmachus the Ebionite and Theodotion a convert to Judaism Origen (185 254) and Jerome (346 420) completed the next translations the former compiling the six column version known as the Hexapla The Syriac or Peshitta translation and the earliest Latin translations are of the second cent The Vulgate—as adopted in 1546 by the Council of Trent and based on Jerome's translation and the Douai Bible—is the authorized Catholic version in English was issued in 1609 The first French translation dates to the 13th cent and the first Italian to the 14th cent The first

English Bible is Wycliffe's though parts of the Bible were translated into Anglo Saxon in the 8th 9th and 10th cent. The first Bohemian translation was that of John Huss and Luther's translation of the Old Testament was first issued in 1534. Beginning with the King James Version many translations have been made in English by groups of scholars or individuals. The Revised Version and the Jewish Publication Society's version are most popular today among Jews.

BIEN JULIUS International chancellor of the IOBB b Naumberg Germany 1826 d New York 1904. Bien came to America in 1850 and while prominent as a lithographer became president of the IOBB (1854-57 and 1868-1900). While he was in office he gave the order an international character.

BIKKUR HOLIM Visiting the sick. Though there is no direct reference to this duty in the Pentateuch the rabbis made it not only a serious obligation but one of three great social virtues the other two being the greeting of a bride and attendance at funerals or comforting mourners.

BILLIKOPF JACOB Social worker b Wilna 1883. He came to the U S as a child. In 1904 he was appointed superintendent of the Jewish Settlement in Cincinnati there after held appointments in Milwaukee Kansas City Mo and in 1919 was appointed executive director of the Federated Jewish Charities of Philadelphia. In 1917-18 he was executive director of the campaign to raise \$25,000 for war sufferers. In that interest he went to Europe and in the immediate post war period spent some time in Poland. He has been president of the National Conference of Jewish Social Workers.

BILLS OF EXCHANGE Hallam states that orders to pay money to a particular person were introduced by the Jews in 1183 they having control of money and a great part of inland trade in general (Europe in the Middle Ages chap ix) from after the sixth cent. He traces the earliest known bill of exchange to 1364. Montesquieu states that Jews first issued bills of exchange negotiable instruments in Lombardy in order to rescue the effects they had not been able to take out of France when they were exiled from that country by Philip Augustus 1306 and Philip the Long 1321 (Esprit des Lois XXI chap xvi).

BILU Compounded from the initials of the sentence Bet Yaakov Lechu Venelecha (House of Jacob let us rise and go). It was the name given to the first groups of Russian high school students who in 1882 proceeded to Palestine to establish agricultural settlements and many of whom lost their lives in the effort. They made their first attempt at Gedera. Rishon Le Zion was founded by them. Of the original group David Levontin former manager of the Anglo Palestine Company Tel Aviv survives.

BINGER LOUIS GUSTAV Explorer and French colonial governor b Strassburg 1856. As a junior officer he traveled to Senegambia and wrote on the language of Bambara. In 1887 he traveled from Senegal to Niger reaching Timbuktu and crossed the watershed being the first white man to complete this journey. He then turned south and in 1889 reached Grand Bassam on the Ivory Coast. In 1892 he led the expedition which traced the boundaries of the English and French areas in Guiana. He was then appointed resident governor of the Ivory Coast and in 1898 was named director of the French colonial ministry in Paris.

BIRNBAUM NATHAN (Mathias Acher) Protagonist of various nationalist theories and publicist b Vienna 1864. Birnbaum who assumed the name of Acher to denote that like a greater Acher he was a rebel has been the instigator of at least three vital movements in modern Jewry. In 1883 he founded the Vienna Kadimah starting among university students a new and belligerent Jewish Nationalism which subsequently formed the backbone of Herzlian Zionism*. Consonant with this effort he published in 1884 his Self Emancipation and in 1896 National Rebirth. He was elected secretary of the first Zionist Actions Committee in 1897. In 1903 he left the Zionist ranks and started a movement in favor of Jewish national autonomy in Galicia and was candidate in 1907 for the Reichsrath on his Jewish National Program. In this he put into practical effect some of Dubnow's* philosophy in favor of Diaspora Nationalism and became the prime advocate of Yiddishizing East European Jewries. This agitation has had a marked influence on current Jewish thought everywhere. Dissatisfied and saddened by the World War Birnbaum became intensely religious and for a time acted as secretary of the Agudath Israel*. He visited the United States in the interest of his propaganda some 20 years ago.

BISCHOFFSHEIM RAPHAEL JONATHAN Belgian financier b Mainz 1808 d Brussels 1883. He played a prominent part in the establishment of the Belgian National Bank and for 20 years was a member of the Belgian Senate. He took an active part in communal affairs.

BISCHOFFSHEIM RAPHAEL LOUIS French banker b Amsterdam 1823 d Nice 1926. For his public spirited conduct he was naturalized by the French government in 1880. His early interest was in railroading. He succeeded his father in the banking business and then endowed the Mont Gras observatory near Nice at a cost of some \$300,000 in 1887.

BISHOP OF THE JEWS Title used in the reign of King John of England in state papers to describe an office held by a Jew presumably the equivalent of chief rabbi. The same title was used in the Rhineland but applied to the president of the congregation.

BIZET GEORGES ALEXANDRE CÉ
SAR LÉOPOLD Composer of the opera Carmen b Paris 1838 d there 1875 He was the son of a singing master and studied under Halevy whose daughter he married In 1857 he won the Grand Prix de Rome for a cantata He spent the three following years in Rome and then returned to Paris with a reputation as a pianist His first opera was Les Pecheurs de Perles produced in 1863 the second was La Jolie Fille de Perth 1867 In his earlier works he was accused of Wagnerian tendencies a cause for serious condemnation at that time in Parisian musical circles His Carmen was produced in 1875 The libretto is by Meilhac and Halévy It was at first coolly received but it has long since taken its place as one of the masterpieces of modern operatic literature

BLACK DEATH PERSECUTIONS AND MASSACRES Between March 1348 and April 1349 the plague carried off half the population of Europe and northern Africa extending through Palestine into Mesopotamia which suffered from a second visitation some years later Historians of the plague state the Jews were affected as badly as the rest of the peoples in the countries afflicted but local superstition attributed to the Jews immunity from the visitation In Germany a myth was spread that the malady bubonic plague was the result of a conspiracy of the Jews who sought to destroy the Christians by poisoning the wells This story spread from town to town and the Jews were attacked in practically every country of Europe Clement VI in 1348 issued a bull denouncing this rumor but nothing served to stop its spread The consequences were as dire in Spain and Switzerland as in Germany though the Jews being more concentrated in the Germanic lands suffered most there A complete alphabet of the German towns in which Jews were massacred is a feature of the celebrated Nuremberg Memorbuch The immediate loss of life was not only very large for between plague and massacre whole communities were wiped out but those who were left were so impoverished and mulcted that they too were practically destroyed At the end of the 15th cent there were only three cities in Germany that possessed Jewish communities of any importance

Through the details that resulted from the Black Death the memories of the Jews had been obliterated that the Rhenish Rabbis found themselves compelled to convene a Synod exclusively for the purpose of restoring old regulations—GRAETZ History of the Jews vol IV chap IV

BLANC PIOTR Court banker under Stanislaus of Poland (1764-95) Blanc who died in Warsaw in 1797 held the tobacco monopoly and controlled the state lottery In 1792 with a group of friends he offered to amortize the king's debts amounting to several million dollars if the government would ameliorate the conditions of the Jews in Poland

BLAUSTEIN DAVID Superintendent of the Educational Alliance New York b at Lida Russia 1866 d New York 1912 Blaustein came to the U S in 1886 and was rabbi in Providence R I from 1892 to 1896 In 1898 he was appointed superintendent of the Educational Alliance then the most important social educational institution on the East Side of New York In 1900 he visited Roumania to study the Jewish question He retired in 1907 and during 1908-10 was superintendent of the Chicago Hebrew Institute He was a president of the National Association of Jewish Social Workers

H wa n nt p t f th t m ndo nu h
 f th ght nd n nt —MIRI r BLAUS EIN M m
 f D d Bl ust n 1913

BLEICHROEDER GERSON Baron von Bismarck's German banker in the settlement of the French obligations after the Franco Prussian War b Berlin 1822 d there 1893 He succeeded to the banking business established by his father It was for his advice on the indemnity paid by France that he was first honored but his title was awarded in 1872 for his financial services to Roumania in which he aided a Hohenzollern to mount the throne He left a fortune estimated at \$20 000 000 His descendants have left the Jewish fold

BLESSING OF CHILDREN The custom of parents blessing their children is first clearly referred to in the story of Esau and Jacob (Gen xxvii 38) Jacob's dying blessing of his sons is a dramatic feature of the closing narrative of his life as is Moses' blessing of the tribes (Deut xxxiii) The custom thus originated has been continued through the ages On Friday evening a father blesses his sons God make thee as Ephraim and as Manasseh (Gen xlviii 20) and his daughters God make thee as Sarah Rebecca Rachel and Leah Mothers had the custom of blessing their daughters on the night before marriage with the words May you be worthy of becoming the mother of the Messiah

BLESSING PRIESTLY Duchan Or dained in Num vi 22-27 the custom and the formula of the blessing still in use are wholly biblical even to its utterance with uplifted hands The right of uttering this blessing was not only strictly confined to members of the priestly family but any priest could be disqualified from participating in the rite for one of a score of reasons relating to his physical and mental condition At one time Duchanin was a daily custom later it was restricted so that while in Amsterdam and other places it is recited every Sabbath in most orthodox congregations its usage is confined to High Festivals not occurring on the Sabbath Reform Jews having abolished the priestly distinction the rabbi recites the priestly blessing This ritual has also been accepted in a number of conservative congregations

According to tradition the melody to which the Blessing is chanted in the Sephardic service

ice on the Day of Atonement is identical with that used in the Temple by the priests of old

BLOCH EDWARD Publisher and book seller b Grafenreid Bohemia 1829 d Cincinnati O 1906 Came to U S in 1845 with his brother in law Dr Isaac M Wise settled with him in Albany N Y then in 1854 in Cincinnati where he participated in starting the American Israelite and later Deborah Founded the first Hebrew printing business in the Middle West which issued the Minhag America and later became the Bloch Publishing Co

BLOCH ERNEST Composer b Geneva 1870 He lectured on music in the conservatory in his native city 1904 15 He came to the U S in 1916 and conducted his own orchestral works at a concert in Carnegie Hall New York Since then he has conducted and taught in many parts of the U S For his symphony America he won the Coolidge Prize in 1919 As a teacher he has influenced some of the younger American composers In 1925 he was appointed director of the San Francisco Conservatory of Music He has written considerably on Jewish themes A symphony Israel 1913 16 Hebraic rhapsody Schelomo 1916 Orientale and the opera Jezebel 1917 Pictures of Chassid Life for piano and Baal Shem for violin Bloch's contribution to Jewish music is not the writing of Jewish melodies but the emotional expression through music of the tragedy strivings disappointments and ideals of the Jew

W F

BLOCH IVAN STANISLAVOVICH Advocate of universal peace b Radom Poland 1836 d Warsaw 1901 Bloch was a financier and interested in railroad construction He became prominent in 1898 when he published six volumes on the future of war He maintained that war had become impossible owing to new military inventions This work came to the attention of Czar Nicholas II who was so impressed that he took measures which resulted in the convening of the Peace Conference of 1899 at the Hague The practical outcome of the conference was the establishment of The Hague Tribunal It has since been overshadowed by the World Court of the League of Nations His will reads I was my whole life a Jew and I die as a Jew

BLOCH JOSEF SAMUEL Editor and Austrian deputy b Galicia 1850 d Vienna 1923 Bloch came to the fore when Rohling* aiding the prosecution of the Tisza Eszlar Blood Ritual Charge attempted to substantiate the accusation that Jews were guilty of ritual murder Bloch forced Rohling to withdraw rather than prove in court that he had committed perjury and was ignorant of the Talmud In 1883 Bloch established in Vienna the Oesterreichische Wochenschrift in defense of his fellow Jews and championed their cause in the Austrian parliament being elected a deputy for Cracow in 1885

BLOCH MARCUS ELIEZER German

ichthyologist b Ansbach 1723 d Carlsbad 1799 Bloch who at 19 could not even read German was at 24 a practicing physician He however devoted himself entirely to natural science and became the foremost German authority in his day on the natural history of fishes

BLOOD ACCUSATION The most senseless stupid and untruthful accusation leveled against the Jews but apparently as ancient as Josephus* reply to Apion There never has been the vaguest reason for believing that Jews anywhere at any time were guilty of human sacrifice or of using blood in the preparation of Matzos* for the Passover Whereas Jews according to the biblical injunction were forbidden to consume blood and a good deal of the ritual of the dietary laws is devoted to a scrupulous removal of all blood from meat including the drawing of veins there has spread and there continues a persistent belief that manifested itself recently in an article in the

Hibbert Journal in 1932 that the Jews somewhere or other some sect or group steal a child boy or girl prior to the Passover murder it and use the blood in the making of Matzos Few charges against any human group are as monstrous and few have had as fatal results to individuals and communities as the Blood Ritual charge or accusation Popes have issued bulls sultans have published denials Jews have protested in the 1000 years during which Jews have been tried for this crime not one has been proved guilty of the alleged act

Despite all this the charge has been repeated intermittently since it was raised in Blois* in Europe in 1171 and in England in 1144 Almost no country where Jews have settled even including the United States has been wholly free from the charge Over 100 important cases prior to the beginning of the present century have been listed It is no less remarkable that 39 of these occurred in the 19th century in Bulgaria Roumania Bohemia Egypt France Prussia and Damascus The Beilis case in Russia prior to the World War and the Kishineff massacre of 1903 were as intense manifestations of this charge as any in the Middle Ages The great cases of the 19th century the Damascus affair* 1840 the Tisza Eszlar case* 1882 the Poina* case 1899 and the Beilis case* are sketched separately

Incidentally it may be mentioned that the custom of opening the door during the Seder service generally associated with the pleasant notion of inviting the prophet Elijah is by some authorities regarded as an expression of the nervous fear excited by the oft repeated Blood Accusation and is intended to expose the service to non Jewish observation

BLOOMFIELD MAURICE Sanskrit scholar b Austrian Silesia 1855 d San Francisco 1928 Bloomfield emigrated to the U S in 1867 was graduated from Johns Hopkins in 1879 and appointed professor of Sanskrit and comparative philology at that university

His numerous contributions on Orientalia include a Concordance of the Vedas 1907 Religion of the Veda 1908 a translation of the Atharva Veda in the Sacred Books of the East

BLOOMFIELD ZEISLER FANNY Concert pianist b Austria 1866 d Chicago 1927 She was brought to Chicago at the age of three After studying locally she went to Vienna continuing her studies under Leschetizky She concertized extensively appearing with the principal orchestras of every capital of Europe and America She was one of the outstanding women pianists of her day Her playing was characterized by a nervous energy that she succeeded in communicating to her audiences W F

BLOOMGARDEN SOLOMON Poet pen name Jehoash b Wirballen Russia 1871 d Chicago 1927 He came to the United States in 1891 and achieved a reputation for his Yiddish poetry collected editions of which appeared in 1910 1912 and 1913 In 1902 Bloomgarden began to write English poetry with fair success In 1912 with Dr C D Spivak he compiled a dictionary of all the Hebrew Elements in the Yiddish language In 1911 he visited Palestine and wrote a book which in 1921 was translated as The Feet of the Messenger He next began the translation of the Bible into Yiddish

BLOWITZ HENRI GEORGES STE PHAN ADOLPHE OPPER DE Paris correspondent of the London Times b Blowitz Bohemia 1825 d Paris 1903 His right name was Oppé and he settled as a boy in France In 1860 when he became a journalist he assumed the name of Blowitz A brilliant reporter whose nose for news was feared by politicians and statesmen he was in 1874 appointed Paris correspondent of the London Times and held that position to his death Two of his outstanding achievements were the exposure of the German telegram which revealed the intentions of the Germans to invade France in the latter part of the 70s and his scoop in securing the full text of the Berlin Treaty before the document was signed His authority was such that in his later years the Times published his editorial views column after column though its editorial views were at variance with those of its brilliant correspondent Blowitz ignored all Jewish interests and at the crisis in the Dreyfus affair kept at a great distance from this exciting item until his words could exercise no influence on what was a prime political issue of the period

BLUM JULIUS Egyptian minister of finance b Budapest 1843 d Vienna 1919 Blum was a Hungarian financier who became director of the Austro Egyptian bank at Alexandria in 1869 He won the confidence of the Khedive who in 1879 appointed him pasha and minister of finance which position he held till 1890

BLUM LEON Leader of the French Socialists b Paris 1872 Blum began his career as a writer on political issues particularly state monopolies in France in the Revue Blanc and the Petite République Française At the close of the World War he advanced rapidly to the front as a leader of the Social Democratic Party and was elected a member of the Chamber of Deputies Since 1925 he has been one of the leaders of the Chamber helping to make and unmake cabinets by his interpellations in parliament and by his selection of representatives of the Socialists in the cabinet or by his refusal to join proposed coalitions At the same time he takes an active part in Zionism and in the Jewish Agency

BLUMENBERG LEOPOLD Colonel in the Northern Army in the Civil War b Brandenburg Prussia 1827 d Baltimore 1876 Blumenberg served in the Prussian army in the Danish War of 1848 and won honors but his medal was denied him because he was a Jew He thereupon came to the U S and settled in Baltimore In 1861 he helped to organize the fifth Maryland infantry regiment and was commissioned major He was promoted colonel and wounded at Antietam From 1863 to 1865 he was provost marshal of Baltimore He took a keen interest in Jewish organizations

BLUMENFELD RALPH D Editor b Watertown Wis 1864 His father was a newspaperman and the son became a reporter on the Chicago Herald in 1884 then editor of Music and the Drama and wrote for other American publications In 1887 he settled in London as correspondent of a group of New York publications and was for a time associated in James Gordon Bennett's attempt to publish a London edition of the New York Herald Later he joined the Harmsworth newspaper staff and became news editor of the Daily Mail In 1902 he was appointed editor of the London Daily Express a post which he held to 1932 when he retired from daily journalism having made the Express a power in England To that date he had taken no interest in Jewish affairs and his newspaper was notoriously anti-Zionistic but Blumenfeld visited Palestine in 1932 and came back a convert to Zionism and an active Jewish life Since the rise of Hitlerism he has been an active opponent of anti-Semitism He set down his experiences in All in a Lifetime 1931

BLUMENTHAL GEORGE President Metropolitan Museum of Art New York b Frankfort on the Main He is a banker and director of a number of insurance companies He is president of the Mount Sinai Hospital New York and has been a trustee of the Museum of Art for many years

B'NAI BRITH The Order was founded Oct 13 1843 by 12 men in New York who under the leadership of Henry Jones organized at Sinsheimer's Cafe in Essex Street.

The first name chosen was Bundes Bruder which was later changed to Independent Order of Bnai B'rith. At the 13th quinquennial convention of the Order in Cincinnati in April 1930 the name was shortened to Bnai B'rith. The first Bnai B'rith lodge was established in New York Nov 12 1843. On Jan 1 1933 there were 403 lodges in the United States and Canada and 215 in 26 other countries throughout the world. Although organized and for a time dominated by the German Jewish element it early became a democratic organization and is today the only group in many communities where Jews of all shades of belief may foregather. In the early years the Order confined itself to the establishment and maintenance of orphanages and homes for widows and the aged and other eleemosynary institutions in addition to the work of Americanizing the flood of east European Jews then pouring into the country. Recently however it has extended its sphere so that today it supports the Bnai B'rith Hillel Foundations the Aleph Zadik Aleph its junior auxiliary the Anti Defamation League and the Bnai B'rith Magazine a national Jewish cultural monthly. From 1920 to 1930 its Mexican Bureau helped mold the new Jewish community there into a self sustaining group. Since the depression the Order is one of the leading organizations to attack discrimination against Jews in industry. The present Constitution of the Order was adopted in 1868 at which time Julius Bien* was elected president. He served until 1900 at which time he was succeeded by Leo N. Levi* upon whose untimely death in 1904 Simon Wolf* became president ad interim. In 1905 Adolf Kraus* was elected president and held the office for 20 years to be succeeded by the present incumbent Alfred M. Cohen* who was elected in 1925 and reelected in 1930.

The secretaries were as follows: M. Ellinger 1868-79, M. Thalmeisser 1879-90, Sol Sulzberger 1890-1905, A. B. Seelenfreund 1905-23, Leon L. Lewis 1923-25, Boris D. Bogen* 1925-29, I. M. Rubinow* 1929.

I. M. R.

B NE MOSCHEH Sons of Moses. A semi-Masonic Zionist order founded by Ahad Ha'am* in 1889 and disbanded in 1897.

BOARD OF DEPUTIES OF BRITISH JEWS LONDON Organized 1760 by the Elders of the Portuguese Congregation on the occasion of the accession of George III to prevent the asking of favors without the consent of the community. The Ashkenazim in London were immediately included; the members of the Board thereafter styled themselves deputies and the title remains in use. The Board met infrequently till 1828 when it became actively interested in the removal of Jewish disabilities. In 1831 the request for emancipation was drafted in a petition to the House of Lords. In 1835 Moses Montefiore became president; a constitution was framed for the Deputies of the British Jews; the constituent congregations agreeing to pay the ex-

penses of administration on a fixed basis of apportionment and in 1836 the Board was chartered. In 1840 it called a conference on the Damascus and Rhodes Blood Accusations which Adolphe Cremieux attended and from this date the Deputies interested themselves in foreign as well as British Jewish difficulties. It was to it that Mehemet Ali addressed his firman releasing the Damascus prisoners charged with the crime. During the next decade the Board dealt with the detailed disabilities municipal and civil which still obstructed Jews independent of the right to vote and sit in Parliament. The range of the Board's activities grew year by year and it became the center for reports on Jewish sufferings and from time to time it organized funds for the relief of victims of persecution, famine, etc. until in 1877 a Conjoint Foreign Committee with the Anglo Jewish Association was mooted and it was through this committee which still functions that the Deputies dealt with Jewish phases of the problems that came before the Berlin Congress of 1878. Thereafter the Board at its monthly meetings dealt with British affairs. Since 1919 the Board has widened its representation and is probably the most democratically organized body in Jewry. From 1835 Sir Moses Montefiore was president for over 30 years. Joseph Mayer Montefiore who succeeded him in 1874 having held the office whilst the philanthropist was abroad. Arthur Cohen K.C. was elected in 1880 and was succeeded in 1895 by Mr. (afterward) Sir Joseph Sebag Montefiore in 1903 by David Lionel Alexander K.C. in 1916 by Osmond D. Avigdor Goldsmid and in 1933 by Neville Laski.

Resolved that with any publication of the fact that may interfere with the two nations we [The Portuguese] will not permit its immunities to the Committee of the Dutch Jew Synagogue with the same right as the people should be denied and we do not wish to be denied the same right as the people make of it. — CHARLES H. L. EDWARDS. A.C. and a Half of Jewry History (quoting a minute of Dec 14 1760).

BOAS FRANZ Anthropologist b. Minden Westphalia 1858. In 1883-84 he explored Baffin Land. Since 1899 he has been professor of anthropology at Columbia University. Many of his published works deal with the anthropological problems of the American Indians and he has published a handbook of American Indian languages in three vols. Among his popular writings are *The Mind of Primitive Man* 1911, *Changes in Bodily Form of Descendants of Immigrants* 1912 and *Anthropology and Modern Life* 1929.

BOAZ The male character in the charming biblical idyll *The Book of Ruth*. According to tradition King David was his great grandson.

BODANSKY ARTUR Conductor b. Vienna 1877. He began his career in Budweis Bohemia in 1900. In Mannheim he conducted in 1912 a three-day Mahler festival in which 1,500 vocalists and instrumentalists took part. He came to New York in 1915 and was ap-

pointed a conductor at the Metropolitan Opera House which post he held to 1929. He has been conductor of the New York Society of Friends of Music since 1916. He composed the score of the new version of Von Weber's *Oberon* and translated Mozart's *Don Giovanni* into German. W F

BODLEIAN LIBRARY See Libraries

BOERNE KARL LUDWIG German romanticist and political writer. b Frankfurt on the Main 1786 d Paris 1837. Boy lover of Henriette Herz friend and later opponent of Heine early advocate of Jewish individualism and subsequent convert. His real name was Baruch and as Baruch he was a government official in Frankfurt and a stout defender of the Jewish cause. In 1816 he was baptized and assumed the name of Boerne. His writings in Germany were bitter invectives against the government. His *Letters from Paris* in a bitter sardonic humor created a still greater furor in Germany. One of the most elusive characters in a stormy political period his name has survived a cent and his writings are still the subject of controversy.

H w s n th shot n t l l n t t u e n t l th n f t h f w s th r r d n p l e but of red d h p l e n o p l s h d n s s n d t p e d m n n t x p s o n w s n of e l u v n s and d t n c t o n f d d n s u h a o e f i n d s n m e n w h f e l t h m s l v s t o b u p e t o t h t t n b u t h v d o u b t o f p u b l k n o w l d g m n t o f t—HEINRICH HEINE Memo s

BOETHUSIANS A somewhat obscure Jewish sect believed to have been a branch of the Sadducees. I disappeared not later than the third cent. Knowledge of it is gained from the Pharisees who reported that Boethusians believed neither in the hereafter nor in the resurrection.

BOGEN BORIS Social worker b Russia 1869 d Cincinnati 1929. Bogen who came to this country in 1890 was for years identified with New York charities and the Baron de Hirsch Agricultural School at Woodbine N J. In 1904 he went to Cincinnati and became superintendent of the Jewish Charities and from 1917 to 1924 he was director general of the Joint Distribution Committee and traveled in Europe after the war. He published an autobiography.

P o I s e l f o e v e r h a u n t d b y G h t t o m m W h n p e p l a e x p e t d t o b p t t I l f e l h m u t b a p a t o f m e c c u m p t t h a n l l t h l t t h e b a n y s p c n o n h m W h n t h s n g n t l t h e m h m u t s n g b t m o f o r t s m t h n t h y—BORIS D. BOGEN Born Jew

BOHEMIA See Czechoslovakia

BOKHARA Capital of the khanate of that name in Central Asia. The Jews of Bokhara who speak a language of their own claim to be descendants of the Lost Ten Tribes but there exists no documentary evidence of their early history nor of their life during the raids of Ghengis Khan when their possessions were no doubt destroyed. Benjamin of Tudela knew of Jews resident in the neighboring country of

Samarcand and there is no reason to doubt that Jews then lived in Bokhara. Authentic local material does not go back of the end of the 17th cent. What we know of the past of the Bokharian Jews is mostly legend gathered by a missionary Wolff in 1832 and from subsequent travelers. In 1863 when Russia began its advance into Asia Bokhara was opened up to Europeans. Travelers after that date reported the Bokharians to be somewhat primitive and wholly oriental. Most of them are dyers of silk weavers or generally engaged in industry or agriculture. As a rule they are religious and physically well built. Since 1893 they have settled in increasing numbers in Palestine. They have a quarter in Jerusalem and a number have become the owners of large tracts of city property. There are still some 20,000 Jews in Bokhara. A Persian dialect is their mother tongue.

BOLIVIA There is no organized Jewish community in La Paz the capital of this republic. The Jewish population 25 to 50 individuals is composed of immigrants from France and Germany and Russia who settled in 1905. In 1931 a number of Jews in La Paz were arrested and they claimed that they were the victims of an anti-Semitic plot.

BONAFoux AZARIAH B JOSEPH Ibn Abba Mari. French Jewish writer of the 15th cent. Bonafoux lived in Perpignan France and was driven from there owing to local persecution. He translated a collection of prescriptions by Dioscorides in order to provide information for Jews in places where medical attention or the procuring of drugs presented difficulties.

BONET DE LATES Jacob b Immanuel 15th cent inventor of an astronomical instrument. A native of Provence who died early in the 16th cent probably in Rome de Lates who was a physician rabbi and astrologer invented and exhibited in Rome a ring dial by which solar and stellar altitudes could be measured with great precision. He was physician to two popes Alexander VI and Leo X in one of the hectic periods of papal history. As rabbi he acted for the Roman community but his fame rests on his invention which he described in a Latin treatise to which he added that being a Jew he was a poor Latinist. A marble inscription from de Lates house was found some years ago in dredging the Tiber.

BONFILS IMMANUEL B JACOB 14th cent French mathematician and astronomer. Bonfils taught mathematics and astronomy at Orange France during a period in which a number of Jews devoted themselves to that science. His writings were of a technical character such as the extraction of square roots decimals the construction of the astrolabe etc. In the astronomical field he wrote on the courses of the planets the determinations of the planet Venus from 1300 to 1357 and on appositions and eclipses.

BONHEUR ROSA MARIE ROSA LIE French animal painter b Bordeaux 1822 d Fontainebleau 1899 She was the daughter of Raymond Bonheur (d 1849) an animal painter The daughter however achieved the greater career Her paintings were remarkable for the firm handling of subjects and the extraordinary accuracy of the drawing She exhibited at the Paris Salon from 1840 onward but her fame dates from 1855 Her most famous paintings are Ploughing in the Nivernais 1848 The Horse Fair 1853 now in the New York Metropolitan Museum of Art and Hay Harvest in Auvergne 1855 She was the first woman to receive the Grand Cross of the Legion of Honor 1894

BONSENYOR JUDAH Catalonian proverb writer notary general to Alfonso III and Jaime II Bosenyor is best remembered for a book of popular proverbs still popular in Catalonia and Majorca

BOOK OF JUDITH An apocryphal story written c 100 bce and first mentioned 200 years later Though assumed to have been originally written in idiomatic Hebrew it survives only in the Greek translation Judith is its heroine and Shechem the center of the story Its chief merit is the excellence of its narrative which made it popular Its historical value is doubtful

BOOK OF LIFE An eschatological concept to which there is some general reference in the Scriptures and apocryphal writings The idea that God has a muster roll of all the living and that either the New Year or the Day of Atonement is a Judgment Day with Hoshana Rabba as a final day of appeal against adverse judgments became popular in the Middle Ages The concept is regarded as Babylonian in origin Its clearest and most popular expression is to be found in a few verses in the Abinu Malkenu and Unetanneh Tokef

BOOTH See Succa

BORDEAUX This French city attracted Jews in ancient times and still has relatively a considerable community Its Jewish legendary history and it was a prosperous port goes back to Roman days Factual history begins with the right to trade in 828 when there existed in Bordeaux a Rue Juive even then of historic and not current interest During the Angevin rule the Jews were comparatively free but were not allowed to practice usury As Bordeaux was not part of France in 1394 the Jews there did not suffer from the edict of expulsion The community was increased by the expulsions from Spain and Portugal but the Maranos had to live as secret Jews and they remained in the anomalous condition of New Christians or Portuguese for a cent or more In 1684 they were expelled but soon returned In 1730 the 2,000 Jews were permitted to live openly as Jews and about that

time they developed a special business—kosher wine—which was exported all over Europe Owing to their rights as New Christians the Bordelais Jews were the first to be emancipated 1790

BORG MADELINE (Mrs Sidney C) Social welfare worker b New York 1876 Following a study of juvenile delinquency she became one of the founders of the Big Sister movement is a pioneer in preventative work for juveniles her Jewish interests cover a wide field of ameliorative efforts including the Federation of Jewish Philanthropic Societies of New York Montefiore Hospital and the School for Jewish Social Workers

BOROWSKI ISIDOR Military adventurer b Warsaw 1803 killed at the siege of Herat 1837 Borowski whose boyhood was spent in the United States served under Bolivar in Colombia under Mehemet Ali in Egypt then under the British in Persia and finally siding with the Russians fell at Herat It is said that while in Persia he was promoted by the British to the rank of general

BOSNIA Now part of Yugoslavia Jews first settled in this Balkan province at the beginning of the 16th cent Their numbers were increased by an immigration aided by Don Joseph Nasi

BOSTANAI Exilarch Flourished in the 7th cent and is generally regarded as the first to hold that office under Arabian rule

BOSTON See United States of America

BOTANY While the ancient Jews knew as the Bible indicates the names of many plants there is no evidence of independent scientific knowledge of plants and plant life such as is generally conceived in the science of Botany The Jewish writings of the Middle Ages on the subject are mostly translations from ancient Greek authors

BOTAREL MOSES Cabalist and Messianic pretender b Cisneros (Castile) Spain lived in Spain in the latter part of the 14th and at the beginning of the 15th cent He was well versed in medicine philosophy and Cabala and believed in the efficacy of charms and amulets He pretended to being a prophet and worker of miracles and declared that he was the actual Messiah He predicted that the Messianic period would begin in 1393 He wrote a fanatical work replete with extravagant and deluded claims regarding his powers and authority and in 1409 composed a commentary on the Sefer Yetzirah A I S

BOX ON THE EAR A cruel custom instituted at Easter by Charlemagne in which the Jew was given a sufficient blow to fell him In the middle of the 12th cent the custom was converted into a tax which the Jews had to pay to the Canons of St Serin of Toulouse

BRAHAM JOHN English tenor b London 1774 d there 1856 Originally a chorist

ter in the synagog he became a famous tenor. It was for a selection of Hebrew Melodies Ancient and Modern compiled by Braham who deleted the a in front of his name that Lord Byron wrote his Hebrew Melodies.

BRAININ REUBEN Hebrew author b Russia 1852. Brainin's life is practically the record of Hebrew publications since in 1885 he became editor of Hameltz the Hebrew daily of St Petersburg. He edited East and West a Hebrew quarterly 1893-97. Zion in Berlin 1897-1903. Achiassaf in Warsaw. Hadoar in New York 1911-12 and Hatoren. Thirty volumes of his essays and reminiscences were published as Brainin's Collected Hebrew Works. In Montreal Canada he edited a Yiddish daily during the World War and later contributed to the American Yiddish press. He has taken an active part in many phases of the Zionist movement, traveled over a large part of the globe and visited and reported on the Russo Jewish colonies in the Crimea.

BRANDEIS LOUIS DEMBITZ Associate Justice of the Supreme Court of the United States b Louisville Ky 1856. Justice Brandeis who began to practice law in 1878 first in St Louis Mo and then established law offices in Boston Mass which became his permanent home. His elevation to the Supreme Court in 1916 is identified with the devising of the sliding scale for gas rates in Boston and he established the Massachusetts Savings Banks Insurance system. For his opposition to the N Y N H and H R R merger his acting as counsel for Glavis in the Balinger Pinchot investigation 1910 and as acting counsel for the people in the Oregon and Illinois 10 hour law the California 8 hour law and the Ohio 9 hour law and the Oregon minimum wage law cases he became known as the people's attorney. In 1910 he was chairman of the New York Arbitration Board in the garment workers strike and established the system of Preferential Union Shop under the Protocol. In 1912 he first became publicly identified with Zionism and in 1914 was elected chairman of the Provisional Committee for General Zionist Affairs and held that office and that of honorary president of the Zionist Organization of America 1918-21. In 1919 he visited Palestine and in 1920 attended the world Zionist conference in London after which he withdrew from active participation in Zionist organization affairs. He has remained unwaveringly devoted and actively interested in the movement and in the practical application of his economic theories in the up building of Palestine which in recent years have found increasing acceptance. Shechunat (Settlement) Brandeis an experimental settlement for laborers was founded in Palestine a few years ago. He wrote Other People's Money 1914. Business a Profession 1914. His Zionist addresses were published in Louis Dembitz Brandeis by Jacob de Haas 1927.

P oblems to him a e m ely stag s n the cont nuous p o s s of civil at on And so we find h s insistence n d f m l t e on the nec ss ty fo cont nu ty of effo t on su ta ned nter st on the need of constant alertness to the fa t that the nv n on of new fo c s may be get new d f m l t e s This in tu n makes h m m d n d f l the l m t e d rang of human f e s ght n d l e d s h m to p a t s e th humil ty w th wh h men ought to f r e s t l l th f eedom of act on of those who a e to foll w — FELIX FRANKFURTER n Business a Profession Boston M ss 1933

BRANDES GEORG MORRIS COHEN Danish critic and literary historian b Copenhagen 1842 d there 1927. He was the son of a Jewish merchant, studied law in his native city and after graduating traveled and in 1868 published his Aesthetic Studies on Danish poets. In 1871 he became reader in Belles Lettres at the University of Copenhagen but in 1872 was denied a professorship of esthetics because he was known to be a Jew and his friendship for John Stuart Mill caused him to be suspected of radicalism. He lived up to the latter charge by his Main Streams of Literature in the 19th Century 4 vols (1872-75) in which he described the revolt against 18th cent classicism. From 1877 to 1883 he lived in Berlin and published Danish Poets (1877) Ferdinand Lassalle (1877) Benjamin Disraeli (1878) and Men of the Modern Transition (1883). In 1883 he returned to Denmark on a 10 year lecturing contract. After publishing a series of travel sketch books there appeared in 1897 his famous study of Shakespeare. In 1899 he published his critique of Henrik Ibsen and in 1902 he was awarded the professorship of esthetics at Copenhagen. In 1900 Brandes collected works were published but his pen was if anything more prolific after than before that date. A whole series of psychological biographies bore his name: Anatole France, Goethe, Frederick Nietzsche, Voltaire, Julius Caesar, Michael Angelo and Heinrich Heine. He broke the current of these biographies during the World War on which he published a volume (1916) critical of the Allied colonial policies and in 1925 he set another group of readers and reviewers by the ears with his Jesus Myth.

As a Jew Brandes raised his voice for the oppressed, defended the Russian and Roumanian victims of persecution, fought for the retrial of Alfred Dreyfus and aided the Finnish and Polish Jews. In his later years he was sympathetic to the development of the Jewish National Home in Palestine and expressed the belief that the Jews would rise in the world's esteem if the majority lived on their own soil and engaged in productive labor.

BRAUDES REUBEN ASHER Hebrew author, novelist b Wilna 1851 d Vienna 1902. He was an earnest supporter of Lilienblum and J L Gordon and his novel The Road of Life took the former for its hero and idealized the Haskalah movement. In 1885 he settled in Lemberg and in 1893-95 published his second successful novel The Two Extremes. For a time he edited a Yiddish weekly Carmel.

BRAZIL The history of the Jews in Brazil began with the first settlement of the Portuguese in 1531. In 1548 the Portuguese Inquisition banished Maranos to Brazil and they brought with them the sugar cane which they transplanted from Madeira. The Inquisition was not formally set up in Brazil but the Neo Christians who settled there in great numbers and acquired much wealth lived in constant dread of the Holy Office and practiced Judaism in secret. When Holland prepared for the conquest of Brazil the Maranos lent their support. The Dutch West India Company founded in 1622 was supported by the Jews who provided the Dutch with all necessary information for the capture of Bahia in 1624. The victorious Dutch granted religious liberty and 200 Jews settled immediately in Bahia. The recapture of the city by the Portuguese in 1625 interrupted the plans of Jewish settlement. In 1631 the Dutch took Pernambuco which had been practically founded by Jews and the Bahia refugees settled there. Many Jews came from Holland and their open exultation in being able to live as Jews had a disturbing effect on the non Jewish population. Recife (Pernambuco) now became the center of a large Jewish community which spread to Tamarico Itamaraca Rio de Janeiro and Parahiba.

In 1642 about 600 Portuguese Jews headed by Isaac Aboab da Fonseca and Moses Raphael de Aguilar sailed from Amsterdam for Brazil and developed the sugar cane industry. The Portuguese who still had Bahia were in tolerant and seized Maranos who Judaized and one Isaac de Castro Tartas was conveyed to Portugal and was burned at an auto da fe at Lisbon. The Portuguese advance on Recife spelt the doom of its Jewish community which numbered 5 000 souls when it fell into their hands. Many Jews fled to Surinam Guadeloupe and other West Indian Islands and some returned to Holland. From 1682 to 1707 the Portuguese constantly transported Maranos to Brazil but those who professed Judaism openly were returned to Lisbon and burnt at the stake in 1723. The dramatist Antonio Jose da Silva a native of Rio de Janeiro suffered the extreme penalty at Lisbon in 1739. This persecution continued despite the tolerance of the Marquis de Pombal the chief minister of Portugal and gradually the Jewish settlement was disrupted and eventually disappeared.

The Jewish population of Brazil has risen in the last 15 years from 5 000 to 30 000. They are all immigrants from Germany and Eastern Europe and are mainly settled in Para Sao Paulo Pernambuco and Rio de Janeiro. In Rio there are several congregations including one of Oriental Jews. Belem has had a Jewish mayor and here as in Bahia there has been considerable intermarriage. Santos the center of the coffee export trade has a few Jews but the largest group is at Barranquilla. In 1904 the ICA founded some agricultural settlements in the state of Rio Grande do Sul

but the effort has not been particularly successful. A few Jews are farming in Parana. Liberty of conscience and worship is guaranteed by the constitution. Many native Brazilians boast their Marano ancestry and the most northerly state largely uninhabited is named Maranhao.

BREAL MICHEL JULES ALFRED French philologist, b Landau Rhenish Bavaria 1832 d Paris 1915. In 1859 Breal became professor at the Lycee Louis le Grand and in 1866 succeeded Ernest Renan at the Bibliotheque Imperiale in Paris. He was an authority on the development of the Indo European languages.

BREASTPLATE The most conspicuous ornament worn by the high priest the form and detail of which is fully outlined in Scripture (Ex xxxviii 13 30 and xxxix 8 21). It contained twelve gems of varying colors to represent the twelve tribes. Its general design is still copied in the breastplates used to adorn Scrolls of the Law.

BREIDENBACH WOLF Court Jew at Cassel in the 18th cent. b Breidenbach Hesse Cassel 1751 d Offenbach 1829. He was the Kammeragent of a number of the smaller princes and devoted to the abolition of the obnoxious poll tax which Jews had to pay on entering towns where they had no right of residence. He succeeded in abolishing the toll in Frankfurt in 1804 and in Darmstadt in 1805.

BRENNER JOSEPH HAYIM Hebrew poet b Kovi Mimi Ukraine 1881 murdered in Jaffa in 1921. He was at one time a Torah scribe and in Homel a bookseller. Influenced by Hillel Zeitlin he became a writer and in Homel edited the Socialist Kampf. He published his first poem in 1899. He was a soldier in 1902 and described barrack life in Shana Ahas (One Year). He aided though he did not agree with the Bund. He settled in Palestine in 1909 and he became one of the leading spirits of the Hapo el Haza ir. He was killed in the Arab riots of May 1921.

BRENNER VICTOR DAVID Medalist and sculptor b Shavli Russia 1871 d New York 1924. His grandfather and his father were metal workers and Brenner picked up a knowledge of artistic iron work whilst receiving a typical Jewish education. He was in turn a maker of seals a line engraver and in New York he worked as a die cutter whilst he studied at Cooper Union. Gaining a reputation as a medalist he went to Paris in 1898 and studied engraving and sculpture there. In 1906 he resettled in New York and in 1909 engraved the well known Lincoln cent on which his initials appeared. In 1920 the American Numismatic Society in an international exhibition of the work of contemporary artists exhibited 69 of Brenner's pieces.

BREST LITOVSK Until the end of the 17th cent. when it was passed by Wilna. Brest

Litovsk was the leader of the five largest and most important of the Jewish centers in Lithuania. The city is now Polish. Its community dates from the middle of the 14th cent and had a great commercial advantage. Practically all German trade with Lithuania passed through Brest and gradually fell into the hands of the Jews. As at the same time Brest produced a considerable number of scholars it became the authoritarian Jewish community in Lithuania and for most of Poland. The organization of the Council of the Four Lands* deprived Brest of its direction in the inner life of Jewry though of the 42 sessions of the Council 19 met in Brest or one of its dependent towns. During the Cossack rising in 1649 2 000 Jews were killed in Brest.

BRIDEGROOM OF GENESIS and OF THE LAW These fanciful designations of two men who assist in the service of the Rejoicing of the Law (Simhat Torah) when the reading of the last chapter of Deuteronomy is immediately followed by the recital of the first chapter of Genesis probably originated in Gaonic times when the readers of these chapters wore crowns headgear which was also adopted by bridegrooms at the marriage ceremony. The bridegrooms still assist in the orthodox ritual though their appointment in the past often was the cause of considerable friction. The elder Disraeli* withdrew from Judaism because he refused to function as a Bridegroom of the Law. There have been other instances of opposition to the custom.

BRILL ABRAHAM ARDEN Psychiatrist b Galicia 1874. He came to this country as a boy of 14 and was educated in New York. In 1924 having gone abroad he met Freud and became his translator and chief exponent in America of Freudian theories. He has published about a dozen volumes translations of Freud and original works in connection with psychiatry and conducted various clinics in that branch of medicine.

BRILL JEHIEL Founder of Yiddish journalism b Malabar 1836 d London 1886. With his father in law Jacob Sapir the reorganizer of the Halukkah he founded in Jerusalem in 1863 a Hebrew monthly *Ha Lebanon* which was speedily suppressed by the Turkish government. He republished his Hebrew magazine in Paris in 1865 changing it to a weekly. Compelled to suspend publication during the Franco Prussian War Brill went to Mainz where he again issued his Hebrew paper which wielded great influence among orthodox Jews in eastern Europe. At the same time he founded a Yiddish publication *Hayisrael*. In 1882 he led a group of Russian Jews to Palestine to found a colony there. In 1884 he settled in London and started a Yiddish paper *Shulamith* and in 1886 reestablished his *Ha Lebanon*.

BRILL NATHAN EDWIN Diagnostician of Brill's Disease b New York 1859 d there 1925. In 1893 he was appointed attending physician at Mt Sinai Hospital and

became one of the leading diagnosticians of his day. In 1910 he published the first of a series of articles dealing with a febrile disease of infectious origin which quickly became known as Brill's Disease. He was one of the first to introduce into the U S the operation of splenectomy for thrombocytopenic purpura.

BRITH MILAH See Circumcision

BRITH SHALOM Covenant of Peace. A Jewish organization to improve Arab Jewish relations in Palestine organized about 1927 which came into prominence during the riots of 1929. It attempted to negotiate with Arab leaders regarded as responsible for the tragedy and it advanced some plans for solving the differences between the Jews and the Arabs.

BRITH SHOLOM Organized February 1905 in Philadelphia as a fraternal organization with the twofold purpose of providing financial assistance to the family of a deceased member and also to further all worthy Jewish causes. During the World War Brith Sholom engaged in the sale of Liberty Bonds in this it cooperated with the government in the fullest measure. It is affiliated with the American Jewish Committee and the American Jewish Congress. Through its Grand Lodge and through the constituent lodges it contributes to funds raised in this country for relief for cultural activity and for Palestine upbuilding. It now numbers close to 20 000 members with 141 lodges throughout the country. The present officers are: Grand Master Judge William M. Lewis Philadelphia; Vice Grand Master Moses N. Helfgott Brooklyn N Y; Grand Secretary Martin O. Levy Philadelphia; Assistant Grand Secretary Adolph Rosenblum; Grand Treasurer Jacob Edelstein Philadelphia. M O L.

BRITISH GUIANA There is a small congregation at Georgetown. Some immigration has been recently reported.

BROD MAX One of the founders of the Jewish National Council in Prague during the post war era b Prague 1884. Brod who is a prolific writer was prominently identified in the Jewish autonomy movement which exercised the Jews of Central Europe at the end of the War.

BRODETSKY SELIG Cambridge Senior Wrangler and Zionist Executive b Olkopol Ukraine 1888. Since 1920 he has been professor of mathematics at the University of Leeds England. Since 1927 he has been a member of the executive of the World Zionist Organization and since 1929 of the Jewish Agency and in those capacities has frequently traveled to Palestine. He visited the United States in 1927.

BRODSKI (Schor) ISRAEL MARCO WITZ Sugar king of Russia b Kiev 1823 d there 1889. The family was descended from the rabbinic family of Schor and took

the name Brodski from the town they left when they settled in Southern Russia. They were to the last generation pious and benevolent, endowed many synagogues, erected schools and orphanages and gave much to relief funds but unlike most Russo Jewish magnates they took no part in public affairs. Israel Brodski was a pioneer in the development of the sugar industry in Russia and his sons Lazar (1848-1904) and Leon (1851-1923) developed the business and continued the family traditions. The Bolshevik Revolution wiped out their possessions and Leon Brodski died an obscure emigre in Berlin.

BRODSKY ADOLF Violin virtuoso b. Taganrog, Russia 1851 d. Manchester, England 1929. He was graduated from the Vienna Conservatory and in 1875 he was appointed professor at the Conservatory of Moscow. In 1881 he began the first of his tours introducing Tchaikovsky's violin concerto considered too difficult by other virtuosos. In 1891 Brodsky taught at the New York Conservatory and was concert master in the New York Symphony Orchestra. In 1895 he was appointed Director of the Royal College of Music, Manchester. His playing was marked by great nobility of tone. W F

BROKERS JEW Traders were known as brokers in the 13th cent. but the term Jew broker, sometimes used derisively, was first used in England after the resettlement in 1656 to designate those Jews who were permitted to trade on the Stock Exchange or engage in the commerce of the East and West Indies. Solomon Dormido was the first Jew admitted to the London Exchange 1657 and he was followed by enough Jews to occasion the setting apart of a section known as Jew's Walk.

BROWNE LEWIS Author b. London, England 1897. He came with his parents to the U S in 1911 and settled in Portland, Ore. He studied for the rabbinate at the Hebrew Union College and received an appointment in Waterbury, Conn. where he took part in a free speech agitation. He then served as rabbi in Newark, N J. for two years. He scored his first literary success in 1925 with *Stranger Than Fiction*, a survey of Jewish history. *This Believing World* was a 1926 best seller. His most important books since include *That Man Heine* 1927, *The Graphic Bible* 1929, *Since Calvary* 1931, *Blessed Spinoza* 1932 and *How Odd of God* 1934.

BROWNING ROBERT This well known 19th cent. English poet wrote a number of interesting poems on Jewish themes. The three best are *Holy Cross Day*, the better known *Rabbi Ben Ezra* and *Jochanan Hakkadosh*.

L k George Eliot he became versed in Jewish tradition and literature and was ble to d his Old Testament in Hebrew. In Rabbi B E r and Jochanan Hakkadosh by which h t r c n mes the poems are known, h express s his onv ctions of l fe as duty and destiny.—EDWARD N CALISCH. *The Jew in English Literature*.

BRUCKMAN HENRIETTA Founder of the first Jewish Women's Lodge in America b. Bohemia 1810 d. New York 1888. She came to New York in 1842 and in 1846 with other women of Congregation Emanuel founded the Independent Order of True Sisters.

BRÜLL IGNAZ Composer and pianist b. Prossnitz, Moravia 1846 d. Vienna 1907. Epstein his teacher played a concerto of his young pupil in 1861 which brought the composer into notice. He taught in Vienna 1872-78. It was not till 1875 when his opera *Das Goldene Kreuz* was successfully produced in Berlin that its composer became popular. W F

BRUELL NEHEMIAH Modern Jewish encyclopedist b. Moravia 1843 d. Frankfurt on the Main 1891. His reputation rests on his *10 Jahrbücher* (1874-90). His writings and research covered practically the whole range of Jewish scholarship. At the time of his death he was busy revising and supplementing *Zunz's Gottesdienstliche Vorträge*.

BRUNETTI ANGELO Popular advocate of the emancipation of the Jews in Rome b. Rome 1800 d. there 1849. Brunetti who was a follower of Mazzini devoted himself to obtaining mass support for the emancipation of his fellow Jews and by his eloquence won good will for the cause. On July 15 1847 Brunetti led 6000 Roman non-Jews into the old Ghetto by the Tiber where amid great enthusiasm they promised to aid in the social and political emancipation of the Jews.

BRUSSELS Since 1832 capital of Belgium many street names refer to the Jewish settlement in the Middle Ages the Jews having immigrated at the founding of the city in the 7th cent. Since the resettlement of Jews in the 15th cent. when the country was attached to Austria Jews have resided permanently in Brussels and despite attempts at introducing German anti-Semitism the Jews have reached a position of influence. Brussels Jews speak French and are organized on French lines; their rabbis have been mostly selected from the Paris Seminary. The local Jewish population largely immigrant is estimated at 20,000.

BUBER MARTIN European leader of Neo-Hasidism b. Vienna 1878. Having studied philosophy and art Buber became in 1901 one of the editors of *Die Welt*. He however almost immediately opposed the policies of Theodor Herzl* and at the Fifth Congress 1901 organized the Democratic Fraction which was soon abandoned. He speedily withdrew from Zionist politics and helped to found the *Juedische Verlag* in Berlin where he lived 1906-16 and edited *Juden*, the most influential organ circulating among German Jews. As a writer he always stresses mysticism in his stories and essays and he is today regarded as the re-discoverer

of Hasidism in western Europe. He regards Jewish nationalism as the synthesis of Hasidism and Hasidism and his views have a considerable hold in Germany and Austria. Many of his sketches are biographical such as *Mein Weg zum Chassidismus* 1918. *Der Heilige Weg* 1919. His more impersonal works include *Die Geschichte des Rabbi Nachman* 1906.

BUBER SOLOMON Hebrew editor, scholar and banker. b. Lemberg 1827. d. there 1906. One of the great literary lights of Jewish Science. His special field was Midrashic and rabbinic writings. Being a man of independent means, he was able to assemble all the texts on any phase of the subject that interested him, so that each of his works is practically an all-inclusive bibliography, literary history and definitive text of the ancient work under consideration. He was auditor of the Austro-Hungarian national bank.

BÜCHLER ADOLPH Principal of Jews College * London since 1906. b. Hungary 1867. was graduated from the Budapest Seminary and became professor at the Rabbinical College Vienna 1893. 1906. Dr. Buchler has written extensively on the religious and rabbinical history of Palestine covering the period approximately a cent. before and two cents after the fall of Jerusalem. His titles include *Oniades and Tobiades* 1899. *Sanhedrin in Jerusalem* 1903. *Am Haaretz* 1906. *Leaders of Sepphoris and Tiberias* 1910. *Economic Conditions of Judea After 70* 1912. *Pious Men of the 1st Century* 1922. *Studies in Sin and Atonement in Rabbinic Literature* 1928.

BUDA PURIM OF The Jews of Padua, Italy, still annually celebrate Ellul 10 as the Purim of Buda in memory of their deliverance from massacre and outrage in 1684. At that date the Jews of Buda (Ofen) joined the Turks in the resistance to the Christian attempt to capture the city. This Jewish defense had its repercussion in Italy. In Padua the Christian mob on receiving a false report that Buda had fallen, prepared to destroy the Jews. In their extremity the Jews appealed to the Doge of Venice. Though some damage was done to buildings, the Jews were rescued and the rioters dispersed by German and Italian cuirassiers.

BUDAPEST Although the Jewish history of Hungary is involved in the fortunes of the Khazars, the history of the capital which is an amalgamation of three old towns, Ofen, Alt Ofen and Pest, officially dates back to 1406 when Jews were allowed to settle in Pest. After the Turks were driven out in 1686, no Jews were permitted to settle in Pest until 1783 when Joseph II. allowed Jews to come there from the neighboring municipality of Alt Ofen. Even as late as 1808 foreign Jews were prohibited from settling in Pest. In 1833 there were only 530 tolerated Jews in the town and these had to pay a per

capita tax. The existing community was formally organized in 1833. It has produced a number of important personalities, many of whom however moved elsewhere. An exception was the Jewish scholar Ignaz Goldziher.

BULGARIA Jews have been settled longer in this Balkan state than perhaps in any other part of the Balkans. Josephus mentions Moesia, the most ancient name of Bulgaria, as one familiar to the Jews. They settled in Nicopolis under Trajan while Jewish captives were brought from Thessaly in 811 and in 976 many Byzantine Jews settled in the Bulgarian empire. In the reigns of Assen and Peter, end of the 12th cent., the Jews had a considerable grip on the Bulgarian trade with Venice and their freedom led the pope in 1238 to protest against the presence of so many heretics. In 1335 Czar Ivan Alexander married as his second wife a Jewess named Sara, who on her conversion was named Theodora. She became queen and her portrait or statue was exhibited long after. Her sons divided the kingdom and in 1346 Ivan Chichman, a son, mounted the throne. He like his mother was wholly friendly to the Jews.

The Sofia community dates to the 10th cent. German Jews settled in the city in 1360. Spanish Jews came there in 1492. Little of importance happened to the Jews in Bulgaria till the Russo-Turkish war of 1877-78 when they were caught in the political crossfire between pro-Turks and pro-Russians. Thousands of Jews were expelled and began to scatter all over the world. The Treaty of Berlin 1878 gave the Jews civil rights and they have experienced no political discrimination since. Anti-Semitism began however to spread in 1890. A blood accusation charge was fostered and the Jews again began to emigrate. There were some further troubles in 1923-24. The Jews of Bulgaria, some 46,000, are less than 1 per cent of the population and maintain some 35 communities. The principal communities are Sofia 20,000, Philippopolis 7,000 and Rustchuk 5,000.

The Jewish population of the Bulgarian cities is large, while Jews are not persecuted in Bulgaria. They are not subjected to some injustice and the contemptuously and roughly treated—Hendrik of Bulgaria, London 1915.

BUND First and for years the only Jewish Socialist Party in eastern Europe. It was organized in Wilna in 1897 as a union of the Russian Jewish socialist groups. Prior to the World War it maintained an attitude of antagonism to Zionism and exercised considerable influence amongst the Jewish masses. It was dissolved in Russia by the Bolshevik revolution but it still has influence in Poland in economic and cultural matters. Its Jewish attitudes have to some extent been modified. The Bund accepts the political philosophy of Dubnow and supports the theory and rights of national cultural minorities and is the advocate of Yiddishism and Yiddish speech. It has affiliates scattered in Roumania, Lithuania, England and the United States.

BURCHARDT HERMANN Explorer b Berlin 1857 d in the desert between Mecca and Sanaa 1909 He was the son of a merchant After his parents death he devoted himself to the study of living tongues and to this end traveled in Spain Morocco Tunisia Egypt Palestine Greece Lapland Iceland India and Australia He came back to Berlin in 1892 but soon thereafter went to Arabia Persia and East Africa He wrote little but his photographs of places many never before visited by a European are treasured in the Oriental Department of the Berlin University library He spent a year in Yemen where he discovered the Yemenite Jews and brought them in contact with the Western world

BURIAL What might be called the ritual of death and the precise details of burial were at all times matters of earnest consideration to Jewish teachers Though a few incidents of cremation are mentioned in the Bible (I Samuel xxi 12) this mode of disposing of the dead was regarded as conferring a stigma on the deceased The practice of rapid burial within 24 or 36 hours of the demise is based on Deut xxi 23 The Jews did not practice embalming though the material for preserving the body asphalt the Egyptian name of which is mummy came from the Dead Sea area and the transportation of it is frequently mentioned by ancient writers The common practice was burial in the ground or in caves the use of tombs and the making of sarcophagi being evidently limited to the great and the wealthy The injunction to order simple funerals is old and there is evidence of protest against the pomp of Herod's funeral

The morbid interest in funeral rites was no doubt greatly intensified by the law of Hadrian who forbade the burial of those slain in the Bar Kokba war and the zealous interest in providing the dead with decent and permanent resting places at that time led according to one authority to the writing of the Book of Tobit Many impressive customs associated with burial owe their origin no doubt to local conditions Thus in Jerusalem to avoid molestation the dead were till recently mostly buried at night no coffins were used probably because wood was extremely scarce

The desire for burial in consecrated ground resulted in the curious fact that our first recorded information of many communities is a deed or permit for a cemetery Until within recent times the preparation of the dead for burial and the conduct of the funeral etc were volunteer tasks in which the pious associated themselves in a *Hevra Kadisha* * a type of organization which with its customs ordinances and special festivals is peculiar to the Jews and ghetto traditions

BURNHAM Lord (Edward Levy Lawton) Principal proprietor of the London Daily Telegraph b London 1833 d there 1916 Under the will of his uncle Lionel Lawton Edward Levy assumed the name of Lawton in 1875 During his administration the Daily Telegraph became one of the most popular and successful of London dailies He was created a baronet in 1892 and raised to the peerage in 1903 The family has ceased to be Jewish

BUSH ISIDOR Founder of the first American Jewish weekly and viticulturist b Prague 1822 d St Louis Mo 1898 At 15 he worked as a printer in Vienna in his father's plant and helped to set up an edition of the Talmud Then he became an editor of Hebrew publications At the outbreak of the 1848 revolution he fled to America In New York in 1849 he founded the first American Jewish weekly *Israel's Herald* which however died within three months of its first issue In 1849 Bush went to St Louis Mo where he advanced rapidly He took an active part in the pre secession struggle in his state and in 1861 was appointed an aide to Fremont From this he passed to the position of freight and passenger agent of the St Louis and Iron Mountain Railroad Company helped to form Congregation B'ne El took an active part in the I O B B and in local and state politics Later in life he made viticulture his hobby planted vineyards and issued a catalog of his various vines

BUSH JONAS LEWIS and SOLOMON Three brothers from Philadelphia Pa who fought in the Revolutionary War Lewis was wounded at Brandywine 1777 and died from his wounds Jonas and Solomon both served with distinction and were pensioned

BUSNASH NAPHTALI Chief of the Algerian Jews assassinated in 1805 He was an Algerian Jew who loaned France 20 000 000 francs for provisioning the army sent under Napoleon to Egypt The lawsuit to recover the debt lasted 50 years and at the end the plaintiff's family did not fully recover its claims Busnash was associated with Bakri* and held an important position in Algeria besides being chief interpreter to the French army

BUTTENWEISER MOSES Biblical exegete b Beerfelden Germany 1862 He has been professor of biblical exegesis at the Hebrew Union College since 1897 The best known of his publications are *Outline of Neo Hebraic Apocalyptic Literature* 1901 *The Prophets of Israel* 1914 *The Book of Job* 1920

CABALA (Tradition) The system of Jewish philosophical mysticism which later came to form an important division almost a sect within Judaism. The rise of Cabala or mystic secret lore took place at the time of the Maimonidean philosophical controversy in Judaism and was caused directly thereby. It claimed to be an ancient divine tradition whence the name Cabala began about the year 1200 in Gerona Spain and was later carried to Palestine. Other centers of Cabala in later times were Northern Spain, Southern Spain, Morocco and Salonica, Turkey. Founded by Isaac the Blind, it was first systematized and fashioned into a coherent system by Isaac's two disciples, Azriel (Ezra) b. Menahem of Gerona and Asher b. David.

Cabala taught that the goal of religion and of union with God can be attained not through philosophical speculation or through the leading of a religious life, but only through the contemplation of the mystic and secret tradition which goes back to the very origins of mankind and by the aid of the holy names of God and intense concentration on and study of various religious principles. Cabala interpreted the Bible, prayers and especially the Song of Songs in a mystical manner, no doubt as a protest against Jewish philosophy which was felt to be bare, soulless and too logical. It taught that God is the Eternal (En Sof, the Endless One) who is exalted above all existence and is infinite. God did not create the world directly, but an emanation from Him, a sort of spiritual substance, created the world. This is the first Sefirah (sphere) which radiated from itself a second force or sphere; the second in turn radiated a third; the third emanated a fourth; and thus until ten powers or spiritual substances had been radiated. These are the Ten Spheres (Sefirot), all of which form part of the Eternal or En Sof. Through these Ten Spheres God clothes Himself with a body and makes Himself visible. All the anthropomorphic acts ascribed to God in the Bible are thus explained as the activities of the Ten Sefirot through them God created the world, has relations with His creatures and guides the universe. The Sefirot have both an infinite and a finite side and are the sole intermediaries between the En Sof and mankind. Both on mankind and on the Eternal Himself, the spheres can exert influence, good and moral conduct on the part of the human soul can produce a response on the part of the En Sof. Israel, through the Torah and the Revelation, was selected in order to preserve the world. Israel, by observing the 613 (Taryag) commands and prohibitions of the Torah, acts on the Ten Sefirot which are thus impelled to bestow their grace and bounty on the

world. Thus the religious commandments and ceremonies have a profoundly mystical significance for they are the means whereby the world exists. All Judaism's religious laws are interpreted in a mystical sense by the Cabala. The earthly Temple at Jerusalem had its counterpart in the Heavenly Temple, the Ten Sefirot. When the Temple was destroyed, prayer took its place and prayer thus is extremely essential. But prayer to be effective has to be made to one of the Ten Sefirot; thus it is mystical prayers are not to be made directly to God.

As regards the soul, Cabala taught that all souls were created at the time the world was created. If during its association with the body the soul has kept itself free from contamination, it becomes after death a part of the world of the Ten Sefirot. Cabala believed in the transmigration of souls and in reward and punishment after death. Those souls which on earth were well versed in Cabala are to hasten the coming of the soul of the Messiah; this soul of the Messiah is the last soul created at the beginning of the world when all souls were made. The time of the spiritual perfection of the universe will arrive when all the souls created at the time of the creation of the world have been clothed in bodies.

The early Cabalists soon produced a work called *Bahir* (Luminous) which they alleged was an ancient Cabalistic document written by prominent Tanna'im of the Mishnaic period. Although several times exposed as a later production, it became in subsequent centuries an authentic source book for Cabala and proof of the antiquity of Cabalistic doctrines. The *Sefer Yetzirah* was another highly venerated early Cabalistic work. In the 14th cent. and subsequently the *Zohar* of Moses de Leon became recognized as the text book of Cabala par excellence, although written by Moses de Leon himself and not by Simeon b. Yohai of the 2nd cent.

There were two kinds of Cabala: theoretical or purely speculative and epistemological; and practical Cabala, magical in character, which purported to be able to conjure up angels, exorcise demons and spirits and perform miracles through the use of amulets, the skilled use of the names of God and similar superstitions and devices. Practical Cabala, introduced by Isaac Luria in the latter half of the 16th cent., has as its goal the hastening of the time of the coming of the Messiah; this was to be effected by means of the stringent moral purification of the individual and by fixed concentration at prayer and in the performance of all religious customs and practices.

After the expulsion of the Jews from Spain in 1492, Safed, Palestine, became the great

new center of Cabala Here a great number of disciples gathered about the mystic and legend inducing figures of Isaac Luria and Hayim Vital Calabrese Some of these disciples like Israel Sarug and Jacob Zemach were instrumental in spreading Luria's Cabalistic teachings among the Jews of Germany Holland Italy and Poland The Lurian system of Cabala emphasized especially the fervid belief in the Messianic redemption and the salvation of the soul It aimed to be strictly practical demanded of its adherents a rigorous course of life and had a more detailed and mystical theory of the transmigration of souls Both Lurian and theoretical Cabala exercised profound influence on Rabbinic Judaism and weaned thousands of disciples away from it It was violently attacked and denounced by many authors and scholars Thus Leon Modena in his *Arí Nohem* (The Roaring Lion) bitterly assailed the Cabala ruthlessly exposing the deceptions upon which it is based and the spuriousness of the *Zohar* its main source and textbook

Cabala influenced a large part of the masses of the Jews and some of the works written by the Cabalists affected the later Hasidim In addition several of the later Messianic movements all unsuccessful as far as results are concerned were inspired by Cabalistic teachings Works like the *Shene Luchoth Haberith* (The Two Tables of the Covenant) of Isaiah Horovitz were written for the purpose of spreading the Cabalistic teachings and hopes among the Jewish masses

Cabala had great influence over Christianity too Christian Cabalists arose who concerned themselves with harmonizing the Cabala with various Christian doctrines and dogmas e.g. the trinity Some of these Christian Cabalists who sought and found confirmation of Christian dogmas in the teachings of the Cabala were Aegidius of Viterbo Erasmus Knorr von Rosenroth Reuchlin and Pico della Mirandola Mirandola (latter half of the 15th cent.) was initiated into the mysteries of Cabala by Jochanan Aleman He claimed to have discovered in the obscure doctrines and formulæ of Cabala the confirmation of such Christian doctrines besides the trinity as the fall of the angels eternal punishment purgatory the incarnation of Jesus and original sin and proclaimed that Cabala definitely proved the divinity of Jesus and his place in the trinity Pope Sixtus IV (1471-84) as a result of Mirandola's activities favored the production of Latin translations of various Cabalistic writings to be used in defending and propagating the Catholic faith In addition the Humanistic movement which induced many Christian savants to study Hebrew led to great interest in Cabala on the part of the latter

A I S

Jewish mysticism may have originally been based on Chaldean doctrines but it was of a specifically Jewish character long before Christianity had developed itself The principal element which the Jewish mystics had to blend together were esoteric mystical prophecies and his Talmudic Mystical

speculative continued to develop themselves for centuries before they led up to medieval Cabala — S. A. Hirsch The Cabalists 1922

See Abulafia Abraham Abulafia Todros b Joseph Halevi Aleman Jochanan Alkalai Solomon Botarel Moses Chyror Hayim Cordovero Moses Da Fano Menahem Azariah De Herrera Abraham Elijah b Moses de Vidas Eybeschütz Jonathan Ghazzati Nathan Benjamin Levi Gikatilla Joseph Horovitz Isaiah Ibn Latif Isaac Ibn Shem Tob Shem Tob Ibn Verga Judah Isaac the Blind Kutower Abraham Luria Isaac Luzzatto Moses Hayim Moses de Leon Ricchi Immanuel Hai Saragossi Joseph Sarug Israel Vital Hayim

CABALLERIA DE LA Socially the most distinguished of the Marano families in Aragon Pedro de la Caballeria negotiated the marriage of Isabella of Castile to Ferdinand of Aragon and presented the bride with a necklace that cost 40,000 ducats Most of the members of this family were absorbed in the Spanish nobility but at least one of them took part in the conspiracy against the Inquisitor Arbues Several others were made to suffer for their secret Judaism

CÆCILIUS OF CALACTE First Roman Jew noted for his literary activity He flourished c. 100 b.c.e. Fragments of his writings are extant He was a rhetorician of the Attic school

CAHAN ABRAHAM American labor leader author and editor b. Podberezie Lithuania 1860 Cahan who was a revolutionist in Russia fled to the United States in 1882 became the founder of the first Socialist society in this country and was the first to advocate Socialism in Yiddish In 1897 he became editor of the Socialist Yiddish daily the Jewish Daily Forward which under his direction achieved a large circulation He has written a two vol. History of the U.S.A. in Yiddish In the 90's he began writing in English and his novel *Yekl* 1897 gained considerable popularity Of his other English stories *The Rise of David Levinsky* 1917 was the most successful After the World War Cahan began to take an interest in Zionism visited Palestine and is regarded as sympathetic to the movement

CACERES SIMON DE Merchant adventurer flourished middle of the 17th cent. He was associated with Antonio Fernandez Carvajal* in acquiring the site of the first Jewish cemetery in London and was a signatory to the petition presented by Manasseh b. Israel* to Cromwell in 1656 His business connections in Hamburg South America and the West Indies enabled him to render considerable service to his fellow Maranos He obtained some privileges for them in the West Indies To Cromwell he proposed the capture of Chile and offered to organize an army of Jews for that purpose

CALENDAR The Jewish year is lunar but adjusted to the solar system by the intercalation of extra months. Although nothing is known definitely of the introduction of this intercalation in pre exilic times the practice is alluded to in the Book of Jubilees*. Such adjustment was necessary otherwise the Jewish festivals would have traveled round the seasons as do the Muslim feasts and fasts because the Islamic calendar is a free lunar calendar. The fixing of Shabuoth* as the festival of the early harvest and of Succoth* as the later harvest show the adjustment of the months to the seasons. The arrangement was regarded even in early Talmudic times as a secret and one over which the Sanhedrin had authority but the rules for arranging the calendar were fixed and published by Hillel II (330-365). The names of the months are of Babylonian origin. The normal Jewish year is composed of 12 months some months having 29 and others 30 days the total being 354 days. Following the chronology of the Bible the day in Jewish law and in calculation begins at sunset and runs 24 hours to the following sunset. This method was still in vogue in the Orient particularly Palestine 60 years ago among the Arabs so that midnight was with them the sixth hour of night not twelve o'clock. The division of the day into 24 hours is very ancient.

The intercalation of a month Adar Shen* at irregular intervals was introduced to balance the 19 year lunar cycle with 19 solar years. The intercalation takes place in the 3rd 6th 8th 11th 14th 17th and 19th year which aids in the adjustment with the 28 year solar cycle. Two months Heshwan and Kislew are irregular in length sometimes having 29 and sometimes 30 days in order to complete the adjustment with the lunar calendar. These variations moreover aid in preventing certain festivals occurring on prohibited days. Thus the Day of Atonement can never occur either on Friday or Sunday.

See Fasts Festivals

CALCUTTA See India

CALIFORNIA See United States of America

CALMER LIEFMANN French nobleman b Hanover 1711 d Paris 1784. A Dutch citizen he became a naturalized Frenchman with the title of Baron of Picquigny and Viscount of Amiens. The anomaly of his ennoblement came through his purchase of a large estate in 1774 the ownership of which carried these old French titles. Little otherwise eventful is known of his life. Two of his sons were guillotined during the Reign of Terror.

CAMONDO Count **ABRAHAM** Rich est Jew in the world in 1835 b Constantinople 1785 d Paris 1873. Descendant of an old Sephardic family of wealth and influence in Constantinople. In 1832 Camondo inherited from a brother a fortune then estimated at \$25 000 000. He was ennobled both by the

Austrian and Italian governments for his philanthropies. In Turkey he was the banker of the sultans and was the first foreign Jew permitted to own property in the empire the second being Moses Montefiore. A large part of the fashionable suburb of Pera came into his possession and was bequeathed to his children. He took an interest in Turkish Jewish affairs. In accordance with his testamentary wish he was buried in the Jewish cemetery of his native city.

CANAAN First mentioned in the Bible as the name of a grandson of Noah (Gen ix x) but it is more often employed as the designation of the coastal plain of what is today Palestine. The name so applied appears in Egyptian inscriptions. The Canaanites were the people of Western Palestine and identical as coins indicate with the Phoenicians.

CANADA (to 1900) The settlement of Jews in British North America began with the war between France and England for possession of the country. On General Wolfe's staff were a number of Jews notably Aaron Hart the founder of the community Emmanuel de Cordova Hananuel Garcia and Isaac Miranda. These with other Jewish officers settled in Montreal and in Three Rivers and in 1768 founded in Montreal the Sephardic Congregation Shearith Israel the first rabbi of which was Jacob Raphael Cohen. In 1775 Jacob Salisbury Franks was president and he and Levy Solomons and Ezekiel Hart were conspicuously identified with the growth of the community and the active participation of the Jews in the struggles of the period.

In 1808 Ezekiel Hart was elected to the legislature for Three Rivers and declined to take the oath on the true faith of a Christian. Thus began a struggle to overcome civil disabilities which lasted to 1832 when the Jews were accorded all civil rights. Mr Nathan of British Columbia was the first Jew to sit in the Canadian Parliament. In 1838 the Sephardic synagogue in Montreal was rebuilt and in 1846 the first Ashkenazic synagogue was dedicated there one having been founded a year earlier in Toronto. In 1846 Abraham de Sola was elected rabbi of the Sephardim of Montreal and thus began the hegemony of the de Sola family which colored Canadian Jewry for more than half a century. Abraham de Sola being succeeded by his son Meldola de Sola in 1882.

The first synagogue was established in Victoria British Columbia in 1862. Jews settling there following the discovery of gold in 1857. The Quebec congregation dates to 1853. The persecutions in Russia in the 80s drove many Jews to Canada and the congregations at Hamilton Winnipeg Ottawa St John and London and the agricultural settlements in the Canadian Northwest date from after that period. According to the 1901 census there were 16 060 Jews in Canada of whom 6 790 were in Montreal 3 090 in Toronto and 1 156 in Winnipeg. At that date the Federation of Zionist

Societies of Canada under the leadership of Clarence I de Sola* was the dominating and most widespread organization in the Dominion

1900 1933—There are approximately 150 000 Jews in Canada. The statistics of Jewish immigration read as follows

1901 1905	17 288
1906 1910	26 241
1911 1915	32 214
1916 1920	371
1921 1925	22 674
1926 1930	19 199
Total	117 987

While it is true that Jewish settlers established themselves wherever they thought suitable over a vast stretch of land covering thousands of miles still the majority reside in either of the three chief Canadian cities viz Montreal Toronto and Winnipeg. Three quarters of Canadian Jewry are established in these centers

Jews in Canada during the past 30 years have been successful not only in establishing themselves commendably in their newly chosen homes but they also had in mind Klal Yisroel. Canadian Jews have undertaken to raise \$1 000 000 for the purchase of the Emek Hasharon in Palestine. Until not long ago Canadian Jewry ranked third in contributions to Zionist Funds. One of the romances of Canadian Jewish life is the story of the Jewish War Orphans Committee. Canadian Jewry recently held an all Canada Jewish Congress even larger in scope than the one convoked 14 years ago.

Montreal In the large centers a true image of Jewish organized life may be seen in the religious educational and philanthropic institutions. Thus in Montreal the metropolis of Canada orthodox sentiment is strengthened by the administration of the Va Ad Ha ir and the vigilance of the Va Ad Ha Rabbonim not only in the field of Kashrut but also in matters appertaining to Jewish social life. Jewish education in Montreal is not dissimilar to that of any other Jewish community it is fostered by a Talmud Torah housing in the recently constructed building about 1 500 children as well as by synagogues Hebrew schools and by Yiddish Volk Shule not to mention Hedolim and Melamdim. Lately attention has been given also to adult education in the form of public lectures held once a week at Shaar Hashomayim Synagog Temple Emanu El and at the Shaare Zion Hebrew Institute all in the west end of the city. To give expression to Jewish public opinion there are in Montreal two Anglo Jewish weeklies the Canadian Jewish Chronicle and The Canadian Jewish Review and one Yiddish daily The Canadian Eagle.

Among the outstanding institutions are the Old People's Home the Jewish Hospital and the Y M H A (Sir Mortimer Davis* Memorial). The former two institutions are main-

tained by the Federation of Jewish Philanthropies as are also the Herzl Dispensary and Mount Sinai Sanatorium at St Agathe. In Montreal is situated the office of the Canadian Zionist activities which include Hadassah and Young Judea. Similarly there are the headquarters of the Jewish Immigrant Aid Society and of the ICA. Montreal has one Jewish member of Parliament. In the Provincial Legislature it has two Jewish representatives whose efforts were particularly needed at the time when the Jewish school question arose and which reached both the Supreme Court of Canada and the Privy Council in England. The latter agreed with the view of the Quebec Protestant School Commission but at the same time it confirmed the Quebec Legislature in its right to create a separate Jewish school panel. On April 4 1930 the Legislature passed a bill granting Jews the establishment of their own secular schools. At the same time it called into being a Jewish School Commission similar to the Protestant School Commission. That bill however was rescinded a year later and the authority given the Jewish School Commission was withdrawn. Out of protest the Jewish School Commission resigned. Eventually the aggravated Jewish separate school problem in Montreal was solved by resorting for the next 15 years practically to the status quo.

Toronto An issue of Jewish secular education in elementary schools could not be raised in Toronto or for that matter anywhere else in Canada except Quebec because the British North America Act Canada's Magna Charta gave Quebec certain preferments. In Toronto as in all the other Canadian provinces there prevails the Public School system as it exists in the United States. Generally the relationship between Jew and non Jew in Toronto is friendly. Toronto has many important institutions the Federation of Jewish Philanthropies the Volks Verein the Hebrew Free Loan the Jewish Children's Home and many others. Jewry there is well organized religiously and culturally in many respects along lines similar to those of Montreal. Like Montreal Toronto too has a Jewish representative in the Federal Parliament.

Winnipeg During the past 30 years after a period of sporadic building Winnipeg Jewry began to consolidate. Additional synagogues were built Jewish fraternal societies cultural groups Zionist clubs Jewish libraries charitable institutions sprang up in rapid succession. The Jewish population in Winnipeg is now sufficiently large to have its own representative on the City Council Provincial Legislature School Board and in the Federal House. During the last few years Jews in the Western provinces have turned their attention more particularly to the development of industries establishing new factories thus contributing their share toward the increase of wealth in the community. Winnipeg exerts a great influence on the smaller Western Jewish

settlements Winnipeg Jews speak Yiddish much more freely than do the Jews in Montreal or in Toronto

The Jewish congregations of Canada are located in Alberta—Calgary Edmonton Lethbridge Medicine Hat British Columbia—Vancouver Victoria Cape Breton—Glacé Bay Manitoba—Brandon Winnipeg New Brunswick—St John Newfoundland—St John Northwest Territories—Ox Bow Qu Appelle Colony Nova Scotia—Halifax Sydney Yarmouth Ontario—Cobalt Cornwall Englehart Fort William Hamilton Kingston Kitchener London Ottawa Peterborough Port Arthur St Catharines Sault Ste Marie South Porcupine Toronto Quebec—Lachine La Macaza Montreal New Glasgow Quebec St Stephen Sherbrooke Saskatchewan—Hirsch Colony Leader Lipton New Herman Prince Albert Ratchffe Saskatoon Wapella J B

CANDLES Used ceremonially replacing the original oil wicks Two are lit Friday on the eve of Sabbath representing the two injunctions to remember and observe the Sabbath A plaited taper is lit at the exit of Sabbath Candles are lit at every festival Lit candles are placed beside the dead The Hanukkah Menorah* is an eight branched candlestick

CANON The word canon meaning a measuring rod hence measure or standard is applied to the collection of Hebrew Scriptures or so called Old Testament—the Jewish Bible Canon refers then to the totality of books elevated to scriptural rank and included in the Bible and therefore authoritative and holy as distinct from those other books of the Apocrypha which were excluded from the canon and thus are not scriptural or holy

The canon is divided into three parts (a) Torah—the Law (Pentateuch) or Five Books of Moses (b) Nebum—the Prophets and (c) Kethubim—the Holy Writings or Hagigrapha From the initial letters of the names for the three divisions—T N K—we get the word Tanakh sometimes applied to the Hebrew Scriptures Frequently Jews use the term Torah to designate the entire Bible

The Five Books of Moses are Genesis Exodus Leviticus Numbers and Deuteronomy Within a framework of history—from Creation to Abraham and the patriarchal period in Genesis and the career of Moses in the other four books—the Torah proper or Law is inclosed The Prophets are subdivided into two parts Former and Latter Prophets The first part Joshua Judges Samuel and Kings are rather historical books tracing the history of the Jewish people from the death of Moses to the fall of the Kingdom of Judah The second part consists of the Prophetic books proper including Isaiah Jeremiah and Ezekiel or Major Prophets and the Twelve Minor Prophets counted as one book The Holy Writings consists of a number of books hard to classify Therein we have the Book of Psalms Proverbs and Job the Five Scrolls

(Song of Songs Ruth Lamentations Ecclesiastes and Esther) the Book of Daniel and books of a historical character like Ezra Nehemiah and Chronicles In Hebrew the entire Bible is sometimes referred to as the Twenty Four (Esrin ve Arba) because the two books of Samuel the two books of Kings the books of Chronicles and Ezra Nehemiah were counted as single books so also the Twelve Minor Prophets figured as one book In that way the 39 books were compressed into 24

The order of the books in the Hebrew canon was fixed by 100 c e but it was not always so In the Church translations of the Hebrew Bible some books are placed differently as for instance Ruth after Judges and Lamentations after Jeremiah instead of in the third division of the Hebrew canon The Torah was first to be canonized to be followed by the Prophets and lastly by the Holy Writings Certain books were admitted into the canon not without a division of opinion among the religious authorities of the time Thus for instance there was a doubt as to whether Ezekiel and the Book of Ecclesiastes should be included

Although the Torah* was placed on a higher rank and invested with a relatively higher sanctity or authoritativeness than that of the Prophet and Holy Writings yet all the books of the canon are properly designated as Holy Scriptures for in all of them we have the manifestation of the Spirit The entire collection assumed a unity and became the Bible as the depository of the sum of Divine Revelation

D R

CANTICLES BOOK OF See Song of Songs

CANTILLATION The intonation or chanting employed in the recital of the Scriptures liturgy and sections of the Talmud

CANTONISTS Name applied in Russia to the Jewish boys who at the age of 12 under a law of Nicholas I were in 1827 drafted for military service and placed in cantonal or district schools in the hope that by educating them in environment estranged from parental influence the conversion of the boys could be accomplished Public opinion was outraged by the cruelties practiced in these cantonal schools and the system was abolished by Alexander II in 1857

CANTOR GEORG Mathematician b Russia 1845 d Halle 1918 He became assistant professor in 1872 and full professor at Halle in 1879 In 1883 he made a great contribution to mathematics by his book on the theory of functions and multiplicities He developed the theory of the continuum and contributed further by a keen presentation of technical material to the modern evolution of mathematical science

CANTOR JACOB A Politician b New York 1854 d there 1921 Cantor took his name from the profession of his grandfather who was a hazan in London Prominent in

New York Democratic politics he was elected state senator 1888 98 and was president of the New York State Senate 1893 94 In 1901 he was elected president of the borough of Manhattan on a fusion ticket the first Jew to hold that office

CANTOR MORITZ Pioneer in the modern development of the exact sciences b Mannheim Germany 1829 d Heidelberg 1920 In 1863 he was appointed assistant professor and in 1877 he became honorary professor at Heidelberg He was recognized in Germany as the leading authority on the history of mathematics

CAPATEIRO JOSEPH Joseph the shoemaker one of the 15th cent travelers whose overland journeys helped the Portuguese in the discovery of the sea route to India

CAPITATION See Poll Tax

CAPSALI MOSES B ELIJAH Chief rabbi of the Turkish empire middle of the 15th cent b Greece 1420 d Constantinople 1495 Capsali exercised great influence in retarding the spread of Karaism in Turkey and was the propagandist of a rigorous orthodoxy He held several offices under the government and had the power of a civil judge over the Jews

CARABAJAL Don LUIS Governor of New Leon Mexico 1579 90 b Magadorio Portugal 1539 d Mexico c 1595 In 1579 Carabajal was appointed governor of the New Kingdom of Leon a district which extended north from the site of the present city of Tampico and included the present state of Texas He brought to Mexico a very large family and it is presumed that his 100 soldiers and laborers and their families were all Maranos For about a decade the new kingdom prospered and the Maranos lived peacefully In 1590 they were denounced by the Inquisition for practicing Judaism in secret Dona Isabel was put to the torture until she implicated all the members of her family All but one were seized imprisoned and many burned at the stake The Governor Don Luis was among the prisoners and his exact end is unknown Two nephews Luis and Baltasar composed hymns and dirges for the fasts The former was tortured for writing a book which contained psalms and his autobiography

CARABAJAL FRANCISCA NUNEZ DE Martyr of the Mexican Inquisition b Portugal c 1540 killed in the City of Mexico Dec 8 1596 Sister of the Governor of New Leon she was seized by the Inquisition in 1590 and forced to abjure at an auto da fe Under torture she implicated all the members of her family six of whom were condemned to perpetual imprisonment In 1595 she was charged with practicing Judaism in secret and she with her four children and five other secret Jews were burned at the stake Another daughter of Francisca was burned in an auto da fe in 1601

CARASSO DAVID SAMUEL 19th cent Oriental Jewish traveler In 1874 he crossed the whole of the interior of Arabia and wrote an account of his travels in Ladino (1875)

CARDOZO BENJAMIN NATHAN Associate Justice of the Supreme Court of the U S A b New York 1870 Member of an old Sephardic family Cardozo was Justice of the New York Supreme Court in 1913 and designated Judge of the Court of Appeals in 1914 He was reappointed and elected to that court becoming Chief Judge of the Court of Appeals in 1926 Till his elevation to the Supreme Court of the U S by President Hoover in 1932 Judge Cardozo stood at the head of the judiciary of New York State gaining nationwide reputation as a jurist so that his nomination to supreme judicial office was almost unanimous an act as was the acclaim that greeted his appointment He has written on juridical problems

CARMOLY ELIAKIM French Jewish essayist b Sulz Germany 1802 d Frankfurt 1875 Carmoly who in his youth was a rabbi abandoned that profession and about 1830 became a Jewish historian and essayist whose considerable writings on many subjects are the only available popular presentation of these topics in French The range of his subjects is extensive His two most important books are History of Jewish Physicians Ancient and Modern (1842) and Itineraries of Jewish Travelers Both these works are only available in French

CARO JACOB Polish historian b Posen 1836 d 1904 From 1863 he was the recognized historian of Poland In 1882 he was made full professor of history at the University of Breslau

CARO JOSEPH B EPHRAIM Author of the Shulchan Aruch b Spain 1488 d Safed 1575 Expelled with his parents from Spain he settled in Turkey and finally emigrated to Palestine settling in Safed in 1535 His great code the Shulchan Aruch was the work of his declining years but in a sense all his life was a preparation for it In character Caro exhibited a remarkable duality of intellect In his youth he was influenced by the mysticism of Solomon Molcho the pseudo Messiah and on his settlement in Palestine he came under the influence of Jacob Berab * whose messianism took the form of seeking to reinstitute ordination and the reconvening of the Sanhedrin Caro was ordained by Berab and devoted to his ideas As his diary shows Caro believed that he was guided by a familiar spirit but in his case it took the form of a personification of the Mishnah * Yet this mystic tendency was thoroughly controlled in his authoritative works Mysticism may have been the source of his great desire to be regarded as the greatest authority in Judaism by which means he imagined he could create that unity which would serve as a precursor to the Mes-

siamic age He also had a desire for martyrdom but he was never persecuted

His wish for authority was wholly realized in his own lifetime In 1522 he began his Bet Yosef in which the 32 leading authorities of the Talmud are summarized and codified and by the time this work was finished in 1542 Caro was acknowledged as the great teacher and authority and was consulted on religious matters by rabbis in all parts of the world His Shulchan Aruch was intended to be a more popular work and it achieved its purpose From its first printing in Venice in 1564 though rabbis contended against it for a cent it became the popular authority on Judaism Except that he was thrice married and that he exerted a great influence on contemporary Safed little is known of this scholar's life His personality was eclipsed by his achievements

It is interesting to see how the Mento Angel, with p d g g al in ght us s p om s f r a mo al le on r nst ne n on pla e wh re he g ves C o a full d pt on of the glo i us pt on w th wh ch he w ll me t n th le f th ghteo h add by th D vine P n nd the f t wh h w ll be g v n n h s hon r l w nd up w th th w ds Belov d th Holy One nd ll the memb s of th Heavenly Academy end me to m ke th e a qu nt d w th th s c et n o der th t thou m yest s e thys lf n th s h gh deg ee and thus wilt nev me nto the p wer of n not ven by an vl thought —SCHUCHTER Stud es in Juda sm, Sec nd Se s

CARP HORIA Roumanian senator and editor b Harlau 1869 He has dedicated the larger portion of his life to literary effort in the Jewish interest and is editor of the Cu rierul Israelit and secretary both of the Jewish community of Bucharest and of the Union of Roumanian Jews He is a fervent Zionist and has translated Herzl's writings into Roumanian In 1927 he was elected a member of the Senate where he continues to defend the Jewish cause

CARREGAL RAPHAEL CHAIM ISAAC Instructor to Ezra Stiles b Hebron Palestine 1733 d Barbados W I 1777 Carregal was a rabbi who traveled in many parts of the world In 1773 he came to Newport R I made the acquaintance of Ezra Stiles president of Yale College and studied exegesis with him The exchange of correspondence in Hebrew is preserved in the Yale library

CARSONO JACOB 14th cent Spanish astronomer at the command of Pedro IV of Spain he translated The Tables of Don Pedro (astronomical tables) from Catalan into Hebrew

CARTHAGE New city The name of the famous city state and republic of North Africa identified by some scholars as the biblical Tarshish According to Josephus it was founded 143 years after Solomon built the Temple in Jerusalem A number of the Talmudic authorities came from Carthage Their names constitute all the literary references to Jewish settlement there The Vandals took what remained of the Temple vessels to Carthage The excavations at Carthage cover the

history and civilization of a city of 700 000 inhabitants and point to an intense Jewish participation in its founding and development The tribes of Asher and Zebulun temples of the God of Heaven words such as Jehovah Joas Joel etc are mentioned in the inscriptions Slouschz * mountains that the Judeo Berber race known in the seventh cent as Bahuzim or Jewish nomads and led by the Jewish Queen Daa or Dama el Cahena * were descendants of the original Carthaginian Jews

Th s lled Phoen n l ngu ge s nothing mo e no l ss than H b ew— pu H b w d le t nea ly the me as w sp k n n th ount y of I ael n the days befo e the A m th s m s t ue of tle s r pt It tan th n th t t was n a H b ew d alect th t Hann b l c mm nd d t t p wh ch he led ss th Alp —NAHUM SLOUSCHZ T v ls n No th Af ica

CARVAJAL ANTONIO FERNANDEZ

First Jew legally denized in England after the Resettlement b Portugal c 1590 d London 1659 Carvajal who was a victim of the Inquisition came to London in 1635 and in 1649 was a corn contractor for the army In 1653 he was engaged in shipping to the Levant the East and West Indies and to Brazil In 1655 he and his two sons were granted denizenship in England and he associated himself with Manasseh b Israel * in the petition for the resettlement of the Jews in England He was one of Cromwell's intelligencers obtaining news from Holland on the conspiracies of Charles II Carvajal's name is on the deed for the first Jewish cemetery in London

CASSEL DAVID German theologian b Gross Glogau 1818 d Berlin 1893 Cassel was one of the founders of modern Jewish science in Germany and was a worthy member of the group which includes Zunz * and Steinschneider * In 1844 he conceived the idea of publishing a Jewish Encyclopedia A number of his works went through several editions The best known is Geschichte der Jüdischen Literatur 2 vols 1872 73

CASSEL Sir ERNEST JOSEPH Financier of the Assouan Dam Egypt b Cologne Germany 1852 d London 1921 He came to London in 1870 and entered the banking firm of Bischoffsheim and Goldsmid where he achieved a reputation for unraveling the Khedival finances In 1884 he set up in business for himself specializing in South American finance reorganized the finances of Uruguay and arranged loans for Mexico He next entered the Chinese and Japanese fields but his most brilliant financial coup was the financing of the Nile Irrigation plan For this he was knighted He enjoyed the personal friendship of Edward VII a fact much commented on by German anti Semites ran a great racing stable and gave \$10 000 000 to educational and hospital purposes His German birth led to an attempt during the War to deprive him of his membership in the Privy Council His granddaughter married Lord Louis Mountbatten a member of the British royal family

CENSUS Though a census is referred to (Num 1) there was opposition to it in the reign of David and the superstition averse to enumeration is still manifest in the counting of males in a minyan (religious quorum) The objection may have arisen because the census was used either for taxation or military purposes The enumeration of a population for scientific and statistical reasons is a modern custom In 67 a Roman census was the occasion of an uprising in Palestine A census by counting the number of lambs slaughtered for the Passover is the most elaborate enumeration of the inhabitants of Jerusalem mentioned by Josephus but his many detailed figures of population suggest that the Romans counted the inhabitants of Palestine periodically The exact enumeration of Jews throughout the world is impossible because all governments do not demand a tabulation by creed Since 1922 the population of Palestine has been twice numbered without religious objections being raised But at the second census 1932 some Jews withheld themselves for political rea-

sons Dr H S Linfield in 1927 estimated the Jewish population of the world at 14 000 000
See Population Statistics

CENTRALVEREIN DEUTSCHER STAATSBURGER JÜDISCHEN GLAUBEN Founded 1893 in Berlin to counteract anti-Semitism In 1906 it had grown to 19 000 members and by affiliation represented 110 000 German Jews Its presidents were Dr Horwitz and Dr Fuchs It published Im Deutsches Reich The organization was conspicuous in the post war defense of the Jews in Germany

CENTRAL CONFERENCE OF AMERICAN RABBIS Association of Reform Rabbis in America founded by Isaac M. Wise * in 1889 From an original membership of 32 it has grown into an organization of 375 members who are serving congregations not only in the United States but also in Canada Mexico England Australia and far away South Africa It has become the recognized religious spokesman for liberal Jewry throughout the world

After the meeting of the Pittsburgh Conference which had assembled at the call of Kaufmann Kohler* in Nov 1885 it became evident to Isaac M. Wise that if Judaism was to survive in America it could be only by educating rabbis under American conditions and with an American viewpoint In 1875 he had started the Hebrew Union College for the purpose of training Reform Rabbis By the year 1889 Wise felt that he had enough of his former pupils to undertake the organization of a Conference of American rabbis The 19 graduates of the Hebrew Union College served as a nucleus Dr Wise went to the convention of the Union of American Hebrew Congregations which was held in Detroit in 1889 with a constitution for the new conference already prepared In it he stated as the object of the association

A T unt the talent l rning and l f llt h
f Jud sm n the e vie of l l f th nd l t
tu to be p ese v d dv n ed nd p omulgat d by th
unt d ff ts
B T p duc and p s v un fo m ty n ll ob rv
n s n th hou f w h p h ls frlg s n
st t n nd the d cl ge f Rabb n c l funct o s
C T c nt nu unt dly the l wful d v l pm nt of Ju
d sm whe e th f m Confe n f Am n and
Eu p n R bbs l ft t
D T p ent sch sms n Juda m publ ont s
n sub ts which can b d d d nly by m n f l a n
ng d unh m ng d cus ns n publ p nt by ol
le gu s n offic

This constitution was adopted temporary officers were named and authority was given them to call a meeting and invite the rabbis of America to join the new organization Over his vigorous protests Dr Wise was elected the first president and continued to serve in this office until his death in 1900 The first annual meeting was held in Cleveland O the following year All rabbis were invited to send in their names by the following Passover and thus become members of the organization Otherwise they would have to conform to re

strictions which would thereafter be enforced These requirements were that applicants must either be graduates of a theological seminary or shall have received the Semicha from competent colleagues or shall have occupied the pulpit of the same congregation for at least three years From the very beginning it was the idea of Wise to make the Central Conference of American Rabbis a means of establishing a standing for the rabbi in America The country was filled with self styled rabbis and he desired a means by which the public might distinguish between the rabbi and the shohet* and mohel* who called themselves rabbis

At the first convention the question of a union prayer book was discussed and under the able leadership of Moses Mielziner* the Union Prayer Book was adopted in 1893 In the 40 years of its existence it has published the Union Prayer Book in two volumes the Union Haggadah for Passover a Union Hymnal several volumes of private prayers a handbook for rabbis and 43 volumes of the Yearbook containing the proceedings of its conventions as well as the scholarly papers there presented I E M

CEREMONIES Rites consecrated by religious or national tradition With the Jews the largest proportion of all ceremonies are Minhagim* or customs and they are dealt with under that title the individual customs being detailed under their proper names The Bible mentions certain ceremonies to be observed as memorials symbolic expressions of incidents in Jewish history or experience The whole of the service in the Tabernacle* and later in the Temple* was a ritual which as it was elaborated became more and more ceremonial in character To the biblical injunction to observe the Passover as a domestic festival the Pharisees and their successors added other domestic ceremonies—some obviously being a transfer of Palestinian social customs—consecrated by blessings A large body of ceremonial law was thus evolved the minutæ of which required codification and which was fairly standardized in the Shulchan Aruch

Reform Judaism was originally in no small degree a reaction against the mass of accumulated ceremonies which for strict observance occupied much time On the other hand within the last few decades it has come to be recognized that there is inherent value in the proper and reverent observance both of domestic and synagogic ceremonies The tendency therefore has been to add to rather than diminish the ceremonies The Jewish rites fall under three classifications those of biblical origin which are regarded as fundamental to the observance of Judaism those surviving out of the many practiced during the ages and which have been found appropriate to prayer or joy or grief and those which are new methods of expressing symbolically natural emotions They all add to the form and dignity of life The color they provide diminishes the gross

ness of many common actions or lends charm to what would otherwise be only incidental and unimpressive habits

CERFBEER HERZ OF MEDELSHEIM Head of a family that was conspicuous in the struggle for emancipation in France b Bischheim Alsace 1730 d Strasburg 1793 In 1775 he received a patent of French citizenship from Louis XVI for his service to the government and the country during the famine of 1770 71 He was an army contractor and he endeavored to induce Jews to quit petty trading and become manual laborers His first success in the direction of emancipation was the abrogation of the poll tax

CEYLON The theory has been advanced that Solomon's Ophir was the Island of Ceylon in the Indian Ocean In Tamil the words for apes ivory and peacock are identical with those employed in Kings x 28 In keeping with this theory Point de Galle has been identified as Jonah's Tarshish The Egyptians Greeks Romans and Persians knew the island in ancient times Its written and inscribed records go back to 543 b c e Ferishta in his General History of Hindustan (Asiatic Researches vol X) has a reference to early Jewish settlement in Ceylon

Formerly before the rise of the religion of Islam among the Jews and Christians came by sea into the country (Malabar) and settled among the Christians They continued to reside there until the rise of the Muslim religion

CHAJES HIRSCH PEREZ Chief rabbi of Vienna b Brody 1876 d Vienna 1927 He received his first appointment in 1897 and in 1901 became secretary of the Oriental Institute of Vienna In 1902 he became both rabbi and professor at the Florence University In 1912 he was elected chief rabbi of Trieste and during the World War attained an international reputation for his spiritual services to Jewish soldiers In 1918 he was called to the chief rabbinate of Vienna and speedily achieved a position of religious leadership which excelled that of any western rabbi at the time He was both intensely spiritual and devoted to Zionism and in both directions exercised a marked influence on Viennese Jewry In 1925 he went to Palestine and participated in the ceremonies associated with the opening of the Hebrew University of Jerusalem On his return when he was met by an unusual demonstration from his admiring community he reported himself more Zion centered than ever An outstanding force among the Hebrew writers of his time his death cut off one of the brilliant careers of 20th cent Jewry

CHAJES ZEBI HIRSCH B MEIR One of the foremost 19th cent Galician rabbis and Talmudists b Brody 1805 d Lemberg 1855 For 24 years he was rabbi of Zolkiev and for the rest of his life rabbi of Kalisch Poland He achieved a great reputation as a scholar His interpretation of tradition had considerable influence on the contrary opinions pre-

vailing between the opposing schools of thought whose acrimonious polemics were characteristic of his period

CHALUKAH See Halukkah

CHAMBERLAIN HOUSTON STEWART Anglo German anti Semite b Portsmouth Eng 1855 Married into the family of the composer Richard Wagner Chamberlain is regarded as one of the foremost exponents of the newer anti Semitism which regards civilization as a struggle between the Aryans and Semites To round out his philosophy Chamberlain denied the Jewish origin of Jesus a theory which some pro Aryans accepted His teachings against the Jews have found their most recent and most successful exposition in Hitlerism

CHAMETZ Leavened Bread made from dough that is allowed to ferment and rise (or leaven) Chametz is forbidden on Passover Seven days shall there be no leaven found in your houses for whosoever eateth that which is leavened that one shall be cut off from the congregation of Israel —Ex xii 19 Any form of leaven is forbidden on the Passover hence the use of specially prepared foods which have been protected from contact with leaven

CHAMISAH ASER BAB See Ab 15th day of

CHAO YNG CHENG Jewish Chinese mandarin flourished c 1653 A stone stele dated 1663 relates that after the sack of Kai Fung Foo in 1642 this Chinese Jew from the Province of Chen Si induced the Jews to return to their city and rebuild their temple

CHAPLIN CHARLES SPENCER Movie comedian b London 1889 Son of a family named Thonstein which settled in London after 1850 immigrating from Eastern Europe Having joined Alfred Reeves vaudeville Karnos troupe Chaplin came to the U S in 1908 He first made a reputation as a film actor when he joined Mack Sennett's troupe As the impersonation of the leading role in a dozen scenarios some of his own composition or suggestion he is the outstanding character actor of the silent film

CHARITY Zedakah (righteousness) A nearer Hebrew equivalent to the connotations of charity is gemilut hesed bestowing kindness a term which however has come to be used for non eleemosynary efforts and acts Whilst there are ample words in Hebrew to denote all the degrees of indigence the lack of a word which shall exactly express what charity or philanthropy has come to mean and the fact that from biblical days (Deut xxiv 13) zedakah has the connotation of giving to the poor as well as its proper meaning of righteousness crystallize the concept that acts of charity were ordained duties It would be an exaggeration to state that the welcoming phrase of the Seder ritual, whosoever is hun-

gry let him enter and partake was the key note of life in any period of Israelitish history. The fact however remains that the Mosaic code by its tithes and its rights of gleaning its protection of the rights of widows orphans and strangers and its interesting method of rebuking the improvident and willing slave set up a system to overcome the results of poverty. The prophets and the psalmists were the poor man's friends; they gave him certain moral advantages over the rich and used poverty as a symbol to the disadvantage of wealth.

The first Jewish account of organized relief is however as late as Queen Helena of Adiabene and her son Izates who met a famine with shiploads of food and organized distribution to the poor. Factually the system may have been much older for Josephus relates this incident because it is not without political implications. From the fall of the Jewish state the office of charity overseer was a part of the communal institutional system. In Talmudic times institutional charity was well ordered and systematically advanced both in collections and distribution. Here again however the system may be older than its description. For the word apostle was first used to describe the collectors of charity. Giving was a duty but the grace that accompanied the gift creating eight types of donors illustrates an old Jewish sentiment i.e. poverty is not a degradation and munificence if a duty was not a virtue if it resulted in the humiliation of the recipient. That is why gemilut hesed (bestowal of kindness) was and still is regarded as a higher virtue than zedakah though the latter is one of three fundamentals to a righteous life. Kindness was between man and man; the helpfulness is destroyed by publication of the gift loan etc. Something of this struggle may still be traced between those who advocate and support organized and efficient institutional charity to meet the needs of masses of sufferers and those who oppose systematic effort.

In the pre modern era there existed certain institutional charities which may be regarded as specifically Jewish—the inn for poor Jewish travelers, the society for the burial of the dead (Hebra Kadisha)* the funds raised to pay the poll tax for Jewish pilgrims entering the Holy Land and Holy Cities and the funds raised for Pidyon Shevuyim the ransoming of captives (The funds raised for maintaining the Exilarchate were regarded as semi political taxes and though apparently well organized do not come under this review).

Local charitable societies for clothing the poor taking care of the sick providing food etc date back in Europe at least to the 11th cent. The history of the evolution of this institutionalism is lost in the mists of time but the universality of its existence amongst Jews and the agreement everywhere in the terminology used to describe such societies point to their founding in an early period of the dispersion in Europe.

Effort on a national scale can however be

traced back though much detail is missing first to the need of raising the funds to meet the demands of kings and rulers. Quotas had somehow to be established and this organized collection persisted though no phase of it was basically voluntary until the operations of the Council of the Four Lands* the Germanic Judenlandtag* and similar sessions and conferences. An equally large measure of effort was involved in helping the refugees from the expulsion from Spain the Spanish and Portuguese Jews having had a long and grim experience in raising money to fight off the Inquisition itself. These processes may be said to have bred in the Jews who were entirely dependent upon their own efforts and benevolence a readiness of response to appeals and a willingness to be interested in charitable causes and in the management of institutions. Such an appellation as the merciful sons of the merciful was prized and has developed that attitude of wide interest in charity which has often caused non Jews to describe Jews as princely givers.

The organization of large charity institutions conducted by staffs equipped to meet individual and mass problems first made its appearance in Europe after 1870. Most of them run current with the theories of modern civics and highly organized life. The inherently Jewish charities are only met on the fringe or outside of these aggregations. Of these organically Jewish charities Moes Chittim* the Holy Vestment societies the societies that provide for allowances during the week of mourning for circumcision and its attendant festival for marriage festivals and dowries free loan and helping hand societies etc are still to be found in many communities and some have the benefit of trusts created a cent ago or more.

The Russian persecution of 1881-82 called into existence on a broader scale the efforts similar to those which marked the expulsion from Spain. It resulted in the establishment of scores of local institutions to care for immigrants to pay their fares for further travel and finally cared for their settlement. At the same time the needs of the victims of persecution in the localities in which they suffered had to be cared for. So that whilst existing charities had to be enlarged to meet new problems and new societies were started to meet emergencies the rudiments of international effort were created by the same set of circumstances. The chain can thus be developed through the Russo Jewish Committee the Alliance Israelite Universelle* the German Hilfsverein* (of much later date) the operations of the Baron de Hirsch Trust and the ICA to the first American effort the creation of the Kishineff Fund of 1903 to the American Relief Committee and its successor the Joint Distribution Committee* which has raised and distributed the largest sums gathered within a given period for Jewish relief purposes.

In the law about loans it is presumed that a man borrows only in case of need and the lender is forbidden to

profit by his neighbors' success by getting back the
 the night—George Foot Moore Jud m (The Age
 of the Tanna m) vol II 1927

CHAUTAUQUA SOCIETY THE JEWISH Organized Philadelphia 1893 for the purpose of disseminating Jewish education in America by utilizing the summer session method initiated by the Chautauqua Society. The founder was Rabbi Henry Berkowitz* who was the chancellor of the organization from its inception to his death and devoted all his leisure to the promotion of its interests. In its early years its sessions were held in eastern seaside resorts and its work attracted considerable attention. More recently the society has devoted itself to the spread of Jewish knowledge in schools of higher learning. Its 44th assembly was held in St. Louis Mo. in 1930. Its present chancellor is Rabbi Louis Wolsey and its secretary Jeanette Miriam Goldberg.

CHAZANOWICZ JOSEPH Founder of the Jewish National Library at Jerusalem b. Goniendz Grodno 1844 d. Ekaterinoslav 1920. He was a surgeon in the German army in the Franco Prussian War, settled in Bialystok where he became the most popular physician. He was an ardent Zionist. In 1890 he visited Palestine and determined to found a national library. He collected thousands of books besides donating his own large collection to the national library in Jerusalem which was consolidated with the Hebrew University Library*. As a delegate he attended many Zionist Congresses.

CHAZARS Turanian people who between the third and the seventh cent. moved west from the frontiers of Persia to north of the Black Sea. They settled between the lower Volga and the Dnieper. In the 10th cent. their authority extended west to Hungary. Exactly when this people and their King Bulan, as related by their King Joseph in his letter to Hasdai ibn Shaprut, were converted to Judaism is not known. In the first quarter of the seventh cent. the Chazars aided the Byzantine Emperor Heraclius in his campaign against Chosroes the Persian. At that time clearly they were not Jews nor pro Jewish. The conversion of whole races to another faith was not unusual either in the East or in the West to the 11th cent. The unusual element in the Chazar story is that King Bulan had a dream and ordered a disputation between opposing faiths and decided in favor of Judaism on the basis of the logic of the argument. Such disputations were not unknown at the courts of the caliphs. As King Joseph mentions the caliphs it may be assumed that the conversion happened between 661 and 750 during the Omayyad dynasty which had its seat in Damascus.

The correspondence between the king and Shaprut, foreign minister of Abd al Rahman Caliph of Cordova, is still the best basis of the story. A few details confirmatory of the conversion of the Chazars to Judaism and of their

influence during the period have been discovered. From their own account they were a semi nomad and nomadic people. In their capital there was only one brick house, the palace of the king which is adequate reason why so little is known about them from historic records. The Arab historians knew the story of the conversion of the king of the Chazars but only one contemporary Arabian writer deals with it. Certain phases of the reports have the earmarks of probability. The Jews at that time were the traveling merchants and message bearers between countries. The postal roads that centered on Baghdad and went east to China and west to Spain and France included traversing the Chazar land. There is therefore nothing improbable in two Spanish Jews having settled in the Caspian region or that a German Jew Isaac b. Eliezer brought the letter to Shaprut. King Joseph's letter is a typical Oriental document of the period and no doubt contained the usual exaggerations which royalty then and later freely permitted itself. The confirmatory evidence found makes clear that the Chazars covered considerable territory and held their frontiers at the point of the sword. They went west with the Bulgars and helped the Magyars capture Hungary. It is in Hungary that there are still four small towns named with various derivatives of Chazar. In what was Bosnia there is a mountain Kozara Planina.

Shaprut's interest in the Chazars was due to his search for a land of refuge for the persecuted Jews. Unfortunately for his idea he came in contact with King Joseph by correspondence in 960 at which date the Chazar regime was approaching its decline. In the ninth cent. the first attempts at the conversion of the Russians to Christianity were in progress. At the end of the 10th cent. the Russians were masters of the lands east of the Sea of Azov and by 1016 they had conquered the Chazars of the Crimea.

There is no substantial evidence that the Chazars and the Jews of Poland ever came into close contact. The Chazars did not reach north of Kiev and the Jews settled in Poland after the Chazars were dispersed and did not even then readily reach as far south as Kiev. There is a tradition that on the destruction of the Chazar kingdom its royal family settled in Spain but the story has little merit. The presence of the Chazars in Hungary after the Magyar victory in 889 has left more tangible evidence of their existence by place names than almost anything we know of them after their conversion to Judaism.

CHESS The oldest intellectual game known to mankind. It was played in Hindustan 5000 years ago and probably in Persia and Babylon at the beginning of the Talmudic era. It was known in Spain at the time of the rise of Mohammed. A Jew brought a set of Indian carved ivory chessmen to the court of Charlemagne from Baghdad. Ibn Ezra wrote a poetic version of the rules of chess in the 12th cent. The game has interested Jews and

they have been prominent among the chess champions since international contests became popular. The three great Jewish chess champions of the 19th cent were Johannes H. Zuckertort * William Steinitz * and Emanuel Lasker * Almost of equal rank were Winawer Tarrasch * Janowski * and J. J. Lowenthal.

CHICAGO See United States of America

CHILE South American republic. Marano settled at Santiago in the 16th cent. Luis Duarte was tried in 1614 and another Marano Francisco Maldonado de Silva was burned at an auto da fe in 1639. The Chileans were bigotedly opposed to the presence of Jews in their country till within the last 50 years. About 2000 Jews reside in Santiago Valparaiso Concepcion and Temuco. Many of them are immigrants from the Orient. According to a statement issued by the Chilean Government in March 1934 there are now 12000 Jews in Chile.

CHINA It is now generally accepted that Sinim (Isa xliv 12) is China. The early Jewish participation in the silk trade points to contact with the Far East. When Jews first settled in China is shrouded in mystery. A travel book written in the ninth cent alludes to the Jews having been there from time immemorial. A Jewish traveler of that era set the date of the first Jewish immigration as 65 c e. It is believed that Jews reached China during the Han dynasty (200 b c e to 226 c e). In 878 according to the Arab writer Abu Zaid the Jewish colony at Khanfu was massacred. The Chinese name for the Jews Tiao Kiu Kiaou the pluckers of the sinew throws no light on the history of the settlement for the practice of plucking the sinew is both biblical and Talmudic. The same may be said of the temple of the well known remnant of the Kai Fung Foo Jews. The temple building may be regarded as a Chinese version of the ancient temple but the synagogue interior has characteristic Talmudic appurtenances. Practical knowledge of this community begins with a report of a 17th cent Chinese Jesuit missionary. Little interest was however taken in these Mongolized Jews until very recently. When Western interest was aroused the community had been so debased and weakened that it was on the verge of disappearing.

The settlement of Western Jews in China dates to the middle of the last cent when the Treaty Ports were opened to foreign trade. The Jews gradually became important factors in Harbin Shanghai and Tientsin. The early Jewish settlers in Shanghai invested their savings in land then valueless but which now has greatly appreciated. Excepting the Sassoons * who have had a notable share in the development of Shanghai the outstanding personality was Silas Aaron Hardoon a native of Baghdad who won imperial favor and erected palatial homes in Peking Shanghai and Hanchow. About a dozen Jews have been members of the Shanghai municipal council.

the most notable of the group being Maurice Benjamin. There are 2000 Sephardim and Ashkenazim in Shanghai. They are strictly orthodox and own three synagogues one costing \$200 000 having been erected by Sir Jacob Sassoon Bart in memory of his wife. Zionism is well represented in the community and Israel's Messenger founded in 1904 a monthly edited by N. E. B. Ezra is thoroughly Zionist. One attempt was made to introduce anti-Semitism into Shanghai via the circulation of the Dearborn Independent version of the Elders of Zion but the movement was nipped in the bud. Rabbi Mendel Brown a graduate of Jews College London is the leading minister.

In Harbin there are from 7000 to 10000 Jews who are well organized. They have three synagogues and a Talmud Torah. The president is Dr S. I. Ravikovitch and M. Kits leff is chief rabbi.

In Tientsin the Jewish population numbers some 3000. There is a synagogue a club and a school. L. Gershevitch is leader of the kahal.

In Manchuria the first Jewish community was organized in Mukden in 1929 the settlers being refugees from Siberia. It has a synagogue a school a reading room and a communal association. G. A. Bikovsky is president.

N. E. B. E.

CHOFETZ CHAIM (Kagan Israel Meir) Saint scholar and author b. Zhetel Poland c. 1837 d. Radun 1933. He passed the largest portion of his life in Radun. In 1880 he founded his famous Yeshiva which attracted students from all parts of the world. His name Chofetz Chaim (who desireth life) was taken from his first book a moral treatise on the control of the tongue based on the Psalmist's question: Who is the man that desireth life? Prevent thy tongue from evil. He was the author of over 30 books on Jewish ethics and laws but his Mishnah Berurah in six vols a treatise on Joseph Caro's Way of Life gained him a world wide reputation as a foremost authority on Jewish ritual. His Lekutei Halachoth an extensive work is a supplement to the Little Talmud by the medieval author Isaac Alfasi. His saintly life and his great erudition won for his works acceptance amongst orthodox Jews everywhere.

M. M. Y.

CHOIR Levites formed the first choir or ganized for the temple service (II Chron xxiv 27). After the destruction of the second temple the rabbis prohibited all vocal and instrumental music as a sign of national mourning. Maimonides however approved of choral services the custom of using choirs in synagogues has greatly increased in modern times. Between orthodox and reform there is a permanent difference of opinion on the use of mixed choirs of men and women.

CHOL HA MOED The ordinary days.
(a) The five days between the first and seventh days of Passover. Work is permitted on the e

days and no special services are held. And on the first day a holy convocation and on the seventh day a holy convocation shall there be to you (Ex xii 16). To the orthodox Jews who celebrate Passover for eight days in the Diaspora the first two and last two days are full holidays and the middle four days are chol ha moed or half holidays. (b) The last five days of Succoth which lasts seven days followed by Shemini Atzereth and Simhath Torah. Work is permitted on chol ha moed but not on the other days. M A

CHORIN AARON Early Hungarian reform rabbi b Moravia 1766 d Arad Hungary 1844. Chorin who was a rabbi at Arad was probably the first to proclaim that sturgeon came within the definition of fish that could be eaten according to the dietary laws. Other religious views of his however incurred the wrath of the orthodox and about 1804 he was tried for heresy and threatened with having his beard cut off as a punishment. He advocated the convening of a synod to modify and abrogate laws.

CHORIN FRANZ Hungarian industrialist b Arad 1842 d Budapest 1923. He was a nephew of Aaron Chorin rabbi of Arad and graduated as a lawyer but turned to journalism and edited the daily *Alfold*. In 1875 he became the chairman of the local bar association and was elected a deputy for Arad in the Reichstag. He first opposed and later supported the government and was an outstanding political personage to 1898. In 1881 he was elected director of the lignite factory in Salgotarjan and in this capacity introduced the use of lignite for heating purposes. For this and other industrial developments he was made a life member of the Hungarian House of Magnates. Chorin who had been baptized in his youth returned to Judaism one year before his death and was buried in the Jewish cemetery of Budapest.

CHOSEN PEOPLE Descriptive title of the Jewish people based on Gen xii and xvii. The reference to Israel being chosen from among the nations to the service of God occurs frequently in the liturgy.

CHOTZNER JOSEPH Rabbi and author b Cracow 1844 d London. He was the first rabbi of Belfast Ireland serving there 1870-80 and 1892-97. He was a satirical poet of some ability both in Hebrew and English. The best known of his books is *Humor and Irony of the Hebrew Bible* 1883.

CHOVEVEI ZION Organization of Palestine colonization societies in Europe and America under the name of *Lovers of Zion* began in 1880 in Russia and Roumania and spread west. It played an important part in pre Herzlian Zionism. Lippe and Pineles in Roumania, Lilienblum and Pinsker in Russia together with Rabbi Samuel Mohilewer of Bialystok and Menachem Mendel Ussishkin who directed the Odessa Central Committee

were its original supporters. The Kattowitz Conference 1884 the organization of the Paris Central Committee in 1892 and the support of Baron Edmond de Rothschild were the leading factors in the history of the Chovevei Zion. For its colonization achievements in Palestine and its participation in political Zionism. See Zionism.

CHRIST Greek translation of the Hebrew Messiah (anointed). As used by Christians it is applied exclusively to Jesus* of Nazareth and involves acceptance of his mission.

CHRONICLES Two books accepted into the Canon which contain genealogies a history of the Temple of the house of David and of the kingdom of Judah to the fall of Jerusalem. The rabbis treated the two books as one the Hebrew title is simply *Annals*. The division into two books originated with the Septuagint translators. Chronicles make frequent reference to the source materials the acts or records of the various kings. Higher critics have expended much labor on trying to decide who wrote or edited the *Annals* and in dating this composition. In part *Chronicles* are a repetition of the Books of Samuel and Kings but the latter part of II *Chronicles* contains new material. Though excavations relate more closely to the details in the Books of Kings archeology as far as it has covered *Chronicles* has confirmed many details in the narrative. See Archeology.

CHRONOGRAM An inscription in which a date is expressed by the numeral letters contained in it. A favorite Jewish device. As every Hebrew letter has a numerical value this cryptic dating is not difficult.

CHRONOLOGY The history of time and of the science of computing it is still one of the unraveled secrets of the past. The division of the day into 24 hours of the week into seven days and the recognition of the moon's periods as months is at least as old as the Babylonians. Whether the Jews invented or borrowed the device of introducing the intercalated months so that the months and the seasons should always synchronize is not known. The Bible gives the years of men's lives but whether the Hebrew for year always had the same connotation is a moot point. I Kings vi 1 relates that the construction of the Temple began in the 480th year after the children of Israel were come out of the land of Egypt and that this corresponded with the fourth year of the reign of Solomon. All Jewish chronology is based on that computation. The present Jewish calendar though modified in Talmudic times was compiled c 363 b c e. The attempt to align the dates of the Kings of Judah and of Israel has led to endless disputes and as there is a void in the Jewish record between the time of Ezra and the rise of the Maccabees the attempt to synchronize the accepted Jewish chronological tables with those of the Persians and the Babylonians and the Egyptians has given rise to much dispute.

Archeologists discovered the Babylonian system of chronology eponymous eras named for some great personage or incident. The period so described generally covered about 250 years. The working basis of the chronology in use is the invention of the Greeks who in 312 b.c.e. arranged the Seleucidian or Era of the Contracts. That method of computing was in vogue till the Middle Ages. Maimonides though not the first to use it popularized *anno mundi* or from Creation. Calculation according to the Common Era won its way gradually. In the crusading documents and in the papal bulls of the 12th cent. a variety of other methods of dating principally the Seleucidian era were still used.

CHUETAS Designation of the secret Jews of Majorca. There are still Chuetas in Majorca.

CHWOLSON DANIEL ABRAMO VICH Russian orientalist b. Wilna 1819 d. St. Petersburg 1910. He occupied a unique position in Russia. Educated in Germany he returned to St. Petersburg in 1855 embraced Christianity and was immediately appointed extraordinary professor of oriental languages at the university. His writings arrested attention and by 1860 he had established a reputation as a great orientalist. Secure in his position he devoted himself to the defense of the Jews. His first notable effort was a demonstration of the groundlessness of the Blood Accusation*. He next criticized the popular Christian view of the Pharisees and followed it by a cogent analysis of the so-called trial of Jesus described in the New Testament. His defense of the Jewish people which followed was translated into English. At the same time he collected Hebrew books and wrote a number of Jewish biographies and made researches into many phases of Jewish history. The sum total of this unique scholar's efforts for the Jews and the anomalous position of the Jews in Russia is expressed by two facts. Despite his conversion he was the confidant and teacher of many devout orthodox Jews. When moreover the learned world celebrated Chwolson's literary jubilee in 1899 it was Baron David Guenzburg the most representative Jew in Russia who undertook the publication of the memoir issued in honor of Chwolson's literary labors.

CHYROR HAYIM Cabalist rabbi and author b. c. 1760 d. Jerusalem 1813 whither he had emigrated from Czernowitz Bukovina in 1810. He was rabbi in several Austrian cities. He was called also Hayim Czernowitzer and Hayim b. Solomon Mohilev and is generally believed to have been a disciple of the Hasid Israel Besht (Baal Shem Tob). Chyror wrote a Cabalistic commentary on the Torah called *Beer Mayim Hayim* (The Well of Living Waters).

CILICIA In ancient geography a province in southeastern Asia Minor now covered by the most western part of Kurdistan. Josephus

claimed that Tarshish was there but in his day it was a Roman province. Its people had considerable contact with Palestine and there is evidence that at the fall of Jerusalem a considerable body of Jews were settled there. Whether these were the ancestors of the present still primitive Kurdish Jews who claim to be Assyrians and who speak Chaldean has not been cleared up.

CINCINNATI O See United States of America.

CIRCUMCISION (*Brith Milah*) A religious rite enjoined upon Abraham (Gen. xvii 10). Every male child among you shall be circumcised. It is the characteristic symbol of Judaism though Muslims and some sects of Eastern Rite Christians also observe it. It is performed among Jews on the eighth complete day after birth even though that be a Sabbath or the Day of Atonement. On a doctor's advice the operation may be delayed. If two children of the same mother die as a result of the operation which consists of cutting off the foreskin of the male organ the third male child must not be circumcised but it is regarded as a full Jew. The operation consists of three parts: *milah* circumcision, *periah* the uncovering of the organ and *mezizah* dressing of the wound. The mohel is circumcisor the godfather is *Sandek*. *Gvater* or *Baal Brith*. When possible a *minyan* or religious quorum is present. At the conclusion of the rite the child is named. M. A.

CITIES OF REFUGE The grant of asylum in designated places for all those fleeing from the king's writ is an ancient institution common among all peoples and which remained in force as applied to churches and other religious institutions in the Middle Ages. Deut. xix 2 prescribes the recognition of three cities as inviolable places of refuge. The first definite claim to right of asylum occurs in I Kings ii 28 when Joab fled to the altar and held his place till Solomon guaranteed his life.

CITROËN ANDRÉ GUSTAV The Henry Ford of France b. Paris 1858. Citroën received his technical training in the Ecole Polytechnique of Paris but abandoned the military career for which he was trained and turned to bicycle manufacture on a small scale. In 1908 he was offered the opportunity to reorganize the Mors automobile plant and immediately exhibited his ability to introduce new and efficient methods of production. At the outbreak of the World War the French government turned to him for an adequate munitions supply. In two months he erected and opened the immense munitions plant at Javel. He then administered the distribution of food stuffs during the War. Immediately after the armistice he turned the Javel munitions plant into a mass production automobile plant his mind being set on the replacement by motive power of the human wastage occasioned by the War. In 1919 he was producing 30 autos

a day In 1924 the figures had risen to 400 a day and before the depression he was turning out 1000 a day He has interest in other mechanical devices his mind being bent on making France independent in the field of traction and motor power

CIUDAD REAL Province in Southern Spain the capital of which had the same name The city it is claimed was originally settled by Jews and Moors The province was rich in metals No definite records of the Jews have however been traced prior to 1290 at which date the community was large and rich The Jews were however wiped out in the great persecution of 1391 after which date they lived in Ciudad Real as Maranos These were attacked in 1449 and the plunder taken from them included 200 mules laden with gold

CLEAN AND UNCLEAN ANIMALS
See Dietary Laws

CLEVELAND O See United States of America

COCHIN The white and the black Jews in this state within the Presidency of Madras India have from time to time aroused considerable interest The total number has never been large and their lineaments betray considerable intermarriage Some of the white Jews came from Cranganore India in 1219 the rest are of Sephardic descent and came after the Spanish expulsion The black Jews are traced to some Yemenites who came to India about 750 and to whom a charter of free settlement was granted The settlement is however regarded as more ancient than its charter The original grant exists and is one of the most interesting relics of Jewish history The black Jews are negroid neither in type nor in color but resemble the Yemenites

CODES JEWISH RELIGIOUS AND CIVIL A continuing stream of regulations applicable to the political civil economic and religious life of the Jews can be traced from the Book of the Covenant (Ex **xxi-xxiii**) through the Pentateuch and the rules of Ezra and Nehemiah Amplified by new experiences and needs the decisions of the Sanhedrin became the material of the Mishnah* the Talmud* and the Mishnah Torah After 70 the codes were of religious and civil import The recodification of old codes and the necessary increasing emphasis on religious matters can be traced through the Synodical decisions beginning with Gershom* and Tam* and the codes of Saadia* Hai Gaon* Maimonides* Moses of Coucy* Isaac Corbeil Abraham of Narbonne Solomon Ibn Adret* Asher b Jehiel* Jacob b Asher* author of Turim the Shulchan Aruch of Joseph Caro* and Moses Isserles* and through the Responsa* literature which is still accumulating

COEN JOSEF DI MICHELE Boy baptized and retained by the Catholic Church in 1864 Coen who was born in Rome in 1854 was in 1864 forcibly detained by a priest and baptized Despite the intervention of the French government and direct appeals to Pope Pius IX the lad was held by the Catholic authorities and baptized as Stanislaus Maria Michael Joseph Pius Eugenio The lad was forcibly detained for seven years until after the fall of the Papal government when the Italian government obtained the release of Coen In the meantime his sister had died from the exciting family experience his mother had gone insane and his father escaped to Leghorn to avoid persecution

COHEN Most popular Jewish surname means priest and is derived from Aaron's appointment to that office Cohen leads all names in the Brooklyn New York City telephone directory 1933 The following are derivatives from Cohen or names adopted by those who were of the priestly group and exchanged Cohen for some term characteristic of the priesthood its service history or assumed personal characteristics Aaron Aaronsohn Aaronson Aronowitz Arons Baruch Benedict Caen Cahan Cahana Cahn Cahun Can Coen Coffen (Spanish) Cohan Cohane Cohene Cohne Cohnfeld Cohnheim Cone Coon Cowan Cowen Kagan Kagane Kahn Kahane Kahin Kahn Kan Kaner Kann Kaplan Katz Kogan Kogon Kogonowich Kohan Kohn Kohne Konner Kohonowski Kohn Zedek Krausharr Krauskopf Mandelbaum Mandelstamm Price Priest Zangwill

COHEN ABNER One of the founders of Kreugersdorp S A b c 1860 emigrated to South Africa in 1880 In 1887 he helped to found Kreugersdorp and open up Bulawayo and Rhodesia

COHEN ALFRED J Better known under his pen name of Alan Dale American dramatic critic b Birmingham Eng 1861 d New York 1928 He wrote a number of novels but was best known as a theatrical critic on the New York World and Journal His novels included Jonathan's Home A Marriage Below Zero Conscience on Ice and Wanted a Cook

COHEN ALFRED M President B nai B rith b Cincinnati O 1859 He is a lawyer has served two terms as State Senator in Ohio and has been twice elected a presidential elector He is identified with the Hebrew Union College and was elected president of the B nai B rith* on the demise of Adolf Kraus*

COHEN ARTHUR English Counsel to the Government of India b London 1830 d London 1914 Besides achieving a great reputation at the English Bar Cohen who was a nephew of Sir Moses Montefiore was for many years president of the London Board of Deputies of British Jews from which position he however voluntarily retired in 1894

when his daughter married out of the faith It was only after much persuasion that Cohen who was greatly esteemed was induced to return to the service of the community He was Judge of the Cinque Ports and represented Great Britain in the Venezuela arbitration

COHEN Sir BENJAMIN LOUIS President of the London Board of Guardians b London 1844 d there 1909 He was a member of Parliament 1892 1906 but was most closely associated with the work of the Jewish Board of Guardians of which he was president for many years and which under his regime rose to considerable prominence by the introduction of modern relief methods He was created a baronet in 1905

COHEN EDWARD Member of the Victorian Cabinet Australia b London 1822 d 1877 In 1861 he was elected a member of the Melbourne Parliament and held office for many years In the Victorian Cabinet he was Commissioner of Customs

COHEN ERNST JULIUS Chemist b Amsterdam Holland 1869 In 1902 he was appointed professor of physical chemistry at the University of Utrecht His most important work is on the allotropy of metals particularly of tin

COHEN Hon HENRY EMANUEL Puisne Judge New South Wales (1896 1912) b Port Macquaire N S W 1840 d there 1912 He studied for the bar 1868 71 at London after having engaged in a variety of mercantile pursuits He returned to Australia became a member of the Legislative Assembly of N S W 1875 85 serving as Colonial Treasurer 1877 78 and as Minister of Justice 1883 85 He was acting Supreme Court Judge 1895 96 first president of the Industrial Arbitration Court of N S W 1902 05

COHEN JACOB DA SILVA SOLIS Laryngologist b New York 1838 d Philadelphia 1927 Dr Cohen served as a surgeon during the Civil War both in the army and the navy In 1866 he began to practice in Philadelphia giving special attention to diseases of the throat and chest He was appointed professor of laryngology in the Jefferson Medical College of Philadelphia and the Polyclinic and College for Graduates in Medicine in the same city In 1880 82 he was president of the American Laryngological Association

COHEN JOSIAH Judge b Plymouth Eng 1841 d Pittsburgh Pa 1913 He came to America as a boy settled in Pittsburgh took an active part in communal and civic affairs and for many years was the judge of the Orphans Court of Alleghany County

COHEN MENDES Railway engineer b Baltimore 1831 d there 1913 His ancestors settled in Lancaster Pa in 1773 and his father was one of seven founders of the Baltimore Stock Exchange In 1847 Mendes Cohen entered the Ross Winans locomotive

plant and in 1851 he became assistant engineer of the Baltimore and Ohio R R During the whole of his active career he was either superintendent or president of a number of railroads his last position being that of president of the Pittsburgh & Connellsville R R In 1881 he was elected president of the American Society of Civil Engineers and took a deep interest in Baltimorean affairs He was also active in Jewish matters and was a vice president of the American Jewish Historical Society *

COHEN MORRIS Brigadier General in the Chinese Canton Army b Manchester England He emigrated to Canada and in the World War joined a Canadian regiment and saw service on the Western front He was put in charge of a Chinese labor squad The Chinese named him Cohen Moissha and by that name he is now known throughout China After the World War he went to China and joined the Chinese National League and became economist as well as military expert to Sun Yat Sen On the death of the father of the Chinese Republic Cohen became adviser to Sun Fo He has a reputation as a two gun expert In 1931 he was made brigadier general

COHEN MORRIS RAPHAEL Philosopher b Minsk Russia 1880 He received a Talmudic training in Russia and acquired his modern education in New York During 1905 06 he was assistant to James Royce and Mursterberg at Harvard He is at present professor of philosophy at the College of the City of New York but is best known for his works on philosophy and his active participation in the American Philosophical Association in which he has held various offices

COHEN Mrs NATHANIEL LOUIS President of the Union of Jewish Women of England d London 1917 Besides a large interest in social work she wrote a children's Psalm Book and an Infant Bible Reader Mrs Cohen was succeeded as president of the Union by Lady Herbert Samuel

COHEN OCTAVUS ROY Author b Charleston S C 1891 He is a descendant of one of the old Southern Jewish families and his mother was active in local affairs He has for years made his home in Birmingham Ala and has written the humorous saga of its Negro population Scores of his short stories have appeared in the Saturday Evening Post and a number of the characters he has created have acquired international recognition Several of his plays have been performed His more recent novels include Florian Slappey Goes Abroad 1928 Spring Time 1928 The Valley of Olymus 1929 and Star of the Earth 1932

COHEN Sir ROBERT WALEY Industrialist and financier b London 1877 He has been closely identified with the management of Shell and the Anglo Saxon Petroleum Co

During the World War he was adviser to the British government on petroleum supplies. He is the originator of the British Jewish War Memorial* having taken the initiative in 1920 and is chairman of its executive committee. He is also a member of the London Economic Board for Palestine and senior vice president of the United Synagog London.

COHEN SOLOMON DA SILVA SOLIS Physician b Philadelphia 1857. He was demonstrator of pathology and microscopy at the Philadelphia Polyclinic 1883-85 where he became professor in 1887. In 1889 he became clinical lecturer on medicine at the Jefferson Medical College. Cohen has been president of the Y M H A of Philadelphia and was one of the founders of the Jewish Publication Society of America. He has edited many medical publications. He was formerly an active Zionist and is now 1933 a member of the Jewish Agency Council*.

COHN ALBERT Rothschild almoner b Presburg Hungary 1814 d Paris 1877. Cohn had excellent claims to recognition on the basis of his linguistic attainments but it was in his capacity as almoner for the French Rothschilds that he went to the Orient in 1854 at a time when owing to the Crimean War the support of the Palestinian Jews by the east European Jews disappeared entirely for several years. By the charities he organized in Jerusalem Constantinople etc he linked the Western and Eastern Jews. Sultan Abd al Majid promised Cohn to treat the Jews in Turkey on the same terms as the Christians a promise that was fairly kept. His restless activity during the Franco Prussian War undermined his constitution and invalidated him for some time prior to his death.

COHN FERDINAND JULIUS German botanist b Breslau 1828 d there 1898. He received the title of professor of Breslau University in 1857 but was not called to the chair until 1872. On his 70th birthday he was given the freedom of the city of Breslau which owes its Botanical Institute to Cohn's labors. His *Die Pflanze* 1882 is the most famous of his scientific works.

Cohn may be said to have found the essence of bacteriology—ENCYCLOPEDIA BRITANNICA

COHN HERMANN L. Ophthalmologist b Breslau 1838 d there 1906. Cohn father of the famous German novelist and biographer Emil Ludwig* achieved a reputation for his research in eye diseases. In 1865 he examined 10,000 school children in order to ascertain the cause of the common need for eyeglasses in Germany.

COHN TOBIAS Medical encyclopedist b Metz 1652 d Jerusalem 1729. Cohn who was descended from a family of Polish physicians was physician to five Turkish sultans Mohammed IV Sulaiman II Ahmed II Mustapha II and Ahmed III at Constantinople. In 1724 he settled in Jerusalem and

wrote his *Work of Tobias* in Hebrew in which he discussed theology astronomy medicine hygiene botany cosmography and the elements. He was familiar with nine languages some of his writings are in three tongues.

COHNHEIM JULIUS Discoverer of the cause of pus b Demmin Pomerania 1839 d Leipzig 1884. He became a pathologist under Virchow. He was professor of pathology at Kiel 1868 Breslau 1872 and Leipzig 1876. Ehrlich* was one of his pupils at Breslau. His first important dissertation on inflammation of serous membranes appeared in 1861. His great contribution to physiology that inflammation is due to the passage of white corpuscles through the walls of the capillaries and that pus is formed largely of these corpuscles in a disintegrated state was made in 1864. He continued his pathological investigations into pus and the ferments injurious to the muscular system to his death. His collected works with his biography was published in Berlin in 1885.

COLLINS LOTTIE Of Ta-ra-ra boom-de-ay fame. Her full name was Charlotte Collins b London 1865. Her sister Marie was also celebrated as a vaudeville artist.

COLOGNE This Rhenish city has probably the best claim to having had a Jewish settlement c 37 b c e when it was peopled by the Urbii. Its earliest Jewish record an edict of Constantine abolishing Jewish exemption from onerous municipal offices is dated 321. From 462 to the end of the Frankish rule the Jews enjoyed prosperity and freedom in Cologne. The community was temporarily destroyed by the Norman invasion of 881. The Jewish quarter was however restored and in 1010 a hospital and synagog were erected and the community was self governing under a chief rabbi. Both the first and the second crusades were disastrous to the Cologne Jews and the martyrdom of these events was recorded in a special martyrology and by a fast. After the attack of 1146 the Jews returned but they were deprived of their trading rights. They became *servi camerae* to Archbishop Reinald (1157-67) but until the Black Death persecution of 1349 they were better situated than Jews elsewhere in Germany. In Aug 1349 the Jewish quarter was fired and all the Jews perished in the flames. Jews were again permitted to settle in Cologne in 1372 when they established the Judengasse but in 1426 they were expelled and no Jews were legally permitted in Cologne till the city became part of France in 1798. In 1815 there were only 30 Jewish families in Cologne and until after the emancipation the community grew slowly. In 1861 a new synagog was erected and from then on Cologne became the center of an active Rhenish Jewry. In 1900 it had 10,000 Jews. Though during the Middle Ages when there were no Jews in the city it was the center of a violent

anti Semitic campaign in recent decades and even since 1933 the population has been more sympathetic to the Jews than elsewhere in Germany. In 1925 there were 16 000 Jews in the city.

COLOMBIA This widespread Latin republic which borders both the Atlantic and the Pacific has some 100 Jews who are settled in Bogota the capital and in Barranquilla. Most of them are Sephardim descendants of the Jews who once peopled Curacao and they are among the intellectual leaders of the republic.

COLONI ABRAHAM 16th cent engineer b Mantua 1530. He was attached to the court of Alfonso d Este of Ferrara and was sent by the latter to the Emperor Rudolph II to Prague. He was a writer and a mathematician as well as an engineer and at the request of the prince of Mantua translated *Clavicula Solomonis* (Solomon's Key) from Hebrew into Italian in 1580. He composed a shorthand and secret cypher system. Among his inventions was a ten chambered revolver which came into practical use.

COLUMBUS CHRISTOPHER Discoverer of America b presumably at Genoa Italy 1446 or 1456 d Valladolid Spain 1506. Until 1910 his Italian birth was unquestioned and although Kayserling traced a Jewish family named Colon—the Spanish form used by Columbus—and the Jewish associates of Columbus in his discovery no light was shed on his origin until Vicente Blasco Ibanez claimed that Columbus was a Spanish Jew whose right name was Colon a reputed Jewish family and that his two chief supporters in the great American adventure Gabriel Santangel treasurer of Aragon and Colombo secretary to Isabella Queen of Castile were both Jews. Commenting on this the Spanish historian Jose M. Erugo wrote that he had studied all the Columbus data and was convinced that Columbus was born in the provincial Spanish city of Pontevedra and was the child of Jewish parents who became Maranos after his birth. This historian pointed out that the story that Isabella pawned her jewels for the American expedition was untrue and that the cash was provided by Luis de Santangel who was the son of Rabbi Azarias Giniello and adopted the name Santangel only after the expulsion when he rose to great eminence in Spain. Other Maranos provided some of the money needed. Zacuto a professing Jew provided the maps and five Maranos were part of the crew.

Enrique Maria de Arribas of Turul another historian confirming these details stated that he had traced the genealogy of Columbus mother and reports her name as Suzana Fonterosa. Don Nicolas Diaz Perez chronicler of Estramadura agreed that Columbus was of the Colon family settled in Plasencia in 1400 but was later expelled during the persecutions of the Jews. Prof Moses Bensa-

bat Amzalak a Jew and professor in Lisbon in August 1927 at a Congress of the Spanish and Portuguese scientific bodies gave further evidence in support of the Spanish Jewish origin of Columbus. The claim was advanced in Rome in 1926 by another Spanish scholar Prof Cortezao. In explanation of the Genoese story it is alleged that the Colon family with other Jews fled from Spain and lived for a time in the Italian city.

See *America Discovery of*

COMMANDS THE 613 The rabbis held that there were 613 commandments in the Mosaic code. Of these 248 were affirmative precepts the rest prohibitions. There is however no absolute agreement as to the identity of all these regulations.

COMMANDMENTS See *Mizwah*

COMMANDMENTS THE TEN See *Ten Commandments*

CONFERENCES INTERNATIONAL JEWISH Apparently the first International Jewish Conference was held in Ferrara Italy c 1556 to raise relief funds for Spanish exiles. In 1796 the Jews of the Netherlands held a formal conference to accept the national constitution. The first gathering to protect Jewish political rights was held in Berlin 1878 prior to the Berlin congress. The Kattowitz Conference of 1884 established the Chovevei Zion 36 delegates attending. The Basle Congress of 1897 established the Zionist organization. The 1904 Frankfurt on the Main Conference attempted to regulate the emigration from eastern Europe. The 1906 Brussels Conference called to ameliorate Russian conditions proved abortive. The 1919 Paris gatherings established the Delegations Juives for the protection of minority rights. The Basle 1929 gathering created the council and administration of the Jewish Agency. The 1930 conference in London established the World Union for Progressive Judaism and the Geneva 1932 conference laid the basis for the calling of a world Jewish congress.

CONFERENCES RABBINICAL These gatherings the outgrowth of the modern reform movement have become annual with such organizations as the Central Conference of American Rabbis and less regular with the supporters of Conservative Judaism. The decisive Reform gatherings of the 19th cent were held at Brunswick Germany June 1844 Frankfurt on the Main July 1845 Breslau July 1846 Philadelphia Pa Nov 1869 and Pittsburgh Pa 1885. From the American point of view the Philadelphia and Pittsburgh conferences were decisive by reason of the program or declaration of principles adopted. The Philadelphia conference decided (i) the Messianic aim of Israel is not the restoration of the Jewish state (ii) the mission of Israel as an explanation of the exile (iii) the abolition of the status of the Aaronic priesthood (iv) the abolition of the rights of the Aaronites.

(v) the development of the mission idea (vi) the denial of bodily resurrection (vii) favoring the use of English as the language of prayer The Pittsburgh conference widened these views by clause (iii) rejecting all such articles of the Mosaic legislation as are not adapted to the views and habits of modern civilization and by holding in clause (iv) all Mosaic and Rabbinical laws regulating diet priestly purity etc as obstructive to modern spiritual elevation and there is nothing in the spirit of Judaism or its laws to prevent the introduction of Sunday services

The annual conferences are responsible for the issuance of the Union Prayer Book and the Union Hymnal See Central Conferences of American Rabbis Rabbinical Assembly of the Jewish Theological Seminary Synods

CONFESSION Private confession and remission of sin is not a Jewish rite Confession is a public and it may be said a communal act for the prescribed confessions in the various liturgies are couched in the plural form

CONFIRMATION A group ceremony in which children publicly affirm their membership in the Jewish group and their appreciation of the Jewish faith In the reform temples of the United States confirmation services are generally held on the first day of Shabuoth* thus carrying out the tradition which ascribes the giving of the law on Mt Sinai to that festival Even as ancient Israel agreed to accept the Sinaitic revelation in those days so does modern Israel Boys and girls are confirmed together Classes vary in size In some of the larger temples in the United States more than 100 children are confirmed annually Details of the ceremony vary according to the taste of the individual rabbi Many have set an age limit 14 and 15 being the usual ages

Confirmation is graduation from the religious school To retain the interest of youth in Judaism after confirmation post graduate classes have been developed As a result of the universal observance of confirmation Bar Mitzvah* has been practically eliminated in reform temples

Confirmation first made its appearance in Germany with the dawn of the 19th cent It was part of the process of emancipation from the ghetto It recognized the equality of woman in the Jewish religion It was opposed by some of the orthodox leaders though not by all In 1834 a reactionary government in Prussia forbade it and in 1836 in Bavaria

In 1810 an ordinance of the consistory of the Kingdom of Westphalia declared that it is the rabbi's duty to prepare the young for confirmation and the first ceremony was held at Cassel Only boys were confirmed on the Sabbath of their Bar Mitzvah In 1817 a few girls were confirmed in Berlin and in 1818 in Hamburg in the school but not in the synagogue The first confirmation of boys and girls in a synagogue took place in the Hamburg Temple in 1832 It was an orthodox rabbi

Samuel Egers in Brunswick who instituted the confirmation of boys and girls on Shabuoth in 1831 Confirmation services were first held in Denmark in 1817 in France in 1841 in England in 1842 and in the United States at Temple Emanu El New York in 1847 In the United States the confirmation ceremony is a major event in the life of the child Many festivities such as giving of gifts and receptions both public and private center about it Orthodox and conservative congregations are commencing to have confirmation services The rite has become an important feature of the synagogal life The teaching for confirmation is generally done by the rabbi Besides instruction in Jewish history and in the principles of Judaism and religion in some congregations courses in comparative religion are also part of the curricula In the reform temples of America the confirmation ceremony has not only given new vitality to the dying Shabuoth festival but it has become a source of inspiration In few congregations are children asked to subscribe to any creed The ceremony intensifies the Jewish loyalties of the child F N T

CONGREGATION Kahal implying assembly rather than a definite organization of members In common usage an organization of individuals for the purpose of holding religious service in common

CONGRESS OF JEWISH WOMEN The first delegate session of Jewesses was part of the Parliament of Religions held at the Columbian Exposition Chicago Ill in 1893 Mrs Hannah G Solomon was chairman and Miss Sadie American secretary Its outcome was the organization of the National Council of Jewish Women*

CONNECTICUT See United States of America

CONSISTORY A Jewish consistory for France was decreed in 1808 and was one result of the Assembly of Notables convened in 1806 by Napoleon The term is in use also in Italy and elsewhere The consistories are legalized bodies and are considered arms of the state in the management of religious affairs

CONSTANTINOPLE See Istanbul

COLORADO See United States of America

CORCOS JOSHUA B SOLOMON 16th cent Italian banker With his family he operated a bank that had considerable reputation in 1537 Manasseh b Israel* in 1656 credited the firm with being then worth 700 000 crowns

CORDOVA With Seville Saragossa and Granada this Andalusian city shines with unique radiance in Jewish history as well as in the history of Spain The Cordovian Jewish settlement goes back at least to the 8th cent The Academy founded in 948 the pride of the caliphs was the joint creation of

Jews and Moors and it was in this city that Hasdai ibn Shaprut* ruled in the 10th cent as the caliph's foreign minister. As the result of a political and not a religious struggle the Jews were persecuted by the Moors in 1013 and their migration to Saragossa made the reputation of that city. Though Jews returned to Cordova never again were they allowed the great freedom and prestige they had previously enjoyed.

Though its magnificent synagogues were destroyed Cordova is still full of many interesting antiquities such as the gate of the old Jewish quarter. It will always remain a place of interest to Jews as the birthplace of Maimonides* and the home of Ibn Shaprut.

C d v n m b d v l t h o n d h f m l i w h o
w w l l a b l e t o w t h A b i n l e f h w
T h y c l t h d t l m l y s n s l k s w t l y t u b n
n d d v n s p l n d d a g T h y o d e n h e
n d d p t d a p l d n t h l f w h d s t n g h d
t h e m f m t h J w f t h r l n d s — G R A E T Z H t o r y o f
t h e J s v l I I I h a p v

CORDOVERO MOSES Cabalist and author lived at Safed Palestine 1522-70. He was a contemporary of Joseph Caro author of the Shulchan Aruch and of Isaac Luria founder of Lurian (practical) Cabala.

Cordovero was well versed in Judeo Arabian philosophy. He rejected the practical or miracle working Cabala of Isaac Luria and confined himself to theoretical Cabala. His great work was a compendium of all earlier Cabala and Cabalistic doctrines entitled *Pardes Rimonim* (The Garden of Pomegranates) it was translated into Latin.

CORFU Three Jewish groups inhabit this island in the Ionian Sea. The Greek Jews came from Thebes at the end of the 12th cent. the Spanish Jews came from the Sicilies in the 15th cent. with Don Isaac Abravanel* at their head and the Italian Jews emigrated from Apulia in 1540. The history of this little known Jewish community is in many respects unique for from their first settlement to late in the 17th cent. they were free of the turmoil and persecutions which the Jews suffered elsewhere even in the Venetian mainland when the island was under control of Venice.

According to an ordinance of 1698 seven Jews were admitted to the bar of Corfu and we know of no earlier recognition in Europe. These favorable conditions with some slight interruptions continued until 1815 when Corfu came under British rule. Then until 1863 the Jews were deprived of all their rights. When however Corfu was annexed to Greece the Jews again came into possession of full freedom and equality. The only incident that mars the story of the Corfu community was the raising of a Blood Accusation* in 1891 in order to prevent the Jews from taking part in a local election. The three communities each follow their own traditions but socially and in commerce they live on excellent terms. Most of them are engaged in Greek trade olive oil etc. and number about a fifth of the total population of the island.

COSSACK MASSACRES The most grievous experience of the Jews in Europe after the Black Death persecutions and the Spanish Inquisition and expulsion were the great Cossack uprisings in 1648 which lasted a full decade. According to the best available statistics over 500,000 Jews perished in this period and over 700 communities were massacred and sacked. A prelude occurred in 1637 when the Cossack leader Pavluk descended upon Poltava and incited the peasants against the Jews. Then 200 were murdered in Lubny. In the spring of 1648 Bogdan Khmelnitzki of Chigirin joined the Ukrainian Cossacks who appointed him their hetman. Joined by the Zaporozhians (Tartars) he defeated a Polish army and provoked a rebellion which was aided by the death of King Vladislav IV for a six month interregnum followed in which the peasants of Ukraine Volhynia and Podolia rose.

The stories of bestial cruelty are unequaled in European history. They cut off their hands and feet split their children asunder fishlike or roasted them on fire. They opened the bowels of women inserted live cats and then sewed up the wounds. Equally impressive are the tales of Jewish martyrdom. At Tulchyn the Rosh Yeshiba Rabbi Aaron exhorted the people to accept martyrdom rather than baptism. Not a single Jew was willing to become a traitor and 1,500 victims were murdered in a most barbarous fashion. At Ostropol Samson the Cabalist led 300 pious fellow Jews who followed him put on their funeral garments the shrouds and prayer shawls and offered up fervent prayers in the synagogue awaiting death in the sacred place where the murderers subsequently killed them one by one. At Homel the Rosh Yeshiba Rabbi Eliezer was the first to offer up his body as a burnt offering young and old boys and girls saw the tortures sufferings and wounds of the teacher who did not cease exhorting them to accept martyrdom in the name of Him who had called into being the generations of mortals. Husbands wives children fell in heaps. Sivan 20 was observed as a fast day in memory of the Niemirov massacre.

In th Ukr n n c t e s s t u t d o n t h e l f t b a n k s o f t h e
D n p r t h J e w i s h o m m u n i t i e s h d d p p e a e d
a l m o t c m p l e t e l y I n t h l o c a l i t e s o n t h e r i g h t h r
o n l y b o u t o n t n t h o f t h e J e w i s h p o p u l a t i o n s u r
v v d A l l o v E u r o p n d A a J e w s h f u g e e s
o r p s n s o f w u l d b m t w t h t h e w a n d
t o l d t e b l t l s f w o o f t h r c o m p t r i o t s a n d f
t h m a r t y r d o m f h n d d o f J w h m m u n t —
D u b n o w H i t r y o f J e w s i n R u s s i a a n d P l a n d v o l I
1916

COSTA ANDREAS MENDES DA Chamberlain at the court of Charles II of England. His brother Antonio Mendes was the physician of Queen Catherine and Andreas was the queen's chamberlain. Both brothers lived openly as Jews in 1665.

COSTA RICA About 50 Sephardim are settled in San Jose the capital. They came from the Danish and Dutch West Indies.

COUNCIL OF THE FOUR LANDS

From the 16th to the 18th cent the Jews of Poland were recognized as a special community. Great power was given the rabbis by making their organization the assessors and collectors of taxes. The voluntary conferences of the rabbis and leaders evolved an organization which was granted a large measure of autonomy by the state and which became known as the Council of the Four Lands. The territories involved were Great and Little Poland, Red Russia and Volhynia. Lithuania for a time was a fifth state within the council but it withdrew in 1623. About 1558 the Jews of Poland voluntarily created a supreme court which met regularly at Lublin. These conferences served to prevent dissensions, developed a feeling of union and prevented that isolation of communities which worked great harm in other countries. The Polish Synod therefore won the respect of the Jews in other countries as well as amongst those subject to its decisions. The voluntary congresses gradually established the binding authority of the council until in 1764 the state abolished the institution.

The fact that the Jews of Poland possessed the general right of the citizenry which was applied to them by the king and the nobles in the new system of the law was an advantage. The Jews were not subject to the same taxes as the Christians. The vast system of communal self-government which had become an integral part of Polish Jewish life. The government found it to be the best deal with the Jewish communities than with individual Jews. The Kahl was partly valued as a police agency among the Jews on behalf of the exchequer. In 1672 the King bestowed on the Kahl the right of excluding from the community of punishing by other means those recalcitrant members of the Kahl who by their acts were likely to cause the settlement of the Christian population against the Jews. The limits of Jewish communal autonomy were not precisely laid down by the law of the state. The Kahl administration was oligarchic in character. The whole Kahl organization received a severe blow at the hands of the Polish government in 1764. Instead of the former procedure of fixing the amount of the head tax in toto and leaving its allotment to the district and individual communities to the conference of the elders and Kahl the Diet passed a resolution imposing a uniform tax of two guilders on every Jewish soul of either sex beginning the first year after birth.—DUBNOW History of the Jews in Russia and Poland vol I chap vi

COURLAND See Latvia

COURT JEWS From the 17th to the beginning of the 19th cent all the principalities and imperial courts in Central Europe employed Jewish agents. At the same time the Jews of Lithuania had their emissary at court who was known as the *shtadlan*. In practically all cases the recognized Jew was protected given a few personal privileges such as being released from wearing the Jewish badge. At times the court Jews extorted money from their fellow Jews to meet the royal demands but they were able to obtain clemency or favors for individuals or the community. Earlier in Spain and later in Turkey Jews became ministers of the crown and were able to exercise similar influence in favor of their fellow Jews. The theory of the Jewish agent still persists in continental Europe where most govern-

ments have either an official adviser to the ministry on Jewish affairs or some one person is recognized as the Jewish contact man. By and large the individual court Jew mostly was the victim of his office. He was either mulcted for large gifts forced to make loans which were never repaid or suffered from the hostility of the community he represented and whose wishes he could not realize. Czarist Russia maintained the system by appointing for political purposes district leaders who were known as crown rabbis though few of them were the religious representatives of the community. See *Shtadlan*.

COVENANT This form of solemn agreement which in Hebrew is *brit* occurs frequently in the Bible. God covenanted with Abraham from which arose the rite of circumcision with the people of Israel at Sinai by the proclamation of the Ten Commandments which are known as the words of the covenant with Aaron etc. These covenants were frequently renewed so that the word covenant has acquired a significance in the English language which is not accorded to agreement or contract.

COWEN, FREDERIC HYMEN Sir. Composer and conductor. b. Kingston Jamaica 1852. d. London 1932. Cowen enjoyed a great deal of popularity in London and wrote a number of operas which were performed in London and at Milan. Two of his cantatas still played are the *Rose Maiden* 1870 and the *Language of Flowers* 1880.

CRACOW (Krakow) The Jewish community of this city which was once the capital of Poland and is now part of that Republic dates back to 1312. Casimir the Great is presumed to have had as his favorite mistress the beautiful Jewess Esterka and her grave in the garden of the ruined palace was still visited by the curious in 1850. The Jewish experiences in Cracow were typical of the times till 1494 when they were granted a quarter in Kazimierz. In 1507 some Bohemian Jews settled there which indicates that the Cracow Jews were better off there than elsewhere. From 1595 the Jews enjoyed a fairly complete autonomy and Cracow was one of the financial strongholds of the Council of the Four Lands* until the plague of 1623 devastated the community. It revived in 1638 when the Talmud Torah was reopened but the Cossack risings of 1648-49 brought disaster and in 1656 the Jews were massacred. In 1726 every Jew was called upon to give one twentieth of his possessions to settle the communal debt to the state. In 1785 the Cracow rabbis issued a *Herem* against the Hasidim but after the partition of Poland Cracow became one of the chief centers of the Hasidic cult. In 1810 the Jews were granted a type of emancipation in exchange for paying the Kasher meat tax into the government revenue. In 1815 the Jews became part of the Free State of Cracow suffering more seriously than at any earlier era.

from petty legalized persecution. In 1846 Cracow became part of Galicia and in 1848 the Jews were temporarily emancipated and elected Rabbi Dob Berush Meisels to the Reichsrath. In 1850 they were forced back into the ghetto. They were emancipated in 1861. From the 16th cent Cracow has been a center of Talmudic learning and some of its institutions are very old but its Hasidim have been more popularized. Although at all times the center of poverty it has by tradition maintained a well ordered community responsive to all the currents that blow in Jewish life. In 1900 it had 25 000 Jews these increased in 1921 to 45 355.

CREED OR ARTICLES OF FAITH

Strictly speaking there is no definitive Jewish creed for from the time the need or interest in doctrinal expression first arose there has always been lacking a supreme body to sanction a creed. In times of great stress the rabbis laid down the minimum which Jews should observe or suffer martyrdom but of the three rules only one was religious refusal to worship idols the other two were to refrain from incest and adultery. Maimonides* how ever set up a standard of belief which found acceptance slowly. It was opposed by many rabbis not because they opposed its contents but because they objected in principle to dogmas.

The code of Maimonides has been inserted in the orthodox prayer book and is the basis of the various catechisms in use. Of Maimonides' creed or the thirteen principles of the faith as given in the authorized Daily Prayer Book the first five begin: I believe with perfect faith that the Creator blessed be his name and then continue—

- 1 is the Author and Gu d of ev rything th t has b n eat d and that h alone h s m d do s make and w ll make all th ngs
- 2 s a Un ty and th t th e s no un ty n ny mann r l ke unt h s and that he l n s o G d who was is and w ll be
- 3 is not a body nd that h s f e f om all th acci d nts of matter and th t h s not any f rm wh tsoev r
- 4 s the fir t and the la t
- 5 nd t h m alon it s r ght t pr y and t is n t r ght to p ay to any b ng bes des h m

The 6th 7th 8th and 9th begin: I believe with perfect faith that and continue—

- 6 all the words of the p ph ts a e t ue
- 7 the p oph y f M es our te he p e be unt h m was t ue and th t he was the ch f of the p oph t both of those who p c ded and tho who follow d h m
- 8 th whol Law now n our poss ss on is the ame th t wa g ven to Mos s ou teacher p ace b unt h m
- 9 th s Law w ll not b ch nged and that th e will n ve b any other law f om the C eat ble s d be h s n me

The 10th and 11th have the first quoted in introduction and continue—

- 10 know ev ery deed of the childr n of m n nd ll th r th ights as t s sa d It s H th t fash on th the be ts of them all that giv th he d to ll th r de ds
- 11 wa ds those that keep his commandm nts and pun i hes those tl at transg ess them

The 12th and 13th have the shorter introductory formula and read—

- 12 in the com ng of the Mess ah nd th ugh h tar y I w ll w t d ly f h com ng
- 13 th w ll b a r u ect on of th d d t th t me when t hall pl th C ato ble ed be h n m and x it d b th m mb anc f h m for v and ver

M m n d h d made a l st f 13 fund mental p n pl f tl J w h f th a d Hasda C s s the t a h f Alb f u d fault w th Ma m d s and m de a l st f h wn Alb f llow d n Cr sca fo t t p and du d th b dogm st th Ex t nc f God Rew d and Pun hm t a d R l t on—ISAAC HUSIK Sef r Ha Ikk m by J eph Alb Ph ladelph 1929

CREMATION Early records reveal instances in which bodies were burned. Thus the bones of Saul and his three sons hanging from the walls of Beth Shean were later cut down and burned though the bones were buried (I Sam xxxi 12 13). In the rare case of the cremation of kings it is urged that it was meant as a mark of distinction and there is ground for the suggestion that not the bodies but favored possessions were burned. In the proposed burning of Tamar (Gen xxxviii 24) the cremation was intended as dishonor for anti social conduct. It is there for clear that cremation was an unusual procedure the tyranny of circumstances rather than the will or the individual or the mores of the group.

The mores was clearly earth burial though whether it was a mizwah (law) or minhag (custom) is in dispute. Chana (third cent) regarded it as a minhag. Maimonides insisted it was a mizwah. Methods of burial have always reflected the theology of the group practicing it. Both Egyptian embalming and the burning practiced in ancient India were based on belief. Dust thou art and to dust thou shalt return (Gen iii) is repeated in Eccl xii 7 and Ps civ 29. The Patriarchs and the Matriarchs were buried and the list continues unendingly. Acquiescence in earth burial was reinforced after the Babylonian captivity when the belief in bodily resurrection spread. Necessarily the body had to be kept as intact as possible if body and soul were to be reunited.

The belief in bodily resurrection has been abandoned by some Jews since 1800. Jewish liberals have substituted the doctrine of immortality to them therefore cremation is not taboo on theological grounds. In recent years intensely religious and conscientious Jews expressed in their wills the desire for cremation. The late Dr Gotthard Deutsch was one of these. In July 1892 the Central Conference of American Rabbis adopted the following resolution:

Be t res lved That n ca e we should b nv t d to ffic at as m n t rs of lig on at the cr m t on f a d p rted co l gionist w ight not t efus n th pl that crem t on be ant J w sh i elig ou

Ben Ammi asserts that the United Synagogue of London permits the burial of ashes in orthodox cemeteries if put into a coffin. Zadoc Kahn Grand Rabbi of France permitted services to be held before cremation took place.

which is the practice of Liberal Judaism. The burial of cremated ashes has been permitted in Tel Aviv, Palestine. Although cremations are now more numerous among Jews than formerly, even so they are comparatively rare and many cases lend themselves to an explanation in which freedom of choice is compromised by other issues. Liberal Judaism does not discountenance cremation, but earth burial is still the preponderating practice among Jews. S K

CRÉMIEUX ISAAC ADOLPHE

Founder of the Alliance Israélite Universelle and statesman. b Nîmes 1796 d Paris 1880. Brilliant orator, clever legal advocate, earnest Jew and successful French statesman. Adolphe Crémieux was one of the outstanding Jews of the 19th cent. In his boyhood like all Jews he was an admirer of Napoleon and he remained the friend of the Bonapartes after Waterloo. Admitted to the bar of Nîmes when he was 21, he achieved a brilliant reputation in the south of France, so that when he settled in Paris in 1830 he brought with him a record that served him excellently in his struggle to abolish the Jewish oath, then still in use in the courts of law in France. In this struggle he succeeded. He achieved international recognition by the part he played in securing the acquittal from Mehemet Ali of the Jews who in Damascus had been falsely accused of a ritual murder. In this great struggle he joined Moses Montefiore* but Crémieux's part was the bolder in that he undertook the championing of the Jews in the teeth of the opposition of the French government which for political reasons refused to join the protest in which all western Europe shared.

In 1842 Crémieux was elected to the Chamber of Deputies and thereafter his home was the gathering center of the art lovers of Paris. In 1848 he became Minister of Justice and he abolished capital punishment for political offenses. He supported Louis Napoleon for president of France but joined the opposition when Napoleon by his coup d'état made himself king. Crémieux retired from politics and was the public defender of the men proscribed by the Napoleonic government. In 1869 he was literally forced by the voters of Paris to assume a share in the government which overthrew the empire and saved France from ruin. With him in the terrible ordeal of the Franco-Prussian War was his former secretary Gambetta. When the army was betrayed and the Prussians became the victors, he offered a considerable share of his fortune to pay the indemnity demanded by the Germans. On the reorganization of the republic he was made a life senator. He died in 1880, 10 days after the demise of his wife to whom he was devoted and whom he never wished to survive.

Crémieux stood out as the Jew who recognized the close interrelationship of all Jews at a time when the opposite theory was prevalent. He braved the opposition that came from both Jews and anti-Semites when he proclaimed the need of establishing an interna-

tional Jewish organization for the protection of the persecuted. It was for this purpose that he found the Alliance Israélite Universelle* and suffered the attacks that followed. He lived to be its first president and see it copied elsewhere. He was liberal with his own resources in the Jewish cause. It is related that discovering in 1832 that his father who had been a prisoner of the revolutionary regime went bankrupt in 1796, Crémieux gathered all the living creditors and paid them his father's obligations with 36 years' interest.

CRESKAS HASDAI B ABRAHAM

Precursor of Spinoza. * b Barcelona 1340 d there 1410. To his contemporaries he was a brilliant Talmudic teacher, several of whose pupils achieved high rank. His influence in modern philosophy is due to the acceptance of his principles by Spinoza. Although he was appreciated even by non-Jews in his lifetime, his career was checkered by persecution and his only son was in 1391 a victim of the massacre of the Jews in Spain. Nevertheless he maintained his unqualified faith and his greatest intellectual and spiritual efforts were posterior to his great bereavements. To his own generation he was the Rab of Saragossa and his response to the congregations of Avignon his account of the 1391 persecutions and his Reputation of the Cardinal Principles of the Christians, written in Spanish in 1398, are extant.

His philosophic reputation depends on his Or Adonai (Light of the Lord), a philosophic treatment of Jewish dogma that compares with Maimonides' Moreh Nebukim. In it he questioned the infallibility of Aristotle and therefore opposed Maimonides' teachings vindicating orthodoxy against the prevalent liberalism. It was probably this attitude that caused his masterpiece to be passed by in his own and subsequent generations by the Jews who preferred as did the non-Jewish scholars the elaboration of his ideas as rewritten by his pupil Albo*, whose Ikkarim became popular throughout the scholastic world. The influence he exercised on Spinoza, which was first traced by Joel in 1871, has restored Crescas to his place as one of the great original thinkers of his time and a permanent contributor to religious thought.

Spinoza owed his idea of man's freedom to Crescas. He also like Crescas denied the absolute indeterminism of a proposition that is not determined upon by the majority of the medieval Jewish philosophers. Crescas points out that the very thing that exists must be dependent upon God as the only necessary existent. Every thing that exists depends upon the eternal matter or not, so only a possible existence that does not exist is dependent upon God. Crescas' philosophy is to y of Medieval Jewish Philosophy.

CRESQUES LO JUHEU 14th cent. cartographer. He lived at Majorca and Barcelona and made the first chart which included the information acquired by Marco Polo. In 1419 he drew charts for Henry the Navigator who took the initiative amongst Portuguese discoverers.

CRETE Jews were settled in Crete in the Maccabean era and evidence of their being on the island is fairly continuous till c 440 when a pseudo Messiah Moses of Crete arose and offered to lead the Jews back to Palestine promising that they would cross the sea dry shod. In 1328 there were Jews in Crete and there are references to them till the beginning of the 16th cent when the Spanish exiles came to Crete in considerable numbers. From 1669 Crete became Turkish. In 1869 all Cretan or Candian Jews were Ottomanized. There are now three small Jewish communities on the island. They observe some customs expressive of local traditions—Tammuz 18 they celebrate as the Purim of Candie.

CRIMEA This South Russian area interesting today as the center of experimentation in Jewish agricultural colonization is regarded as amongst the lands that contained Jewish settlers prior to the year 70. There is a tradition that the Assyrians took some of their captives to the Black Sea area but doubt has been thrown on the genuineness of the alleged archeological finds in Eupatria in Tauride. There were Greek speaking Jews in the kingdom of the Oxus prior to 100 and these must have come north at a much earlier date. It is presumed that Jews were settled in the Crimea all through the Byzantine rule but little is known of them until the 16th cent when travelers reported considerable communities. As these lands were overrun by the Tartars till well into the 18th cent few records exist. On the other hand the Crimea has long been recognized as a center of Karaism but in numbers the Karaites have never exceeded a thousand families in South Russia. Three groups of Jews were scattered through the Crimea before the U S S R authorized the recent agricultural settlements. The oldest are laborers and farmers who observe some local customs and claim settlement in the 6th cent.

CROATIA See Yugoslavia

CROSS MARION EVANS Her pen name was George Eliot. b Warwickshire England 1819. d London 1880. The most successful of English women writers of her day. Deeply interested in religious problems she wrote in 1876 *Daniel Deronda* a Jewish nationalist novel and in 1878 *The Impressions of Theophrastus Such* which contained her essay on the Jewish problem. Her complete preparation for these tasks and the attitude that guided her writing is betrayed in her use of the following lines from Zunz's *Synagogale Poesie* as a motto: "If there are ranks in suffering Israel takes precedent of all nations—if the duration of sorrow and patience with which they are borne ennoble the Jews are among the aristocracy of every land." See *Daniel Deronda*.

CRUSADE MASSACRES The tragedies of the first three crusades have made their mark in the Jewish prayer book and an indelible record in Jewish martyrology. The principal massacres occurred as follows:

First Crusade (1096) Metz Speyer Worms Mainz Rudersheim Cologne Neuss Alternahr Wevelinghofen Xanten Kerpen Treves Mors Dortmund Geldern Prague Jerusalem

Second Crusade (1145-47) Carston Ham Wurzburg

Third Crusade (1189-90) Lynn Stamford Bury St Edmunds Colchester Ithford Ospringe and York

The actual sweep of the Crusades was much more extensive and more widespread than the list of towns affected indicate though in nearly every case the destruction of the community was practically complete. The flames of prejudice had been fanned by state and church alike against the Jews from the beginning of the 11th cent so that the attack which William the Carpenter at the head of his mob army made on the Jews from Lorraine to Prague was the result of the cultivation of a spirit that preceded the preaching of the first Crusade rather than part of the Crusade evangel. The burning of all the Jews in Jerusalem in their synagogues by the knights after their capture of the city indicates that they were mentally not far removed from the hordes that preceded them eastward but never reached Asia Minor. The first Crusade which for the Jews in Europe ended in the virtual destruction of the community of Prague left the survivors terrified and distrustful everywhere. By the second Crusade the remission of interest due to Jews had become part of the inducement to join the army. For a cent after the third Crusade which was the last real effort to conquer Palestine the Jews in Europe remained the sport of the mob. They were far better treated in Palestine during the Latin Kingdom than in Europe. Besides the massacre of thousands of Jews and the disruption of communities many of which have never been restored the Crusades destroyed what ever grip the Jews had on oriental trade. One great influence of the Crusades was therefore that the Jews were more and more forced into the only avenue open to them usury.

See Cologne Pastoureaux York

CSEMEGI KARL President of the Supreme Court of Hungary. b Csongrad 1826. d Budapest 1899. He fought under Battyányi in 1848 organized a battalion of infantry and was appointed advocate in Arad and then settled in Roumania. He returned to Hungary in 1878 was baptized received the Cross of the Order of St Stephen and from 1879 to 1891 was president of the Supreme Court.

CSILLAG (Goldstein) ROSE Coloratura soprano. b Issa Hungary 1832. d Vienna 1892. Her father Moritz Goldstein was a cantor. She made her debut at 8. Her organlike tones won her a great reputation in Europe and she toured all the great operatic cities of Spain Italy France and Belgium.

for nearly 30 years She married Hermann the Magician but divorced him She squandered her earnings with a lavish hand and died deserted and friendless

CUBA Its first white inhabitant (1492) was a Marano Luis de Torres who discovered the use of tobacco Many other neo Christians were among the island's first settlers The Inquisition martyred and persecuted many as Judaizers including Francisco Gomez de Leon Rodriguez de Solis Luis Rodriguez Antonio Mendez Juan Rodriguez Mesa Luis Mendez de Chaves Manuel Alvarez Prieto and Santaella Jews are credited with the introduction and development of sugar Professing Jews were tolerated since 1881 but non Catholic public worship was banned until the Spanish American War

The present Jewish population is estimated roughly at from 13 000 to 15 000 about two thirds residing in Habana Some 2 000 are Sephardim from Turkey and Syria about 300 are Americans of whom perhaps one fourth are fully assimilated through marriage with the Latins The great majority are post war immigrants from eastern Europe Conditions of oppressive and degrading poverty prevail among the masses Jewish as well as Gentile Synagogues in Habana two Sephardic Shevat Achim and Union Hebraica two Ashkenazic Adath Israel and Tifereth Israel one American Reform United Hebrew Congregation founded in 1906 (owns Jewish cemetery and conducts worship in English language) Other important Jewish organizations Centro Israelita (a day school clinic and cultural center formerly supported by Hias) Union Zionista de Cuba (on Inquisidor Street) which maintains a daily Hebrew school Anti Tuberculosis Society and Ezra Society (volunteer social service by resident American Jewish women) **V E**

CUP OF ELIJAH At the Seder service a cup of wine is filled symbolic of the expected presence of the fearless prophet Elijah who according to the mystics will announce the Messianic Age on Passover eve

See Seder

M A

CURAÇAO Twelve Jewish families from Holland settled on this island in the Dutch West Indies in 1650 In 1651 Joseph Nunez de Fonseca undertook a considerable Jewish colonization experiment at Curaçao but the community was mostly recruited from refugees who in 1654 were compelled to leave Brazil when it was captured by the Portuguese The community rose gradually to affluence and Jews became prominent in the affairs of the island In 1865 a Reform Temple was started probably the only one in any country under Dutch influence In 1920 their numbers had dwindled to 565

CUSTOM See Minhag

CYPRUS This large island visible from Carmel and Acre had a Jewish population in

ancient days The pre exilic Jewish references to Cyprus are considerable Jews felt less the pressure of Rome in Cyprus than in Palestine The whole community was extirpated in 117 18 when under the leadership of Artemion the Cypriot Jews in conjunction with those in all parts of the Mediterranean rose against Trajan In Cyprus the Jews according to Dio Cassius massacred 240 000 Greeks The Jewish revolt was suppressed and the Jews forbidden thereafter to land in the island There are references to individual Jewish settlements in subsequent ages Benjamin of Tudela* found some congregations there in his day but even the modern standard histories of Cyprus assume that from 118 to the annexation of Cyprus by the British in 1879 no Jew was legally settled in the island Cyprus however presents other points of interest It was annexed in 1571 by the Turks on the advice of Joseph Nasi* who sought revenge on the Venetians for their treatment of his mother in law Gracia de Mendes Its annexation by Benjamin Disraeli at the Berlin Congress aroused interest in the British attitude toward Palestine and in 1883 unsuccessful attempts were made to launch Russian and Roumanian colonization in Cyprus Today 200 Jews are settled in the colonies of Cholmakchi and Kouklia founded by the ICA in 1898

The Jews living in Cyprus at the time of the Roman invasion in 117 18 as in Palestine and elsewhere in the age and disappearance of the Jewish people into a formidable army slew it is stated 250 000 men
S in the first light of the Jewish nation
side in Cyprus —Mrs A BASTON JOYNER Cyprus
H to al and Descriptive New York 1878

CYRENAICA Now part of the Italian protectorate of Libya in ancient geography the capital of Cyrenaica on the north coast of Africa The Jews were settled here probably 200 years before the fall of Jerusalem Jason of Cyrene was the first known Jewish non Palestinian annalist His work is the source of the Second Book of Maccabees The Jews of Cyrene were in close touch with those of Palestine and thoroughly sympathetic in all the insurrections and revolts Independent Cyrene history does not exist but Dio Cassius relates that in the Jewish revolt against Trajan the Jews of Cyrene and Lybia rose and were conquered only after 200 000 Greeks and Romans had been killed Since that date 117 Cyrene which is a most attractive and historically fertile area has been a desert

Israel Zangwill* president of the Jewish Territorial Organization* had Cyrenaica investigated (1908) for Jewish settlement The ITO expedition found 300 Jews at Derna the second port of Cyrenaica and a powerful nomad tribe the Auergehrs who had some biblical traditions The country was dotted with ruins many showing Jewish symbols and the ruins of synagogues were also found At Benghazi s w of Derna a community of about 2 500 Jews was met with Though it was formally reorganized in 1840 it has written records of the Middle Ages A marble column

with a Greek inscription had a list of Greek names who placed on record in 55 their appreciation of the favors shown to the Jewish synagog by the prefect. Benghazi is a corruption of the Greek Hebrew name Berenice.

CZECHOSLOVAKIA The distribution of the Jews and their numerical strength compared with the rest of the population is shown by the figures of the census returns of 1930. The Jews in Czechoslovakia total 356,768 or 2.42 per cent of the whole population. They are distributed as follows:

In Bohemia	76,348
Moravia Silesia	41,278
Slovakia	136,668
Carpathian Ruthenia	102,474

Of the nationally assimilated Jews the

Czechoslovak representation	21.8%
German	14.6%
Magyar	8.7%

The number of orthodox Jews in the Bohemian Crown Land is negligible. On the other hand they are numerous in Slovakia and Carpathian Ruthenia. There the two groups are in sharp opposition. The orthodox Jews like those assimilated to other nationalities do not recognize a Jewish nationality which on the other hand the Zionists regard as a criterion of their movement. The orthodox Jews again in contradistinction to the assimilated Jews adhere to no nationality whatsoever. They are content to be known as orthodox and use Hebrew only in divine service.

The social position of the Jews in Czechoslovakia has remained just as it was in former Austria-Hungary. In the Bohemian Lands and in Slovakia the Jews rank among the middle classes but they have also a notable position in trade industry and the liberal professions. It is otherwise in Carpathian Ruthenia where the Jews for the most part belong to the proletariat.

The Jews throughout the entire republic admit that among the states of central and eastern Europe the position of the Jews is the best in this republic. There is no anti-Semitism and the more the Jews associate with the Czechoslovaks the better they fare. By § 121 of the Constitution all the subjects of the Czechoslovak state are guaranteed liberty of conscience and religious freedom as well as racial equality. These rights guaranteed to all citizens are observed in every direction by the State and its organs.

The older generation of Jews in the parts of the Bohemian Lands in which the Germans are in the majority were brought up in German schools and in Hungary both in the towns and in the country went exclusively to Magyar schools. No attempt is made to denationalize the German and Magyar Jews. In the same way the Jews of Jewish nationality that is the Zionists are assured full liberty. The Germans are represented in the cabinet and in every government since the establishment of the republic at least one cabinet minister has been of Jewish origin. In the Czechoslovak Parliament the German and Magyar

deputies are proportionate to the strength of those nationalities. The Zionists likewise have two members.

The laws touching the Jewish cult differ merely according to whether they concern Jews in the Bohemian Lands (Bohemia and Moravia Silesia) or Jews in Slovakia and Carpathian Ruthenia. Regard has to be paid to the divergent conditions in these two territories. Only for this reason are the legal systems different since at the moment when the Czechoslovak State was formed one set of laws (Austrian) prevailed in Bohemia and Moravia Silesia and another (Hungarian) in Slovakia and Carpathian Ruthenia. This dual legal basis on which the Jewish cultural organization rests continues to be maintained in Czechoslovakia.

In Bohemia and Moravia Silesia the Jewish confession continues to be a religious institution recognized by the state whereas in the territories of former Hungary it is a tolerated church. In the Bohemian Lands there had been Jewish communities from very early times but it was only in 1890 by an Austrian enactment that their condition was adjusted. To make sure that the higher units within the Jewish religious society should have a proper legal basis the Ministry of Education in recent years ratified not only the Federations of the Jewish Communities in the individual Lands but also a Supreme Council as an executive body of the Federations of Jewish Communities of Prague, the Federation of Czech Jewish Communities in Bohemia—using the German language—the Federation of Jewish Communities in Moravia and finally the Federation of Jewish Communities in Silesia. The joint interests and affairs of these five Federations are in charge of the Supreme Council of the Jewish Communities with headquarters at Prague. In Slovakia and Carpathian Ruthenia the Jewish element is relatively strong numerically and there Judaism is divided up into several so called rites. In 1868 the Minister of Religion in Hungary convened a congress of Jewish religious communities. Only a certain portion of the communities attended that congress and they agreed upon a new organization. The communities represented there received the title of congress communities. They were non orthodox and are also known as neological. Shortly afterwards the remaining Jewish communities (with some few exceptions) who had not attended the congress established an analogous body with administrative headquarters the so called

Central Office. This was a federation of orthodox Jewish communities to which only orthodox communities were admitted. There survive in reality only two groups. The orthodox and the Jews of modern views who established a federation of congress communities and communities of the status quo ante. Prior to the World War Bohemia had the most widely scattered Jewry in central Europe. Its 200 communities embraced about 1,000 villages.

E. L.

DAGGATUN A group of nomad Jews who still inhabit an oasis in the Sahara desert Mordecai Abi Sarur of Morocco who traveled to Timbuctu in 1857 was the first to call attention to this group of tent dwellers who are nominally Muslims but who are conscious of their Jewish origin Very little scientific investigation has been done among the Berbers and the natives of the Atlas mountains among whom there is a considerable tradition of Jewish infiltration as well as of Canaanite origin

DAGHESTAN About 12 000 Jews are scattered in this mountainous country on the eastern slopes of the Caucasus and which now constitutes a small republic on the west coast of the Caspian Sea The whole of this part of Caucasia has legends of tribes intermarried with Jews or of Jewish origin who migrated from Palestine c200 bce The Daghestan Jews use the Perso Judaic Tat and are rated a warlike group They wear Circassian dress and go armed and live the characteristic mountain life Their rites and customs have been studied by folklorists

DAHOMY A French dependency in West Africa bordered by the Togo Lagos and Nigeria It has been occupied by the French since 1851 In recent years a report was spread in New York of the existence of a primitive negroid Jewish race in this palm oil area Burton visited Dahomey in 1864 and Skertchly described it in 1874 Neither referred to a Jewish tribe They found pagans practicing fetish worship Later reports do not differ from these accounts

DAINOW ZEBI HIRSCH B ZEEB WOLF Slutsker Maggid b Slutsk 1832 d London 1877 Dainow whose descendants still reside in London was a populariser of the Haskalah and therefore probably the first of the old style Maggidim to advocate enlightenment

DALET Fourth letter of the Hebrew alphabet Its numerical value is four

DAMASCUS This Syrian city sometimes described as half as old as time is one of the few cities in the world which has had a continuous human settlement for fully 6000 years At times for brief periods it was ruled by Jewish kings Mostly from the rise of Mohammed though in a separate province it was the city from which Palestine was ruled Tradition relates Abraham to Damascus and claims that it was founded by Uz but it was a flourishing city when the Tel Amarna tablets were incised

In the Herodian period it had a large Jewish population and there are traces of con

tinuous Jewish settlement during the whole of the Roman and Byzantine eras During the Ommayad reigns Damascus was more important than Baghdad a great deal of the early culture exchanges between Arab and Jew took place in that city As Damascus never came under the rule of the crusaders the Jewish settlement there has been practically continuous though no attempt has been made to study the local records if they exist In the 16th cent the community was augmented by Spanish immigrants and in the 17th cent Damascus had a large Jewish population

The Jews of Damascus are of Oriental origin and speak Arabic Although within certain restrictions they enjoyed considerable freedom the Jews always found it desirable to protect themselves from the bigotry of the Arabs Therefore they presented outwardly the appearance of poverty while the interior of their homes were often decorated with great luxury and Oriental magnificence The leading family at the end of the 18th cent was that of Farchi It farmed the taxes held office both in Damascus and Acre and was deeply involved in the politics and finance of the period Damascus came into great notoriety in 1840 owing to the Damascus Incident * The present Jewish population is about 15 000 and is politically under the French mandate for Syria Until recently the Jews dominated the Damascus copper embossing industry about 10 000 being workers artists and otherwise interested in that industry

DAMASCUS INCIDENT In 1840 when Syria was under the direct rule of Ibrahim Pasha son of Mehemet Ali independent viceroy of Egypt a charge of ritual murder was brought against the Damascene Jews which stirred the whole world On Feb 5 Father Thomas a Sardinian Franciscan monk well known to the Jews disappeared The French consul Ratti Menton instigated an inquiry into the participation of the Jews in the murder of the monk and the local governor by torturing a Jew named Negrid extorted a confession which implicated eight of the leading Jews of Damascus One of the victims died under torture another was converted to Islam The rest resisted and suffered and Sherif Pasha proposed to execute them

While the local synagogues were pillaged and the Jews generally suffered from the bigotry of the mob news of the incident spread to Europe In July the Jews in Europe organized for the defense of the Jewish name Isaac Adolphe Cremieux Solomon Munk the Orientalist and Sir Moses Montefiore went as a delegation to Alexandria to plead with Mehemet Ali Despite the fact that he was at war with the British and the Turks and hoped

for political aid from France which was on the side of the prosecution Mehemet Ali agreed to the unconditional release of the imprisoned nine Jews To strengthen their position and in the hope of once and for all killing the Blood Accusation in the East the deputation went to Constantinople and obtained a firman from the Sultan Abd al Majid declaring the charge absurd The accused Jews were released and the attempts made later to make trouble for them in Damascus were unsuccessful

DAMROSCH LEOPOLD Conductor b Posen 1832 d New York 1885 After a successful career in Europe as a violinist and conductor Damrosch came to New York in 1871 In 1874 he founded the Oratorio Society of New York a large choral organization still in existence In 1876 he became the conductor of the Philharmonic Society of New York and in 1884 he introduced German opera in New York He composed a Jewish opera Sulamith but his fame rests on his ability as an operatic and symphonic conductor His two sons Walter and Frank are among the leading American musicians W F

DAN Jacob's fifth son and the founder of the tribe which occupied the territory south of Samaria which now centers on Ekron and along the coast north of Jaffa

DANIEL Prophet whose book is the only source for his biography He claimed to be of noble descent and was taken in the third year of Jehoiakim to Babylon where he was trained for the king's service He interpreted dreams and his reading of the handwriting on the wall disturbed Belshazzar's feast He attained high office in the Babylonian empire and was miraculously saved in the lion's den

In the Jewish Canon the Book of Daniel is listed in the Writings that is the third group and not in the second Prophets The text is partly in Hebrew and partly in Aramaic Chaps ii vii review the history of the powers of the world chaps viii xii trace in minute detail the appointed time of the end The apocalypse rises to its height in the twelfth chapter And at that time shall Michael stand up the great prince who standeth for the children of thy people and there shall be a time of trouble such as never was since there was a nation and many of them that sleep in the dust of the earth shall awake happy is he that waiteth and cometh to the thousand three hundred and five and thirty days The Book has exercised a greater influence upon the Christian Church than upon the Jews though Jewish mystics have used Daniel's divisions of time as the basis for calculating the era of the Messiah All such speculation is conditioned on accepting the statements in the Book that it was written by a captive of Nebuchadnezzar Critics and many conservative Jewish authorities believe the Book of Daniel was written just prior to the Macca-

bean war for the express purpose of inciting the Jews to resist the Greeks

DANIEL DERONDA Hero of the novel of that name written by George Eliot (Marion Evans Cross*) and published in London 1877 The theme of the novel is the return of a wholly assimilated English born Jew to Judaism and his effort to re create the Jewish national state in Palestine For the writing of this work the most celebrated woman author of England made adequate preparation by a close study of Jewish sources The detailed descriptions of Jewish life social customs and thought ways remain amongst the most accurate pen portrayals ever set down The viewpoint of the book has been traced indirectly to the contacts between George Henry Lewes (her most intimate friend) and Moses Hess* and with a Jew named Kohn a member of a philosophical club and to the author's meetings with Leopold Dukes* a brilliant Jewish scholar then settled in London and others

Deronda is merely Adorned rearranged suggestive of fulfilment of the prophet's apocalypse Daniel's mother is a pen sketch of Benjamin Disraeli's mother the re Judaization of Daniel was an incident in the life of Col A E W Goldsmid* The prototypes of Mirah and Mordecai the two most vibrant characters in the novel have not been traced though there is in the thought processes of Mordecai the ardent nationalist a sense of actuality which is beyond the enthusiasm of an imaginary character The novel was written at a time when leading English Christians were discussing a Jewish state poised between East and West in Palestine and after Steinschneider* Lowy Benisch and others had given up their secret society for the creation of a Jewish state in Palestine Daniel Deronda has been translated into many languages including Hebrew That its author meant her novel earnestly is shown in her powerful indictment of anti Semitism and her advocacy of the Jewish cause in her essay Hep Hep

A n v l w h l f u n q u n s f t h m a n d t t m n t s t i n g f t h u g h t n d c a s o n n g s m a k a b l f o l n n g s t k n g — D i d P H I L I P S O N The Jew n Engl h T o n

DANZIG Part of the corridor between Germany and Poland Jews were first permitted to trade there in 1476 A community was organized at the end of that cent and though the individual settlers prospered commercially their lives were led in precarious fashion They were frequently expelled and then readmitted under sufferance During the Reformation era the Jews were attacked by all parties In 1750 they were readmitted and from that date the community has had a continuous existence There were 9 239 Jews in Danzig in 1924 2 41 per cent of the total population a marked increase since 1910 when there were 2 217 Jews in the city

DANZIG ABRAHAM B JEHIEL Codifier in succession to Joseph Caro b

Danzig 1747 48 d Wilna 1820 Danzig's reputation rests on his great attempt to codify all the rabbinical decisions which were issued from the publication of the Shulchan Aruch to his own day

DARI MOSES Karaite poet b Dara (hence his surname) Fez lived in the second half of the 13th cent Almost nothing is known of his life except that he practiced as a physician in Egypt for many years Here he wrote his Diwan a collection of 544 religious and secular poems most of them composed in Hebrew but several in Arabic Some of his poems contain satire against the Rabbanites and adherents of the Mishnah others are religious and penitential in nature while still others are love poems and eulogies The Diwan is preserved in the Russian Public Library at Leningrad Dari is generally regarded as the greatest poet among the Karaites and his poetry is characterized by perfection of form and pleasing imagery

A I S

DARMESTETER ARSÈNE Philologist b Chateau Salins 1846 d Paris 1888 With Hatzfeld he labored for 17 years at the compilation of the etymological dictionary of the French language At the same time he was one of the founders of the Societe des Etudes Juives of Paris and his contributions to Jewish history are highly prized

DARMESTETER JAMES Orientalist b Chateau Salins 1849 d Paris 1894 The younger of the two brothers whose father was a poor bookbinder At about 25 years of age he was recognized as one of the great scholars in the field of Oriental knowledge His achievements were in the fields of Persian and the much less known Afghan literature His contribution to Judaism was a volume entitled The Prophets of Israel which is a synthesis of the ideals of the prophets and the French Revolution

DAVID Second King of Israel hero of the Jewish people from whom the Messiah is to descend Son of Jesse of Bethlehem (I Chron ii 15) father of Absalom and Solomon conqueror of the Philistines and of Jerusalem he gathered the materials for the erection of the Temple Combining every happy talent and winning quality David is the poet whose name has been linked with the Psalms* He stands out in the biblical record as the most intensely human character drawn by the pens of the writers of the canonical records Of no other person do we know quite so much and no one else filled as many roles Shepherd Saul's minstrel singer Jonathan's friend vanquisher of the giant Goliath captain of outlaws anointed by Samuel as king a refugee amongst the Philistines he runs the gamut of the emotions and of the passions holding the imagination as did no other king In the Jewish liturgy he ranks with Moses* and the Patriarchs

The picture of David does not lack the traits of humanity which it should not with a truly admirable sincerity his neither suppressed nor polluted but the human which the personality expressed in all manner of aspects without exception has not faded from us of a later day whoever denied him the without prejudice contemplation of David's history and character cannot fail to like him he always stood out with his but his unsplendid nature in his attitude of ally to his very nature to the great end of the world This king who did more for the worldly greatness and earthly power of Israel than any one else was a genuine Israelite in that he prospered at the Israelite's elation and depression he was no soldier king no conqueror and warrior of common stamp no rule like a yoke for a hundred others but he was the truest in opposition to the unique character of Israel a unique personality in the history of the world and we understand his which could become the impersonation of the nation—a how the highest and the holiest thing in the world hoped for and longed for appears as the Son of David —CORNILL History of the People of Israel

DAVID LAZARUS One of the founders of Canadian Jewry b Swansea Wales 1734 d Montreal 1776 He settled in Montreal in 1763 was one of the organizers of the Jewish community and a founder of the Sephardic congregation He was an extensive land owner and his family played a notable part in the development of the community His grave is the oldest Jewish burial site in Canada

DAVIDOV CARL Cellist virtuoso and composer b Courland 1838 d Moscow 1889 He was solo cellist in the Gewandhaus Orchestra Leipzig until his appointment to a similar position in St Petersburg where (1876 87) he was director of the Conservatory He made his first appearance in London in 1862 where his extraordinary execution and individuality in style made a great impression He toured Europe He wrote Gifts of Terek a symphonic poem for orchestra four concertos for cello a School for Violoncello songs etc W F

DAVIDSON DAVID Instructor Hebrew Union College (1885 92) b Lautenberg Germany 1848 d New York 1933 He came to the United States in 1880 and after holding several rabbinic appointments became instructor in Talmud and exegesis at Hebrew Union College In 1893 he returned to the rabbinate but later founded the Davidson Collegiate Institute He was interested in the Jewish Protectorate and a director of the Society for the Aid of Jewish Prisoners His writings include Shall We Christianize the Constitution?

DAVIDSON ISRAEL Hebraist b Yanova Lithuania 1870 He is professor at the Jewish Theological Seminary of America and has lectured at the Hebrew University Jerusalem His numerous contributions to Hebrew Literature include Sepher Shasham a Book of Medieval Lore 1914 Saadia's Polemic against Hiwi al Balkhai 1915 Mahzor Yannia 1919 Selected Poems of Ibn Gabirol 1924 Thesaurus of Medieval Poetry

DAVIDSON JO Sculptor Davidson who is a New Yorker designed for the French government an heroic group to commemorate

the first victory of the Marne His portrait busts and statuary have wide acceptance

D AVIGDOR GOLDSMID Sir **OSMOND E Bart** Chairman Jewish Agency b London 1877 In 1896 he assumed the name and arms of Goldsmid on his succession to the Goldsmid estates on the death of his uncle Sir Julian Goldsmid He has taken an active interest in British conservative politics and during the World War served in France and was twice mentioned in despatches He was president of the Anglo Jewish Association 1921 26 member of the ICA since 1919 and president of the Board of Deputies of British Jews 1926 33 He has been chairman of the Jewish Agency since 1931

DAVILA DIEGO ARIAS Minister to Henry IV of Castile b Segovia d there 1466 Davila was born a Jew but he and his relatives were all converted He became farmer of the taxes and was rather hostile to the Jews but he was regarded by friends and enemies alike as a Jew One of his sons married into the bluest of the blue blood of Spain and another Juan Arias Davila was Bishop of Segovia and responsible for the execution of 16 Jews

DAVIS MORTIMER B Sir Industrial ist b Montreal 1866 d Cannes France 1928 Starting from humble beginnings he became in 1895 president of the American Tobacco Company of Canada and some years later was elected president of the Imperial Tobacco Company of Canada Ltd In 1913 he endowed a chair in Laval University and it is from this date and during the World War that he was recognized as a leader in philanthropic and public work In 1917 he was knighted for his philanthropies being the first Canadian Jew so honored He was a trustee of Temple Emanu El Montreal of which congregation his father was one of the founders At his death he was reputed to have left an immense fortune most of which has either been dissipated or entangled in protracted lawsuits

DAY OF JUDGMENT See New Year

DEATH The pious desire to die conscious to the last moment so that with the last breath they shall testify to the Unity of God They prepare for death by reciting the Confession the Shema and the sentence The Lord He is God A watcher attends the dying The corpse is attended by relatives and friends who recite Psalms till the washing of the body and the funeral service

See Mourning

DEATH ANGEL OF Though a destroyer is mentioned in connection with the killing of the first born of the Egyptians (Ex xii 23) the concept of an angel of death one permanently charged with the mission of terminating the life of mortals is not biblical It is however to be found in rabbinical writings Hundreds of legends of the angel of death

exist The Arabs call him Azrael and it is by this name that he is identified in Jewish myths though the more common term is Malach Hamawet (Angel of Death)

DEBORAH Prophetess and judge of Israel (Judges iv and v) She lived on Mount Ephraim summoned Barak to deliver the tribes from the tyranny of Jabin and sang the song of triumph which is regarded even by the higher critics as one of the most ancient of Hebrew poems In single phrases it describes the contemporary life of the tribes Its most quoted line is The stars in their courses fought against Sisera The ode justifies her claim to the role of prophetess though all critics do not accept her as its author

DECALOGUE See Ten Commandments

DECKERT FRANCIS Austrian anti Semite b Vienna 1846 d there 1901 From 1890 to his death Deckert was one of the most prominent leaders of Austrian anti Semitism and one of the most persistent libellers of the Jews He did his utmost to fix the Blood Accusation on the Jews and was in such high favor in Vienna that he was awarded a gold medal in 1899 when the municipal government was in the control of the anti Semites

DEINARD EPHRAIM Author bibliographer and traveler b Shossmaken Russia 1846 d New York 1930 He traveled through Europe Asia and Africa gathering data on Jewish history and literature and collecting rare books and manuscripts His book on the Crimea traces for the first time the history of the Karaites He also exposed the forgeries of Firkowitz *

In 1878 he established his residence in Odessa and organized the first emigration from Odessa to Palestine He came to the United States in 1888 bringing with him a large collection of books and manuscripts He published the Hebrew periodical Ha Leomi 1888 89 and was the author of 65 books seven of which were written after he had lost his eyesight in 1926 but which show the same erudition the same mastery of style and the same purity and elegance of classical Hebrew diction as his previous works

His chief works are Toldoth Eben Reshef and Masa Krim 1875 Masa Bahazi Hai Krim 1879 Milhemeth Krim, 1879 Masa Be eretz Hakedem Presburg 1882 Masa Be Europa Presburg 1886 Dibre Ha Yamin Le Zion Kearny 1904 Zikhronoth Bath Ammi St Louis 1920 Koheleth America St Louis 1926 Haya ar Be en Dob St Louis 1929

Deinard established collections of Hebrew books and manuscripts in numerous public and private institutions including one in the Library of Congress at Washington D C He was the founder in 1879 of a Jewish agricultural colony in Nevada M S

DELAWARE See United States of America

DELMEDIGO JOSEPH SOLOMON Encyclopedist and physician b Candia 1591 d Prague 1655 Delmedigo was educated at Padua. He covered the whole range of the natural sciences traveled extensively collected a great library and settled in Wilna in 1620 as physician to Prince Radziwill. In 1630 he was in Frankfort on the Main and in 1648 settled in Prague where he died. He was a prolific writer on scientific subjects including astronomy geometry harmony metaphysics mathematics colors and on the measuring of time.

DEMBITZ LEWIS NAPHTALI Lawyer and Jewish scholar b Zirke Posen 1833 d Louisville Ky 1907 Dembitz came to the United States in 1848 and began to practice law at the Kentucky bar in 1853. He had the reputation of a prodigious and exact memory and scores of stories are related of the local judges trusting to Dembitz's offhand citation of the statutes. He was a delegate to the National Republican Convention of 1860 and one of the nominators of Abraham Lincoln. In 1888 he drafted for American use what is known as the Australian ballot.

During his lifetime he was regarded as the Jewish scholar of the South. Though a descendant of a Frankist family (his sister was the mother of Justice Louis D. Brandeis) he was a thoroughly religious Jew. His Jewish Services in Synagog and Home (1898) is a standard work on the subject.

DEMBO ISAAC Defender of Shehita b Kovno 1846 d St Petersburg 1908 Dembo a physician as well as a student of Hebrew and rabbinical literature received considerable recognition for his medical work. In 1890, when the Swiss and the German societies for the abolition of cruelty to animals turned their attention to the Jewish method of slaughtering cattle and sought to proscribe it, Dembo began to devote himself to the scientific study of the problem. His investigations resulted in the conclusion that the Jewish method of slaughter was the least painful of the modes in vogue and were accepted in Germany.

DEMIDOV PRINCE PAVEL PAVLOVICH Russian defender of the Jews b 1839 d 1885 Prince Demidov in 1883 published a study of the Jews. The Jewish Question in Russia which was a thoughtful analysis of the problem. He advocated the abolition of the Pale of Settlement and in all other respects ran counter to the prevailing aristocratic attitude toward the Jews.

DENMARK The extent of the kingdom in the North Sea has varied in different periods but probably the oldest authentic reference to Jews in Danish archives is an invitation issued by King Christian IV (1588-1648) to the Sephardim of Amsterdam to settle in Glückstadt. Some apparently came and settled in Copenhagen. The Jewish communities in Denmark have never been very large though

during the World War there was a considerable influx of Jews and Copenhagen was the neutral center for much Jewish relief activity in the eastern war zones.

In 1849 the Jews in Denmark were wholly emancipated and during the two centuries of their settlement they have lived in peace experiencing few untoward incidents. In 1924 there were 5,947 Jews in Denmark.

DENNERY JUSTIN French general b Metz 1847 d Paris 1928. He took part in the Franco-Prussian War. In 1909 he was retired with the rank of general but on the outbreak of the World War returned to active service and commanded a division of the territorial army on the Belgian frontier. In 1917 he was wounded. He was an officer of the Central French Consistory.

DENNERY MARCHAND Grand Rabbi of France b Nancy 1791 d Paris 1852. He was appointed chief rabbi of Paris in 1830 and in 1846 was appointed Grand Rabbi.

DENNERY (Philippe Adolphe) Melo-dramatist b Paris 1811 d there 1899. He started life as a messenger boy but in 1831 achieved fame on the boulevards as a dramatist. He was the author of 200 plays which were produced and Alexandre Dumas was amongst his collaborators. The best known of his melodramas were a dramatization of Jules Verne's Round the World in 80 Days (1871) and the still popular Michael Strogoff (1880). Together with M. Cormon he wrote in 1875 The Two Orphans which has held the stage for over half a century. Ambigu was performed 1,000 times.

DERENBOURG JOSEPH and HARTWIG Orientalists. Joseph the father was b Mayence 1811 d Bad Ems 1895. Hartwig the son was b Paris 1844 d there 1908. Though 33 years separated father and son their greatest achievements in the field of Oriental scholarship were accomplished in collaboration with each other. The elder Derenbourg wrote a number of treatises on Maimonides Hariri and other scholars while his son was still a child. Their great joint effort was in the field of Arabic history particularly the literary history of the Ommayad dynasty. Their last joint book published in 1899 was a translation of an Arabic version of the Book of Job. The son in addition specialized in the history and literature of Yemen. Between them they shed great luster on Jewish scholarship in France.

DETMOLD JOHANN HERMANN Secretary of the Interior and Minister of Justice in Prussia b Hanover 1807 d there 1850. His father was court physician and converted himself and all his family. Detmold devoted himself to a variety of artistic efforts until in 1838 Hanover adopted its constitution. He was then elected deputy but joining the opposition was arrested in 1843 and sentenced to imprisonment and the payment of a

fine His satirical pen continued to make trouble for him He opposed the Prussian claims and when Frederick William IV refused the crown Detmold accepted two cabinet posts After the 1848 revolution he returned to Hanover and represented the Hanovrian monarch in the Frankfort chamber

DETROIT MICH See United States of America

DEUTERONOMY Fifth and last book of the Pentateuch Its Hebrew title is Debarim (words) Its chief contents are three discourses delivered by Moses shortly before his death The first discourse (Deut i 1 to iv 40) is a resume of the chief experiences of Israel in the wilderness The second discourse begins (v 1 xxvi) with a repetition of the Decalogue and includes (vi 4) the Declaration of God's unity setting forth the code known as the Deuteronomic law The third discourse (xxix to xxx 20) emphasizes the fundamental duty of loyalty to God The concluding chapters include Moses' great song from Pisgah his blessing of the Tribes and the account of his death

Owing to the nature of its contents which had marked influence on the religious evolution of Israel the higher critics have assigned the writing of this great volume of the Pentateuch to a period different from that of the four other books though some contend that it contains elements of great age There are supporters for the theory that Deuteronomy was written in the reign of King Josiah* in the interest of religious reform Those who accept this view regard the ascription of the book to Moses* as a device to give it authority The critics point to discrepancies between its laws and those of the other books to the fact that it makes no distinction between priests and Levites and to its insistence on a single shrine as indicative that it comes from the period of Josiah* (7th cent b c e) and that its nucleus is indeed the book that was found in the Temple at that time and which led to Josiah's reformation (II Kings 22 and 23)

Deuteronomy tells the earlier history of Israel and the influence of the prophets on the nation's truths and law The title is given with the explanation that it is inspired by imagination and by a warm zeal for the good of the Hebrews and the land It is a law book and a historical book and a book of prophecy and a book of wisdom yet frequently falling back from its original purpose to explain a difficulty or fill in a gap The music of the Pentateuch is like a flowing tide up and down the long path of the law and the prophets and the wisdom of the Old Testament The Law of Moses is the foundation of the Jewish religion

See Canon

DEUTSCH BERNARD S President Board of Aldermen New York and President American Jewish Congress b Baltimore Md 1885 He has practiced law in New York since 1905 and achieved office in a number of bar associations In 1929 he became president of the American Jewish Congress His first entry into municipal politics was in 1932 when as a

protest against the method of selecting nominees for judges of the Supreme Court of New York he received an independent nomination and polled 300 000 votes In 1933 in the contest for municipal office Mr Deutsch who ran on the Fusion ticket carried every borough in New York

DEUTSCH GOTTHARD Professor of Jewish history at Hebrew Union College b Kanitz Austria 1859 d Cincinnati 1921 After an interesting career as a teacher of religion in Moravia Deutsch came to the United States in 1891 and accepted the professorship of Jewish history and philosophy of religion in the Hebrew Union College Cincinnati which position he occupied till his death He wrote voluminously on his favorite topics with a pedantic devotion to details His collected work have not yet been published He compiled considerable historic data and an immense card index to Jewish history He published a memorial calendar and two volumes of Scrolls historical summaries

DEUTSCH EMANUEL OSCAR MENACHEM Orientalist b Niesse 1831 d Alexandria Egypt 1873 Associated with the Semitic department of the British Museum where he labored for many years on the Phoenician Inscriptions Deutsch is best remembered as the author of the brilliant essay on the Talmud which originally appeared in the Quarterly Review in 1867 and which has been reprinted many times since Another well known contribution was an essay on Islam

DEUTSCH DE LA MEURTHE EMI LIE and **HENRY** Industrialists Emile b Paris 1847 d there 1929 with his brother Henry (1846 1919) was a pioneer in the development of the French petroleum and gasoline industry Henry who was specially interested in the use of gasoline as a motive power for air craft gave the prize which Santos Dumo won by steering a dirigible around the Eiffel Tower During the World War Emile organized the Franco American Brotherhood which took care of 286 000 French orphans In 1922 he spent 10 000 000 francs in establishing a group of buildings on the outskirts of Paris where 350 penniless students could receive university training and live in a settlement Both brothers were keenly interested in Jewish affairs and were associated in a number of institutions

DEUTSCHLÄNDER LEO Minister of Jewish Education in Lithuania b Berlin 1888 War service made him chief instructor in Hebrew to the German military forces that invaded Kovno He remained in Lithuania and at the end of the war became minister of Jewish education in the Lithuanian cabinet He has been an ardent supporter of the Agudath Israel

DEVRIES (Van Os) ROSA Dramatic soprano b Deventer Holland 1828 d Amsterdam 1889 She was musically educated in Paris at the expense of William II King of

the Netherlands She was to make her debut in Paris in 1848 on the day the revolution occurred She toured the United States and was very popular in New York in 1850 Then Europe receiving a great ovation when she returned to her native land Her last great triumph was in Germany

DEW The prayer for dew is recited on the first day of Passover when the season of dew begins in Palestine

DHU NUWAS Either an historical or a legendary King of Yemen from 515 to 525 Syriac and Arabian history contain some account of Dhu Nuwas who was either a Jew by birth or embraced Judaism According to the story his zeal for the Jewish cause resulted in his retaliating upon some Byzantines for the persecution of the Jews by Justin I At the latter's request an Ethiopian army marched to Yemen Dhu Nuwas unable to check the invasion rode into the sea and was drowned

DIALECTS From the Return under Zerubbabel* the Jews in Palestine used Aramaic in common speech in their writings and prayers as well as Hebrew The Alexandrian Jewish community used Greek and expressions in that tongue found their way into the Talmud and were Hebraized After the Islamic conquest the Jews in the Orient adopted Arabic and used it freely both in speech and writing evolving in addition a Judeo Arabic The Jews of Persia invented *Grush* or *Farsi Tat* a Judeo Persian still used which has a literature of its own The Bokharans evolved a Judeo Bokharan which is still used and the Kurdish Jews use Aramaic Ladino developed by the Spanish Jews is Castilian Spanish mixed with Hebrew substantives and Arabisms and is written in Hebrew characters It has influenced the Arabic of Morocco and has next to Yiddish the widest vogue among the Jewish dialects and has a considerable literature Prior to the expulsion from France in 1306 a Hebrew Provençal dialect transliterated into Hebrew characters was in vogue in Provence

There can be little doubt that during the Middle Ages the Jews in Europe used *lingua franca* which was the Esperanto of the time In the Mediterranean islands local dialects admixtures of Greek Italian Portuguese and even Turkish with Hebrew have been and are used by Jews The greatest of the dialects is Yiddish

The Jews of n th west Med developed l ng ly n the Caucas n lands In th south th y ssoc ated w th the Jew sh g ultu ts who spoke G ush whe eas the Armen an speaking Jews we e rapidly absorb d n the Armen an people Farther no th th Jews acc pted the native Ir n tongue and th d endants the Mountain Jews speak t to th s d y—HEINRICH LOEW Die Sprachen der Juden Berl n 1911

DIAL The reference in II Kings xxi 9 10 to a means for measuring the hours is the first allusion in literature to such a device The Babylonians used a type of sundial at that date or earlier

DIAMAND HERMAN Polish Socialist leader b Lemberg 1860 d there 1931 He was one of the founders of the Polish Socialist Party in Austria and represented it at international congresses and as a member of the Austrian Reichsrat In 1919 he became a member of the Polish Sejm and leader of the parliamentary Socialist group

DIASPORA A Greek word meaning scattering applied specifically to the dispersion of the Jews throughout the world It is often used as a synonym for Exile though its original connotation did not imply that but rather colonies of Jews settled abroad and firmly associated by religion and political affiliation to the motherland The diaspora began with the Jewish colonization of Alexandria in 332 b c e The settlement of Antioch began some decades later In the 2nd cent b c e the diaspora extended throughout the civilized world The Maccabean alliance with Rome the victory of Pompey who settled Jews in Armenia the captivity under Titus and that under Hadrian forced the spread of the Jews northward and westward in Europe though there is some evidence that the Armenian colonists reached the Euxine provinces of the north coast of the Black Sea earlier

From Rome the dispersion extended west to Spain and France from which the Jews later spread to England and north to the Rhine land and Bavaria From Germany the Jews migrated to Poland and Russia The Spanish expulsion drove the Jews into Holland and Belgium and returned the Jews to the East as far as Baghdad partly by the migration to Turkey and partly by the north African route via Egypt The same influence was responsible for the spread of the Jews to the West Indies and the American continent

The early settlement of Jews in India Ceylon and China has its origin in an eastward migration of the fourth cent which started from Palestine or Babylonia The revolution of 1848 promoted the migration of German Jews to all parts of America and the persecutions beginning in Russia in 1881 extended and intensified the diaspora by the rescattering of at least 2 000 000 Jews The South African and Australian settlements were started by English Jews The World War was mainly responsible for driving Jews east of Russia into Turkestan Afghanistan Manchuria and Japan though in each of these lands Jews were settled in some numbers at dates prior to 1914

See Population Statistics

DIBBUK Affixing The superstitious belief that the soul of a sinner after death seeks shelter in the body of a living person in order to escape the attacks of demons Stories of such transference and of exorcism of spirits are first met with in Jewish literature in the latter half of the 17th cent

DICK ISAAC MAYER Founder of Yiddish belles lettres b Wilna 1807 d there 1893 The son of a hazan he was educated re

ligiously The friendship of a Catholic priest in Neswicz where Dick lived opened for him the world of German literature On his return to Wilna Dick became a supporter of Haskalah and devoted himself to educational reforms His early writings were in Hebrew His first essay Haoreach (1846) was an account of Sir Moses Montefiore's visit to Wilna

A decade later Dick broke with the Maskilim's contempt for Yiddish (to them Jargon) and began writing in the folk tongue so as to teach the masses He was thus the first Yiddish folk writer A keen observer possessed of a witty pen gifted with the ability to sketch his environment in all its shades Dick quickly won a great public He was the first and perhaps the only Yiddish writer with whom the publishing firm Romm Brothers not only made a life contract for all his literary output but guaranteed him a salary For nearly half a century stories sketches joke books essays satires and poems flew from his pen He sketched hundreds of Jewish types and his joke books are the basis of all current conventional Yiddish humor His jokes were collected in two vols (1873-74) but no attempt has been made to assemble his hundreds of stories

DICKENS CHARLES English novelist b Portsea 1812 d Rochester Kent 1870 In his *Oliver Twist* Dickens created a Jewish character Fagin the fence and teacher of thieves which though extremely harmful to the Jews was a brilliant character portrayal In *Our Mutual Friend* Dickens sought to mollify the Jews by drawing a Jew named Riah The effort was not a success

DIETARY LAWS The Jewish dietary laws were not instituted consciously for hygienic reasons Notwithstanding this the actual hygienic and sanitary aspects of these laws must form an essential basis for their scientific evaluation and it is from this standpoint that they are reviewed in this article

The Hebrew definition—Kasher denotes any foodstuff which by virtue of its salutary nature is conducive to the proper nourishment of the human economy without giving rise to any disturbance after being ingested Treifa signifies anything which possessing more or less toxic or unsalubrious properties is unable to sustain the wants of the organism and is also instrumental in the possible creation of symptoms directly or indirectly attributable to the food partaken

In short Kasher means wholesome and sanitary while Treifa conveys the idea of anything that is directly unhealthy toxic and insufficient for the needs of the human body or is indirectly capable of engendering ill effects

The following constitutes a discussion of the interdicted articles of diet barred from the dietary of the Jew In order to do this it is necessary to resort to a consideration of certain zoological features bearing on this question as well as theories belonging to the realm of evolution

Evolutionary zoology teaches that animal organisms of a simple anatomical construction are less adapted to alimentary purposes than those of a complex constitution hence the various Reptilia Mollusca and Crustacea are not only insufficient as articles of diet but also give rise to manifold forms of intoxication A variety of micro organisms infest these lower forms of animal life These have a weak resisting power and are endowed with a low vitality Animal organisms of this type are decomposed with great facility and become a prey to bacteria The simpler an animal is constructed the less fit it is for the sustenance of the human body the speedier it undergoes decomposition and the more prone it is to create constitutional disturbances

There are four species of locust which the Bible permits as food but their nomenclature is so involved and their exact identity is so doubtful that we are at a loss as to the kind of locust specifically meant

The tortoise is known to carry in its crusty covering a number of microorganisms and there are cases on record of deaths which are traceable to the eating of turtle flesh The snail mussel and the different varieties of crabs are species to which the above is equally applicable

The Bible forbids the consumption of fish which do not possess fins and scales Here again we are forced to resort to the evolutionary doctrine which teaches that all aquatic creatures which have squamous tunics are of a higher type than those which have no such appendages The fishes having fins stand higher on the ladder of evolution To reason from an a priori assertion it would seem that they are more suitable as an article of diet than those that are deprived of the above requisites They are easy of digestion and of greater nutritive value than the scaleless inhabitants of deep sea or fresh water An adequate example is the classical fact repeatedly rehearsed in all books on hygiene and sanitation namely the communicability of typhoid fever through the medium of the oyster which belongs to the order of mollusca an intermediary group of the above class The eel is another member of the foregoing genus it is a so called creeping fish is difficult of digestion and although relished by many can lay no claim to being a wholesome and nutritious food

Another very important feature which must be mentioned in connection with the discussion of animal evolution is that the primordial organisms have almost all subsisted upon a flesh or protoplasm devouring regimen they have all been carnivorous animals As they however ascend the scale of progression we find that they have also acquired the tendency to subsist under vegetable diet they were gradually transformed into herbivorous animals We know that the fiber of animals the recipients of an exclusive nitrogenous food is extremely tenacious requiring much heat to render it pliant and masticable before it can be pronounced fit to reach the table On the

other hand animals which depend upon vegetables for their nutrition possess delicate and tender muscular fibers demanding comparatively little culinary effort at preparation. The latter class of animals harbor a special digestive apparatus and require very little labor in digesting their food. From this we may easily deduce that the herbivorous animals are of a higher type and thus more adapted to the diet than the carnivorous animals whose fiber does not lend itself as readily to culinary purposes. This would substantiate the evolutionary doctrine that complexity tends toward progression and simplicity of organization and structure indicates a primitive developmental type.

Mammalia permitted dietetically must be both ruminant and cloven footed. One prerequisite alone does not suffice. These species of animals are all herbivorous.

The muscular fiber of the rodents such as the hare and rabbit is very tenacious. Special preparations are necessary before they can be regarded as a fit dish. Their flesh is one of the most indigestible of animal tissues and as such is biblically prohibited.

One of the most dangerous intractable and incurable of diseases is trichiniasis which affects the swine due to its habitat of squalor and filth. The helminths or worms as *tænia solium* and *tænia mediocanellata* (different varieties of tapeworm) as well as other parasitic forms may infest the intestines of those who partake of the flesh of this animal.

Domestic fowls exhibit delicate muscular fibers while those in the wild state yield a comparatively tenacious musculature. The flesh of the domestic chicken for example is more savory and digestible than that of the wild duck the latter being an omnivorous fowl while the former is a herbivorous bird. The following birds are pronounced unclean: eagle, osprey, osprey, vulture, raven, ostrich, night hawk, cuckoo, hawk, owl, swan, pelican, gier eagle, stork, heron, and lapwing.

Albumen is an essential and necessary ingredient upon which life and its successful continuation depends. Milk harbors the most digestible form of albumen viz. casein albumen. Animal albumen which is found in every animal texture without exception necessitates a greater effort on the part of the stomach and requires more time for its complete digestion than casein albumen.

Hence a diet of mixed albumens—both animal and liquid albumen (the latter as represented in milk)—taken at one meal burdens the digestive capacity of the stomach and puts a heavier peptogenic or digestive task upon it. The consequences accrued from it may in time assume formidable proportions such as anorexia or indigestion, atony of the stomach, and a host of manifold disorders of the digestive tract. An individual partaking of the various forms of albumen at one meal would eventually encounter some distress or disturbance in the digestive organs which may subsequently lead to more serious consequences.

There is a disease afflicting both man and

beast which in the former constitutes a terrible scourge. This affliction is rightly termed the white plague of mankind. Tuberculosis. One of the potent sources of infection is the meat and milk of consumptive animals. The cow is peculiarly susceptible to the bacillus of tuberculosis. Inspection in this direction is as yet imperfectly carried out. However the system of ritual meat inspection as practiced by the Jews is the most thorough, painstaking and efficient extant as it prevents infected meat gaining access to the butcher shop and hence to the table.

The Bible also interdicts the use of cattle which have perished from disease because as soon as an animal succumbs to disease of whatsoever kind it becomes the harboring place of numberless and nameless low forms of animal life.

Meat kept over three days is very rarely used by the Jews unless the same has been well washed and then only in exceptional instances. No such thing as indefinite or prolonged refrigeration or cold storage is permitted. The meat that comes to the Jewish table is fresh, clean, wholesome and free from pathogenic organisms. In short it is kosher.

The profound wisdom of the Bible becomes apparent from the foregoing. Its ordinances aim at prevention. Its precepts are in accordance with the doctrines of modern sanitation and its regulations compatible with the dictates of hygiene. The Bible is the pioneer of the sanitary sciences of today. N E A

DINAH Jacob's daughter. Her mother was Leah (Gen xxx 21). Apart from her seduction by Shechem the Hivite (Gen xxxiv 1-31) and the reprisal by her brothers Simeon and Levi, she plays no part in the Bible story.

DINESOHN JACOB Yiddish novelist. b. Zagory, Russia 1836; d. Warsaw 1919. He was the originator of sentimental romantic Yiddish stories and novels. In 1877 he published *Der Schwarzer Jungermantschick* which proved a great success. A collection of his shorter stories is entitled *Golus Bilder*.

DISPUTATIONS Debates on religious, mostly theological questions held between Jews and non-Jews in public. Controversy on religious problems is probably as old as the diversity of faiths. Those held in ancient days were of an intellectual character. Those conducted mainly by written dialogues in the early Christian period may also be classed as literary exercises. A disputation took place in Antioch in the second cent. In 880 however Basil I instituted debates which generally culminated either in the persecution of the Jews ordered to participate in them or the effects of which were visited by punishment or expulsion of the Byzantine Jewish community involved in the disputation. In western Europe the intellectual character of these discussions was maintained until Pope Innocent III (1198-1216) after which these verbal tournaments were generally held either as a means of forcing conversion or of convicting the Jews of heresy.

slander blasphemy and the like The gatherings were presided over by monarchs or great dignitaries and the Jewish disputants forced to debate The discussions were however far from perfunctory and in many of them the Jews showed great courage as well as thorough knowledge of Christian doctrine The following is a list of the most famous disputations

1240 P s t the urt of Lou s IX b f the Qu n M the b tw n J hiel of Pa s M of C u y Jud h b D v d f Melun Samuel b Solom n f Chat u Th y and N hol D n n apot te

1263 B c l t the oyl p l c bef J m s I of A g n b t w e n N hm n d s and P blo Ch t

1336 Vall d old b tw en p nt tv of the om n nty and Abner of Bu gos afte wa d Alfons Bu gen s d V l l d l d

1375 Bug and Av l b f e G m A chb shop of Tol d b t w e n M s C hen de T d s l s n d J hn f V l l d l d d Ab f Bug s

1375 Pamp luna b tw n Shem T b b Is Sh p ut f Tud l nd C rd nal D n Ped d Lun (fte w d P p B n d t XIII)

1413 14 T t by o d of B ned t XIII a d n h s p s nc betw n 22 rabb s of A agon f whom V dal b B nv n t bn Lab and J pl Alb w e th m t fa m us and Jo hu L qu (G n mo d S nta Fe) n pot te 68 se sons w h d It w t t s d put t n th t V n n Fe the fan tc of the Inqu ton f st m d n pp a nce

1430 G ada at the ou t of Jam s II of C st le b t w e n Jo ph b Shem T b H y m bn M u a nd Ch s t

1450 R me b tw en G m h l l and J hn C pi tran 1757 and 1759 Kamen tz nd Lemb g b f e B h p D nab wski d tl can n Nikul k b tw n th bb and the I ank ts

N t fo n th ng does th Am d h f th N w Y d th D y of At n m nt cont n th p y G nt op n g of the n th to th s wh b d n Th Th e w tl l v t w k t mak d put t u c f p n d p l to th J w Th Ch t n p l t s nd p t t t s the p v t wh J d tl m and th dly th h pl n f th J w wh w un ble t a t th t bl n qu n th t hun o th h d —Ht scri The Cabal ts 1922

DISRAELI BENJAMIN Earl of Beaconsfield Statesman and novelist b London 1804 d there 1881 Son of Isaac D Israeli Converted in his boyhood he made the grand tour when quite young and began his career as a novelist From this he moved rapidly into the field of British politics and after several contests was in 1837 elected member of Parliament and became a leader of the Young England party and of the Protectionists against Peel in 1845 He was leader of the House of Commons and Chancellor of the Exchequer in 1852 and 1858 59 again Chancellor of the Exchequer in 1866 In 1868 and again from 1874 to 1880 he was premier In 1876 he was made Earl of Beaconsfield and was plenipotentiary at the Berlin Congress in 1878 Politically he was noted for his aggressive imperialism on the Eastern Question and in all matters that related to India His novels were Vivian Grey 1826 27 The Young Duke 1831 Contarini Fleming 1832 Alroy 1833 Rise of Iskander 1834 Venetia 1837 Henrietta Temple 1837 Coningsby 1844 Sybil 1845 Tancred 1847 Lothair 1870 and Endymion 1880 His political writings include the Life of Lord George Bentinck 1852

Disraeli's career was so remarkable that it has been endlessly interpreted from the six volume life by Monypenny and Buckle to Strachey's epigrams and Maurois' psychological study He has been made the subject of melodramatic plays and movies His memory is still held high politically in England by the observance of Primrose Day April 19 the anniversary of his death

Though converted to Christianity and an advocate of the rights of the Church of England Disraeli gloried in his Jewish descent Racial pride evidently stirred by his visit to Jerusalem is not only the main theme of his romantic story of David Alroy* the pseudo messiah but it is embodied in the character of Sidaonia who first appears in Coningsby and becomes still more dominant in Tancred He exhibited the same attitude in parliament during the debates on the enfranchisement of the Jews in England and it was charged against him that his Jewish emotions dominated his policy in opposition to Russia during the Russo Turkish war and at the Berlin Congress His astuteness and wit his gift for repartee and his dramatic political coups his diplomatic victories and the affection shown him by Queen Victoria are among the impressive facts of 19th cent British imperial history

The fund mental f t b ut D a l w s th t h wa a J w H ad pt d Ch t nty but h a p t d t the h g h st d v l p m e n t f Jud m He s e m e d t h ough ut h l f n v to b q t of the n t n w h h e lov d r v d nd g v n d l w y t be a l t l d t h d w h n n th t o f l d n g l w y s t b the s p t t l m o t th t s w l l s the g n l p f m N English m n w t G w d u l d p p h D s l w th o t m m m d t o n s u n s t h t h w s n the p n f f g n —GEORGE EA z BUCKLE Th L f of B n y m n D a e l E l f B c n field L ndon 1920 v l VI

A unique nd f sc n t n g figu e w th a g and u f h s o w n w h h h s t s t d p d o n n h a t e n a w d nd p n t t g v s n d f i n d s exp on n p u s nd p t u e qu h v e m e n t —WILLIAM FLA ELLE MONYPENNY b d

D ISRAELI ISAAC English essayist b Enfield 1766 d Bradenham 1848 D Israeli began his literary career in 1790 His chief literary works are Curiosities of Literature six vols 1791 1826 Calamities of Authors 1812 Quarrels of Authors 1814 Charles I 1821 31 Amenities of Literature 1841 D Israeli who was the son of Benjamin D Israeli a devout member of the Sephardic community withdrew from the congregation in 1813 after refusing election to the office of warden He wrote a small but unsympathetic study The Genius of Judaism in which he praised the learning and achievements of Jews but criticized their religious attitudes His son was the great English statesman

In m t t f e l g n l D I r a l i w a V o l t n n m t t s f p l t c a C o n r v a t but any form of gov n m n t was g d n h s y s f t a l l w d a m a n o f m d t f o t u n t g n m k g w th u t b n g d i s t u b d c l l e c t o n f l t r a r y n d t s —ANDRÉ MAUROIS D s e l i a P e t u e o f th V c t o n A g e N w Y k 1928

DISTRICT OF COLUMBIA See United States of America

DIX HENRY A Manufacturer and philanthropist b near Odessa 1852 d Battle Creek Mich 1933 He came to the United States in 1893 and settled in Millville N J and after a brief experience as a storekeeper started manufacturing women's garments In 1905 he moved to New York and founded the firm of H A Dix & Sons manufacturing uniforms In 1922 when he was 70 he retired and turned over his successful business to his employees numbering 400 In 1919 on the death of his wife he gave his Mount Kisco estate to the Y W H A providing \$100 000 endowment fund and giving \$50 000 for a recreation hall He gave \$100 000 in cash to the United Hebrew Charities desiring to dispose of all his wealth during his life

DIZENGOFF MEIER Mayor of Tel Aviv b Akimowz Bessarabia 1861 In 1882 he joined the Odessa Chovevi Zion and in 1891 acted as agent in Paris for a number of Palestinean colonization interests In 1905 he settled in Palestine and in 1906 he broke ground and laid the foundation stone of Tel Aviv the development of which owes much to his zeal During the World War he was hostile to Djemal Pasha and was therefor compelled to leave Palestine In 1920 he became mayor of the first Palestinean Jewish city and held the office till 1925 when he resigned The following year he served as a member of the Zionist Executive He has since been the official and unofficial spokesman of Tel Aviv *

DOLITZKI MENACHEM MENDEL Hebrew poet b Byelostok 1856 d Los Angeles Cal 1931 Dolitzki began to write Hebrew poetry as a child For some years he was a teacher but came to the United States in 1892 and joined the staff of a Yiddish daily to which however he contributed Hebrew poems A collection of his poems appeared in 1895

DOMINICAN REPUBLIC A few Jewish families are settled at Santa Domingo and at Puerto Plata

DOMUS CONVERSORUM House founded in London in 1232 by Henry III as a hostel for Jews converted to Christianity

DONMEH Turkish for apostates The name of a sect still found in some numbers in Salonica who are descendants of those followers of Shabbethai Zebi who following his example were converted to Islam The Donmeh are not cryptic Jews on the contrary they are generally anti Jewish though they observe some rites which express the superstitions and legends of the movement to which their ancestors adhered A number of the leaders of the Young Turkey Party which in 1908 took control of Turkey like Enver Bey and David Bey were Donmeh

DONNOLO Earliest Jewish writer on medicine His full name was Shabbethai b Abraham b Joel b Orta 913 d there 982 A prisoner of the Fatimite Arabs when a boy Donnolo became a physician and astrologer

wandering over northern Africa and in the East His book *Sefer Hayakar* written in Italy is believed to be the first contribution made by a Jew to contemporary medicine The ms is preserved in the Florentine library He attracted scholars because in his Hebrew writings he compounded many new terms and words

DOSITHEUS Founder of a Samaritan sect the Dositheans about the beginning of the common era He was accepted as Messiah by his followers who continued to exist for several cent

DRABKIN ABRAHAM Chief Rabbi of St Petersburg Russia b Mohilev 1844 d Petrograd 1917 He was elected chief rabbi in 1876 and was one of the first to preach in Russian

DRACH DAVID PAUL Librarian of the Propaganda of the Catholic Church b Strasbourg 1791 d Rome 1865 Drach was converted to Catholicism

DRAMA The Jews as depicted by Josephus were bitterly opposed to dramatic representation gladiatorial contests and all the artistic culture of the Greeks and Romans Jewish actors are however mentioned in the reign of Nero and during the Byzantine era The oldest known Hebrew drama is by Moses Zacuto and was written in Amsterdam in 1715

Its theme is the legend of Abraham and Nimrod and it is entitled the *Eternal Foundation* This biblical type of drama constituted the theme of Hebrew dramatists throughout the 19th cent and was more a literary than a theatrical contribution

Some of the early Renaissance Italian court pageants were written by Jews and Jewish musicians were employed at the Papal courts in the 17th cent Some of these old plays have a biblical background but the mocking of Jewish characters and parodies on Jewish chants were familiar elements in 16th cent Italian drama

Modern Hebrew—It is only within the last two decades that Hebrew drama has become a possibility from the point of view of the theater and it is practically a creation of modern Palestinean life though the Habima troupe has carried its successes into all countries where masses of Jews reside In Palestine well known Italian operas have been translated into Hebrew but the dramas are mostly original works conceived in the modern spirit dealing largely with biblical ideas or portraying intimate Jewish life

Yiddish—The story of Joseph was the first dramatized for the Yiddish stage in 1711 but professional Yiddish theatricals began with Goldfaden about 1875 who founded a theater in Roumania and wrote farces plays operas and comedies around biblical and post biblical heroes as well as keen portrayals of contemporary small town life Shaikevich (Shomer) broadened the themes popular on the Yiddish

stage which became a real factor in East Side Jewish life in New York in the 90's. Hurwitz Rackow Latener and others who adapted current themes for the Yiddish stage were mostly displaced by Jacob Gordin who after 1891 gave an intellectual impetus to Yiddish drama. His Jewish King Lear, God Man and the Devil and Mirele Efros were literary sensations and created a considerable ferment. Since the World War a new impetus has been given Yiddish drama by the presentation of plays with the new artistic and realistic tendencies.

Jacob Adler, Thomashefski, Feinmann, Mogulesco, Kessler, Benammi and Schwartz have been among the idols of the Yiddish stage and the best known leading women were Mrs. Adler, Mrs. Karp, Mrs. Bertha Kalisch, Mrs. Lipson, Miss Picon, etc.

DREYFUS L AFFAIRE The trial, conviction, imprisonment and liberation of Captain Alfred Dreyfus in France (1894-1900). Dreyfus, a Mulhausen 1899, was an inconspicuous artillery officer attached to the Intelligence Department of the French Army at the time of his arrest in August 1894. Convinced that there was a leakage in the secret service, the presumed purchasers being the German and Italian military attaches in Paris, Schwarzkoppen and Panizzardi, the superiors of the Intelligence staff in the summer of 1894 when Paris was enflamed by the anti-Semitic agitation conducted by Edouard Drumont* were led to suspect Dreyfus. A secret military tribunal tried him and despite his protest of innocence he was condemned. On January 5, 1895, he was publicly degraded and sentenced to penal servitude for life and was sent to Devil's Island, French Guiana to live out his sentence.

His wife and his brother Mathieu believed in Alfred's innocence and it was by spreading a rumor that his brother had escaped from Devil's Isle that Mathieu started the agitation which subsequently convulsed France. On the side of the general staff there was a determination to suppress the case. Du Paty de Clam, one of the officials, knew that the famous bordereau on which Dreyfus was convicted was a forgery; the forger was Colonel Esterhazy and the collaborator Colonel Henri, who later committed suicide. On the side of truth the first protestant was Bernard Lazare* while Colonel Picquart, examining the files in the black cabinet, was the first military official to convince himself of the innocence of the accused. Owing to the political situation, the machinations of spies, Jesuits and others, the French government despite the denial of the German and Italian governments that they had dealings with Dreyfus, did its best to quash the agitation for the retrial of Dreyfus. Picquart was sent to Tunis and an attempt was made to implicate him while Bernard Lazare's pamphlets were being circulated throughout Europe. In 1897 Picquart made the first formal charge against his superiors but the immediate effect was that whoever

championed the cause of Dreyfus in public was arrested and tried.

The agitation however slowly made headway and in August 1899 Dreyfus was brought to France and retried at Rennes. In the meantime Esterhazy had been formally tried and acquitted. The combination of melodrama and duplicity involved in these mock military trials which stirred Scheurer-Kestner who was tried but not convicted brought into the scene Emile Zola, then at the height of his reputation as a French novelist. Disgusted at the methods of the government and the conspiracies of the general staff, Zola risked his career and his life by the issuance of the famous *J'accuse*, an attack on the general staff on January 13, 1898, in *L'Aurore*. Clemenceau's paper Zola was arrested but fled to England where he remained in hiding for a time. At his trial he was defended by Fernand Labori who immortalized himself in his defense of Zola and Dreyfus and whose assassination was attempted. The agitation culminated in the retrial of Dreyfus. He was again condemned by the military court with extenuating circumstances and sentenced to 10 years more of the Devil's Island. But Dreyfus, who had lived in an iron cage on the island and who was in a mental stupor throughout the Rennes trial, was pardoned though he insisted on vindication. This however came to him years later and he was reinstated and served in the World War.

DROPSIE COLLEGE FOR HEBREW AND COGNATE LEARNING Established Philadelphia 1907 through a fund bequeathed by Moses Aaron Dropsie for the purpose of teaching Hebrew and cognate languages and their respective literatures and rabbinic learning and literature and also for the purpose of fostering research in these respective fields. It is a post graduate institution and under a charter granted by the State of Pennsylvania has the power to confer the degree of Doctor of Philosophy. There is no distinction of creed, color or sex in the admission of students. It is directed by a board of 12 governors periodically chosen. The present officers are: Cyrus Adler, president; Horace Stern, vice president; Lessing J. Rosenwald, secretary; D. Hays Solis Cohen, treasurer. The teaching staff consists of a minimum of six members, the present incumbents being: Solomon Zeitlin, professor of Rabbinical Literature; Abraham A. Newman, associate professor of History and secretary of the faculty; Nathaniel J. Reich, associate professor of Egyptology; Joseph Reider, associate professor of biblical philology; Solomon Leon Skoss, associate professor of Arabic; Ephraim A. Speiser, lecturer on the History of the Ancient Orient and on biblical philology. The student body varies in number, ranging in recent years between 40 and 50. Since its establishment the Dropsie College has graduated 41 students, all of whom have made some contribution to Jewish or Semitic learning. It has a library of several hundred manuscripts and about

40 000 volumes in all branches of Semitic learning It has since 1909 issued the Jewish Quarterly Review and 20 other scientific publications Rabbi Julius H Greenstone has recently been elected principal J R

DROPSIE MOSES AARON President of Gratz College b Philadelphia Pa 1821 d there 1905 Dropsie who was a lawyer by profession was president of Maimonides College Philadelphia 1867 73 a president of the Mercantile Club and an active participant in Jewish affairs He became president of Gratz college on its foundation in 1893

DRUMONT EDOUARD ADOLPHE French anti Semite b Paris 1844 d there 1917 Prime mover in an anti Jewish agitation began his career as a professed enemy of the Jews in 1886 He published a scurrilous daily La Libre Parole which incited the public to violent attacks against the Jews in Paris and in the French provincial towns Its tone was widely imitated and Drumont though not the instigator of the Dreyfus affair seized upon it with avidity and made that cause his own His popularity waned in 1892 Drumont had a strikingly Jewish appearance but was entirely unrelated to Jews and except in his newspaper connections unfamiliar with Jews The basis of his attack was the fear that unless the Jews were checked they would absorb France At the height of his agitation there probably were not 75 000 Jews in all France

DUBLIN LOUIS I Actuarial statistician b Kovno Lithuania 1882 He has been statistician of the New York Life Insurance Co since 1911 He is recognized as an authority on race and occupational mortality In 1926 he published Population Problems in the U S and Canada He has written considerably on the social aspects of insurance of every type He has been president of American Public Health Association since 1931

DUBNOW SIMON MARKOVICH Jewish historian b Mohilev 1860 Dubnow settled in St Petersburg in 1880 but it was not till 1882 that in the columns of the Voschod he first developed his interest in Jewish history and Russian Judaism Since that day he has devoted himself to research in the history of the Jews in Poland and Russia as part of the general history of the Jews In Russian he combines great literary charm with historical acumen His best known work is the History of the Jews in Russia and Poland which was translated into English (three vols 1916 20)

As an historian Dubnow has taken a position entirely independent of Graetz both in his researches and viewpoint He has no theological interest and he conceives Jewish history in its relations to world history leaning where the problem presents itself in the direction taken by the Haskalah Whilst Graetz declared that he wrote the history of a nation and not of a church he stressed the rabbinic and literary activities of the Jews Dubnow regards the

Jews also as a nation but a nation within the nations that is not a state not a group seeking political rights but one claiming cultural autonomy It was this theory that gave rise to the founding of the Jewish People's Party in Russia in 1906 and thus spread the political philosophy underlying the demand for minority rights for Jews at the Peace Conference

The men who gave the theory of Jewish national autonomy its most thorough foundation and development were a Russian middle class liberal Professor S M Dubnow His theory of Jewish nationality in my words solved a serious question titled Little Concerning Antiquity and Modern Judaism—OSCAR I JANOWSKY Th Jew and Minority Rights (1898 1929) N Y N 1933

DUBROVNA A village in Mohilev Russia half the inhabitants of which—some 4 000—were Jews entirely devoted to the manufacture of woolen tallisim As a local industry this occupation has been in existence at least from the middle of the 18th cent

DUCHAN The term generally applied to the utterance of the priestly blessing Originally the platform in the Temple from which the priests recited the blessing

DUKAS PAUL Composer b Paris 1865 He gained the second Prix de Rome for his cantata Velleda in 1888 In 1892 his overture to Polyceute interpreting Corneille's tragedy attracted attention and led critics to consider Dukas a French musician of great promise His L Apprenti Sorcier the most renowned of Dukas works was first conducted in 1897 in Paris His Ariane et Barbe Bleue gained considerable artistic success and has been performed in every musical center in the world He scored equally well with Poeme danse of the Peri in 1912 W F

DUKES LEOPOLD Historian of Jewish literature b Presburg 1810 d Vienna 1891 Dukes who traveled all over Europe before settling in London lived about 20 years in the latter city He contributed largely to scientific works in his chosen field His Nahal Kedumim (Hanover 1858) on the history of Hebrew poetry in the Middle Ages is his most considerable enrichment of the history of Jewish literature

DUMASHEVSKI ARNOLD BORISOVICH Russian jurist b Mohilev 1836 d St Petersburg 1887 His brilliant attainments interested the government in Dumashevski when still a young man but as the law of 1865 prohibited Jews from occupying professorships of law and political science he had to occupy a technical position in the ministry of Justice He edited the leading Russian journal of jurisprudence and at his death left 36 000 rubles to the University of St Petersburg provided the gift was entered as from the Jew Dumashevski

DUNNER JOSEPH HIRSCH Chief rabbi of the Netherlands b Cracow 1833 d Amsterdam 1911 He was appointed in 1874

and held the position first of chief rabbi of Amsterdam and then of the Netherlands to his death. He was a firm upholder of orthodoxy and rather surprised his community in 1900 by becoming an advocate of Zionism. The centenary of his birth was recently celebrated in Amsterdam.

DURAN PROFIAT (Maestre Profiat) Hebrew grammarian flourished in the second half of the 14th cent. in southern France and Catalonia, Spain. In 1391 he was forced to become a Marano. His determination to resume Judaism publicly caused him to decide to settle in Palestine and was productive of his sarcastic and ambiguous epistle *Al Tehi Ka Abotaka* (Be Not Like Thy Fathers) which was written c. 1390. A year later he wrote a criticism of Christian dogma. Duran also wrote a history of Jewish martyrdom but no copy of this is extant. His best known work is his Hebrew grammar *Maaseh Efi*.

DURAN SIMON B. ZEMAH 14th cent. rabbinical authority b. Majorca 1361 d. there 1444. In 1394 he became rabbi of Algiers, holding that office till his death and being held in high regard by the government. Duran, who wrote a considerable number of commentaries and exegetical works, some of which have been printed, was a most methodical literary man for he compiled a catalog of his own writings. It is one of the earliest of individual catalogs.

DURLACHER ELKAN French publisher b. Karlsruhe 1806 d. Paris 1889. He settled in Paris in 1845 as the assistant to the Grand Rabbi. He founded a publishing house which originally devoted itself to Hebrew and Jewish publications. His earlier publications

included Wogues's French translation of the Pentateuch * and of the orthodox prayer book.

DUVEEN SIR JOSEPH JOEL Art collector b. Holland d. London 1908. In 1877 he and his brother established themselves in New York as art dealers and in 1879 opened a gallery in London. He was recognized as an authority on the old masters. His two spectacular transactions were the purchase of the Hainauer collection of pictures in Berlin in 1906 for 5,000,000 marks and the Rudolph Kann collection in Paris in 1907 for 25,000,000 francs. He was knighted in 1908 when he presented the Turner annex to the Tate Gallery, London.

DYER LEON American soldier b. Alzey, Germany 1807 d. Louisville, Ky. 1883. Dyer originally settled in Baltimore but in 1836 was a quartermaster general in New Orleans and became a major in the Texan forces. President Van Buren made him bearer of despatches to the Prussian government. In 1848, having become a colonel in the Mexican war, he crossed the plains to California and founded the first congregation in San Francisco.

DYMOW OSSIP (Joseph Perelman) Playright, author and stage director b. Byelostok 1872. In 1905 he published his first symbolistic collection *Revolutions of the Sun* and then became feuilletonist for Russian publications. He then turned to the drama and a number of his plays were successfully produced by Max Reinhardt *. His *Shema Yisroel* depicting the 1905 pogroms was very successful. He came to New York in 1913. Later he joined Schildkraut in the founding of the Small Yiddish Theatre. He has written and published at least 1,000 short stories.

EBIONITES A sect of Judeo Christians who flourished from the second to the fourth cent. They probably evolved from the split that followed in the Jerusalem Christian community after the defeat of Bar Kokba in 135. They accepted the Messianic mission of Jesus but denied his divinity. They observed all the Jewish rites including circumcision and probably are the ancestors of one of the numerous heretical sects of this type which still exist in the Orient.

EBNER **MAYER** Roumanian and Zionist leader b. Czernowitz 1872. He has been an active Zionist since his boyhood and in 1897 founded Hasmonaea, the first militant academic union in Galicia which sported colors and engaged in physical combat. He was an ardent follower of Herzl and attended the first Zionist Congress. Later he became the leader of the Bukowina Zionists. At the outbreak of the World War he was captured by the Russians and taken prisoner to Siberia but in 1917 he was included in the exchange prisoners and returned to Roumania. In 1918 he became president of the Jewish National Council of Bukowina and when that organization was dissolved and Bukowina was added to Roumania Ebner became one of the political leaders of the Roumanian Jews. In 1919 he began the publication of the *Ostjudischer Zeitung* which has won a reputation as the political organ of Roumanian Jewry. In 1926 he was elected to the Roumanian Parliament. Of the six Jewish deputies he is the only one wholly independent politically. He is noted for his spirited attacks on political anti-Semitism in Roumania and is one of the official leaders of the Jewish community.

ECCLESIASTES **BOOK OF** The Septuagint translation has nothing in common with the Hebrew designation of this canonical work *Kohleth* which is the name of the author. Traditionally *Kohleth* was accepted as a nom de plume for King Solomon because the book begins "The words of *Kohleth* the son of David king in Jerusalem." The legendary explanation of its writing is that Solomon composed it while he was banished from Jerusalem by the Devil. *Ecclesiastes* in the regular versions follows Lamentations and before *Esther*. It contains 12 chapters of aphorisms and wise observations many of which have become proverbs in all languages. Its attitude is stated in its opening thought: "Vanity of vanities saith *Kohleth*, vanity of vanities all is vanity."

The general tone of the book is fatalistic and mildly cynical. Overmuch toil and trouble is deprecated; the evils of life are emphasized; wisdom and pleasure alike prove barren and

time and chance rule everything. Among the many passages in the book that have become famous we may quote the following:

The e s noth ng new und the un
He th t inc ea th kn wl dge n a eth s ow
To ve yth ng the s a s on and a t me for every
pu pose und r the heaven
A l ve dog is bett than a dead l on
Th r ce n t t the w ft nor the battle
to the st g
Cast thy b ad upon the wat rs for thou shalt find
t afte ma y d ys
The d t t ns to th dust as it was but
the sp t to God wh g ve it
T r God and ke p H s omm ndm nts for th s is
th \ h l d ty of m n

ECCLESIASTICUS See *Sirach*

ECUADOR There are a few Jewish families in Guayaquil, the capital of this South American republic on the Pacific Coast.

EDOM Esau a hunter became Edom after he sold his birthright to his younger brother Jacob (Gen. xxv. 30). The name was transferred to the country which his descendants settled and the term was developed into *Idumea*, the territory in the south of Palestine from the Sinai desert to Kadesh Barnea viz somewhat north of the celebrated Desert of the Wanderings. *Idumea* was conquered by Judas Maccabeus* and by John Hyrcanus who forcibly converted them to Judaism. In their turn the Idumeans infiltrated into Palestine and intermarried with the Jews. Herod was the greatest of the Idumean rulers of the Jewish state. Toward the end of the war with the Romans the Idumeans are not distinguishable from the Jews in zeal, bravery and political outlook. They disappeared with the defeat of the Zealots with whom they were in alliance though the name of their country was still in vogue cent. later.

EDUCATION (Day Schools) In the tribute the Lord paid Abraham when He said:

I have singled him out to the end that he may command his children and his household after him that they keep the way of the Lord to do justice and judgment we find the aim of Jewish education. As a religion of practical morality Judaism in its schools strove to impart to the children happiness, goodness of character and fellowship with God. A greater elaboration of these aims is found in the Book of Proverbs (1-2-4).

To know w sdom and nstruct n
To c mp h nd the wo ds of und st nd ng
To r ve the dis pl n of w sdom
Just e and right and equity
T g v p den e to th mple
To the young man kn wl dg d scr t on

The holy task of educating the child was entrusted to none other than the father. And thou shalt teach them unto thy children was not merely sound advice; it was a Divine com-

mand Accordingly until the time of Simeon b Shetah (80 b.c.e.) there is no record of Jewish schools. He it was who established the first schools and this work was continued by Joshua b Gamala who spread a network of schools throughout Judea and proclaimed that every community must support its schools thus what John Milton in his Free Commonwealth considered utopian was realized 20 centuries ago through the efforts of two rabbis and with the consent and support of all the Jews in Palestine. And since secular education was not accorded serious consideration and biblical and later Talmudical studies constituted practically the entire curriculum Jewish education until 1648 or thereabouts was well nigh uniform in all parts of Europe. Later with the coming of the Haskalah from Italy to Germany and later to other parts of Europe Jewish education underwent a metamorphosis. Mendelssohn the forerunner and highest expression of this new intellectual movement caused the Jewish Free School to be organized in Berlin. This was probably the first Jewish Day School of modern times. Here Christian pupils and teachers were admitted. The study of the Talmud was lessened and soon eliminated. Religion was studied as a separate subject and the Catechism was taught—a feature entirely alien to the Jewish school. These radical tendencies estranged him and his cause from a large portion of the Jewish population. However this school met an untimely death in the ushering in of compulsory education on the part of the German government. Strangely however the same year marked the birth of the traditional Day School the *Burgerschule* and the *Realschule* under the leadership of Rabbi Samson Raphael Hirsch.*

In Russia and Poland the Imperial edict of Nov 13 1844 provided for the establishment of Jewish Day Schools or Crown Schools as they were called. They lasted but a very short period because of the Jews' distrust of Nicholas I and their fear that these schools were meant as a vehicle toward conversion or at least assimilation. Years later these schools were evicted and today in Poland truly modern pedagogical Day Schools founded by the Jews on their own initiative are in existence and exert an enviable influence.

In England the Denominational Schools as they were known flourished until the coming of the compulsory education law when they were transformed into the familiar supplementary Cheder or Talmud Torah system.

In New York the first Jewish Day School to be organized was the Yeshivat Minhath Areb on the 7th day of Pesach 1731. Here the children attended daily from 9:00 to 12:00 in the forenoon and from 2:00 to 4:00 in the afternoon. The Hazan was instructed to teach them the Hebrew Spanish and English writing and arithmetic. By an act passed by the Legislature of New York State in April 1811 this school was to receive from the State Treasury the like sum as was paid to the other

Religious Congregations respectively but after a century of activity the school began to dwindle and finally in 1856 Yeshivat Minhath Areb whose name had been changed to The Polonies Talmud Torah changed from parochial school to supplementary school holding classes thrice weekly.

Meanwhile the German Jews had also been organizing schools. The first one was opened in 1842 and named The New York Talmud Torah and Hebrew Institute. Its aim was to give an elementary English education and formal instruction in Hebrew and religion. Three years later the Immanuel and the Anshei Chesed Congregations opened Day Schools simultaneously. Soon other congregations followed suit.

The real Jewish Day School which from the first day of its inception has remained a permanent and flourishing institute did not come into existence until the period beginning with 1881. The influx of eastern European Jews brought intensified Jewish life that could not find ample satisfaction in the Supplementary School System. In 1886 The Yeshivat Eitz Chaim came into being. In 1901 another Elementary Day School was organized which was later renamed Rabbi Jacob Joseph School and in 1897 was organized the first Secondary Day School in this country. The Rabbi Isaac Elchanan Seminary. These in turn were followed by a number of others so that today there are 11 such Day Schools in New York City alone and others in Chicago Baltimore and Paterson New Jersey. These schools provide a thorough Jewish education in the morning and early afternoon hours and an elementary or secondary secular school education in the later afternoon and early evening hours. Their aim is to provide an harmonious blending of the principles of religious and secular trainings imparted in a totally Jewish environment. This aim finds its highest expression in the Yeshiva College a duly accredited undergraduate institution maintained by the Rabbi Elchanan Theological Seminary now in its fifth year and conferring B.S. and B.A. degrees.

I H W

EGER AKIBA Rabbi b Eisenstadt Hungary 1761 d Posen 1837. Eger took his mother's family name (his original name being Ginsmann) traceable to Halberstadt in 1674. To 1791 when the town of Lissa was destroyed by fire and Eger and his family impoverished. Eger who was already greatly esteemed for his learning and his championship of the Jewish cause refused to accept any remunerative position. After the fire of Lissa he accepted a small post in West Prussia but in 1813 he was called to Posen and it was there that he officiated as rabbi and became the most prominent orthodox spiritual leader of his time. He struggled manfully against the advance of Reform Judaism and set an example by the austerity of his life of what he considered a pious existence. On the other hand his devotion to the sick during the

cholera plague of 1831 was so brave and selfless that it received recognition from Frederick William III. Practically all his contributions to exegesis and homiletics have been published and his name is still a household word in old fashioned Jewish circles. Such was the influence he wielded both in Germany and Poland in his generation.

EGYPT Hebraic historic connection with the great almost rainless tract of the Nile valley began with the first Hebrew Abraham. It was in Egypt according to the Bible that Jacob's family of 70 became in the course of time a people. Jewish association with Egypt began therefor in the formative period of national development and the impress of this experience was not eradicated by centuries of Palestinian Jewish statehood. The physical appeal of Palestine as set forth in the Bible is written in the spirit of a resident of Egypt and scholars have speculated considerably on how much of the dietary code and the social ritual of the Bible was a protest against the manners of Egypt. Of the record of settlement in Goshen described in Genesis and of the slavery eloquently recorded in Exodus there exist inferential and circumstantial evidence in monuments and bas reliefs but no direct evidence bearing on the biblical narrative has so far been traced archeologically. The Israelites are mentioned in various steles. Hebraic names have been deciphered and the association between Egypt and Palestine traced through the El Amarna tablets and other records. The lack of positive proof is however in no wise disturbing. 19th cent scholarship accepting the tables of Manetho attempted to adjust Hebraic history to discovered Egyptian records the chronology of which is theoretical and far from final. This led to two identifications of the Pharaoh of the Slavery of the Pharaoh of the Exodus and to the placing of much related matter concerning the Habiri in the El Amarna Tablets etc. in a pre biblical period. Archeologically however Palestine and Syria are now having their innings and the results tabulated to date demand a complete readjustment of the Palestine Egyptian chronology though here again no finality can be construed out of chance finds. What can be said with certainty is that the Jews were inextricably bound up with Egyptian environment political rule and cultural experience.

With greater certitude as to dates and rulers the relationship of the Jewish state to Egypt can be traced from the reign of Solomon to the final fall of the Kingdom of Judah when it became according to well accepted tradition one of the lands of Exile. The two Jewish kingdoms throughout their existence oscillated between the imperialisms of Assyria and Egypt. The aversion was to the former the political blunder the alliance with the latter. Though the prophets thundered against Egypt as well as against Babylon the horror was against the East not the South. Nor did the memory of the Exodus create a forbidding attitude such

as the curse against Jericho which prevented its rebuilding for many cent.

Alexander the Great reestablished the prestige of Egypt by the building of Alexandria* in 330 b c e and from then on the history of a powerful and intellectual Jewry can be traced up to the slaughter of the Hellenists in 391 and the murder of Hypatia in 415 when Cyril drove the Jews out of Alexandria. Egypt rose to its height under the Ptolemies and its fall began when the Romans captured it in 30 b c e. In that period the Jewish record is largely that of the famous Alexandrian Jewry. Its outstanding factors began with the Septuagint translation of the Bible the erection of the Temple at Leontopolis the rise of a large class of successful Jewish traders and merchants and the intellectual development associated with Philo and the Sibylline literature. The back of Jewish power in Egypt was broken by the revolts against Trajan and Hadrian. The language of the Egyptian Jews was in the first period Greek but in later documents Syriac was employed.

Few details are available as to the Jewish position when the Arabs conquered Egypt though Amr found 40 000 Jews in 641 in Alexandria and granted them the right of remaining there. Politically Jews rose to importance during the Fatimid rule and during the reign of the Tulunides (863 905) and the Ikhshids who appointed an apostate Jew governor of Palestine. The favorable position of the Jews during the ninth and 10th cent is attested by the complaint of Makuddasi as to the political supremacy of Jews the records of Samaritan officials and the ruthless persecution of them by the insane al Hakem (1006 1020) whose barbarities were directly responsible for the Crusades and who invented a score of offensive restrictions and prohibitions some of which may well be regarded as the superstitions favored by modern anti Semitism. Within this period however the Talmud schools had been founded in Egypt and a basis provided for the regulation of issues between the Rabbanites and the Karaites who were and are still comparatively numerous in Egypt.

The position of the Jews who from its foundation in 969 became associated with Cairo which was called Mizr was entirely favorable during the reign of Saladin and his successors and in 1166 Maimonides settled in Fostat became body physician of the vizir and enjoyed a renown even in Baghdad which confirms the freedom of the Jewish position. Abraham Maimonides was both nagid of the Jews and physician to Al Melek Al Kamil (1218 30). But with the coming of the Bahrite Mamluks (1250 1390) pressure in the form of special taxation and the rigorous observance of the restrictions imposed by Omar II relative to dress the use of horses etc were imposed though Jews were constantly in the service both of the Bahrite and Bohrite Mamluks. The Jews probably suffered greatly in the plagues and famine of 1201 02 and of 1438 and from the bloodshed that characterized the Mamluk

rule for in 1488 Fostat was in ruins and both the Alexandrian and Cairo communities were small

Under Turkish rule beginning with Selim I in 1517 the Jews again rose to influence and free movement was granted the Spanish refugees. They became in succeeding generations a background of the Shabbethaian movement in which Cairo in particular figured largely. Egypt however dwindled in political and commercial importance until the rise of Mehemet Ali at the beginning of the 19th cent and the Jews experienced to that date the tolerant but corrupt rule which described life in all parts of the Turkish empire. Mehemet Ali encouraged trade and Italian Jews emigrated to Egypt but Ashkenazim did not come in any numbers till the middle of the 19th cent. The communities increased under the British protectorate and thanks to the fostering care of the Alliance Israélite Universelle*. In 1898 there were 25 200 Jews in Egypt. Of these 11 489 were in Cairo and 9 946 in Alexandria. By 1927 they had increased to 63 550 of these 29 207 were living in Alexandria and 24 885 in Cairo.

EHAD MI YODEA One who knows? This popular nursery rhyme putting 13 questions and giving as many answers is recited prior to the Had Gadya at the Seder* service. Its origin is unknown but it has been traced to the Avignon ritual which is probably late 13th cent.

EHRENPREIS MARCUS Chief rabbi of Sweden b Lemberg Galicia 1869. From 1896 to 1900 he was rabbi in Croatia. In the last named year he was appointed chief rabbi of Bulgaria and residing at Sofia became an intimate friend of King Ferdinand who entrusted him with several political missions. At the same time he acquired a knowledge of Bulgarian and in addition to his reputation as an Hebraist was praised for his popular essays in Bulgarian and Ladino. In 1914 he was called to Stockholm where he still is in office and became a forcible speaker and writer in Swedish. Besides his scholarly writing on the Cabala Ehrenpreis is recognized for his charming historic travel books. He was a devoted Zionist in the Herzlian period but in the pre war period he separated himself from the Zionist organization publicly on the ground that it had abandoned its ideals and become a mere money collecting machine.

EHRlich ARNOLD Biblical exegete b Brest Litovsk Russia 1848 d New York 1919. Ehrlich who had been librarian of the Oriental department of the Berlin library came to the United States in 1878. Settling in New York he devoted himself to a radical critical commentary of the Bible. Three volumes of this commentary were published.

EHRlich PAUL Discoverer of 606 b Strehlen Silesia 1854 d Frankfort on the Main 1917. He settled in Berlin in 1887 and was appointed professor in 1890. He joined

Robert Koch in the investigation of contagious diseases and in 1896 he was appointed director of the Heilseruminstitut in Stieglitz and in 1899 became director of the institute of experimental therapy in Frankfort. In 1903 he was awarded the gold medal for scientific attainments and in 1904 he was made honorary professor of Goettingen. The achievement for which in 1908 he was awarded the Nobel prize the discovery of salvarsan generally referred to as 606 because it was his 606th experiment in the attempt to discover a cure for various forms of syphilis not only saved thousands of lives and restored as many to useful careers but Ehrlich in pursuing this line of investigation opened up a new avenue of medical science chemotherapy research in which is being continued by his successors. His arduous years of investigation and research rendered more difficult because he was a Jew in hostile German environment were made possible by the unstinted support given by friends of the investigator for his laboratory. Ehrlich was a Zionist.

EIGHTEEN BENEDICTIONS A collection of short prayers occupying a central place next to the Shema* in each regular Jewish service. It is known as Tefillah (prayer) or as Shemoneh Esreh (eighteen) on account of its original number and among the Sephardim also as Amidah (standing) because it is proper to stand while reciting it.

These prayers grew up in the synagogue during its early formative period. In style and content some of them bear the marks of the time of the Maccabees and of the age immediately following the destruction of the second Temple. Due to the uncertain conditions of Jewish life at the end of the first cent of the Christian era Gamaliel II head of the Jabneh Academy requested Simon of Phakola to arrange these benedictions in a fixed order and thereafter their recitation three times a day was accepted universally among Jews as a ritual duty (Berakot 33 a Megillah 17 b).

The collection may be divided into three groups. I The first three benedictions called together Shebahim (praises) recount the attributes of God and with the exception of the reference to the resurrection may be traced back in origin to the early Hasidim. II The middle 12 or 13 known together as Bakkashot (petitions) express the social and messianic hopes of the people and are of a later Pharisaic origin. III The concluding three benedictions known together as Hodaot (thanks) were adapted by the rabbis from older elements in the priestly ritual of the Temple. One Talmudic conception of prayer describes this arrangement of the Shemoneh Esreh in terms of a servant appearing before his master: first he greets his lord with compliments then he presents his requests and finally he retires with an expression of gratitude (Berakot 34a JE xi p 270).

In spite of its name the collection consists of 19 not 18 benedictions which is variously

explained as due to a later addition of No 7 (Zunz Kohler) or 12 (Elbogen) or to the supposition that originally 15 and 16 were one benediction (Hirsch) Two additional benedictions Nah m and Anenu are included for the ritual of fast days The middle group of prayers being essentially supplications and referring to the unhappy contemporary conditions of life were considered improper for holiday worship and were substituted by one appropriate benediction for each Sabbath and festival service thus reducing the number of the Shemoneh Esreh on those occasions to seven

Each of these benedictions is a concise paragraph the theme of which is summed in a concluding sentence beginning with the formula Praised be Thou O Lord and ending with the attribute proper to the theme as who vouchsafest knowledge or who acceptest repentance Some of these paragraphs are recited in more elaborate form on festival and semi festival occasions and with some other variations when repeated by the leader in the service Only a few of these benedictions have been retained in modified form in the Reform ritual Originally the concluding sentence was the congregational response to the benediction which was read by the precentor (Kohler) The present orthodox custom requires that every worshiper recite the complete Shemoneh Esreh silently by himself in a mood of absolute concentration and without the slightest interruption and when the reader or cantor repeats it later aloud the congregation responds at the end of each benediction with Amen

The individual prayers in their present traditional form for week days are as follows 1 Abot (fathers) a declaration that because of the loving kindness of the Patriarchs the All Merciful will send a redeemer to their descendants During the penitential season a prayer for life is inserted here 2 Geburot (powers) an affirmation that the Omnipotent sustains the living and resurrects the dead In the winter season mention is included here of His provision of wind and rain 3 Kedushat Ha Shem (sanctification of the Name) a proclamation that God is holy and that holy people praise Him daily Different versions of which there are many variations extant are used on different occasions by the public reader when repeating this benediction aloud

The petitions include 4 a prayer for wisdom and understanding (Binah) which is defined in a more elaborate version used on Saturday night in terms of a faithful differentiation between the sacred and profane 5 A prayer for repentance (Teshubah) 6 for the divine forgiveness (Selahah) 7 for redemption (Geullah) from affliction Here Anenu a special prayer for deliverance follows on a day of public fast 8 A prayer for recovery (Refuah) from illness 9 for prosperity during the year (Shanim) originally a New Year prayer and reflecting the agricultural interests of the age of its composition 10 for the gath-

ering of the exiles (Kibbuz Galuyot) 11 for the restoration of human justice (Zedakah U Mishpat) and divine mercy 12 for the destruction of slanderers and evil doers and originally also of heretics and sectaries (Minim) 13 for the reward of the righteous (Zaddikim) 14 for the reestablishment of the holy capital (Jerusalem) 15 and of the Davidic dynasty (Zemah David) On the anniversary of the destruction of Jerusalem this prayer is preceded by a special supplication for divine comfort (Nahum) of Israel and Zion 16 A petition that all prayer (Tefillah) be answered graciously and mercifully

The concluding benedictions are 17 A prayer for the return of God's presence in Zion and the restoration of the Temple cult (Abodah) Here on semi festivals or on the day of the New Moon a special prayer is inserted for the divine remembrance of Israel the Patriarchs the Messiah and Jerusalem this prayer being known by its initial phrase Ya aleh Ve Yabo (May our memory rise and come before Thee) 18 A confession of divine providence and thanksgiving (Modim) for all God's mercies A special Hanucah and Purim prayer is recited here on those respective occasions and during the penitential season another petition for life is inserted here 19 A paraphrase of the priestly (Kohanim) blessing for divine protection light grace and peace constitutes the last of the Eighteen Benedictions When the reader repeats this benediction he usually reads the priestly blessing itself which on festival days is accompanied by a special ceremonial on the part of the Kohanic members of the congregation known as Duchan* In the penitential season we have here again a special prayer for life peace and prosperity The Shemoneh Esreh is concluded in private devotion with a brief prayer beginning with the words My God guard my tongue from evil which does not end with the formula characteristic of the benedictions Praised be Thou O Lord

J L B

EINHORN DAVID Leader of American Reform Judaism b Bavaria 1809 d New York 1879 Einhorn from his first appointment in Wellhausen in 1838 played an important part in the Reform movement in Germany His attitude met with the opposition of the local government as well as some of the Jews and his call to Budapest in 1852 was also opposed by the Austrian government In 1855 he came to the United States and was appointed rabbi of Har Sinai Baltimore He immediately took a position more radical than that of Isaac M Wise* and endeavored to organize a synod

At the outbreak of the Civil War he joined the determined anti slavery party and had to flee to Philadelphia where he became rabbi of Keneseth Israel In 1866 he was appointed rabbi of Adath Jeshurun New York and it was from here that he instigated the effort which led to the convening of the rabbinical

conference of 1869 in Philadelphia. He retired from active service in 1879.

The outstanding idea of the man manifested itself in his scientific and literary tendencies and in his general demeanor.—MORRIS Eminent is a life of the 19th cent.

EINSTEIN ALBERT Discoverer of the theory of relativity physicist mathematician b Ulm on the Danube Württemberg 1879. Even in his boyhood in Munich he was a precocious student. In 1895 his family moved to Milan but Albert was sent to Aargau in Switzerland where he was graduated from the Canton School in 1896. In the fall of that year he entered the Polytechnicum at Zurich. He was graduated in 1900 and a year later became a Swiss citizen. In 1902 he became examiner of patents at Bern. In 1909 he became extraordinary professor at the University of Zurich and in 1911 was ordinary professor at the University of Prague. In 1913 he was called to the Academy of Sciences at Berlin. In 1914 he became director of the Kaiser Wilhelm Institute for Physical Research in Berlin where he carried on his own physical research while teaching at the university. From that date he worked on his own concepts until in 1919 he startled the scientific world with his theory of relativity. The theory was actually completed and published in 1916. One inference from it the deviation of a light ray through the sun's gravitational field was first confirmed at the total eclipse of the sun on May 29 1919. Since then Professor Einstein has been the most conspicuous physicist of our day. In 1929 Einstein again startled the scientific world with his Unitary Field Theory wherein he tried to formulate a single set of mathematical equations which shall contain the equations for both gravitation and electromagnetism. In 1921 he visited the United States and in 1931 spent considerable time at Berkeley Cal. Recently he has accepted the position of professor at the Institute for Graduate Studies Princeton N J. In Jewish life Professor Einstein is interested in Zionism and an advocate of the cause and of the Hebrew University in Jerusalem. He has been outlawed by the Hitler government. His theory has been popularized by Dr. Max Talmey of New York.

EINSTEIN LEWIS U S Minister to Bulgaria and Czechoslovakia b New York 1877. In 1903 he was appointed third secretary to the American Embassy in Paris and in 1906 he was attached to the American Embassy in Constantinople. In 1909 he was transferred to Peking China. In 1915 he was appointed American diplomatic representative to Bulgaria and took charge of British affairs there. In 1921 he was made Minister Plenipotentiary to Czechoslovakia which post he held till 1929. He is the author of an interesting series of causeries on Italian British and American history and edited the Humanists Library. Of these Italian Renaissance in England 1902 is the best known.

EISENMENGER JOHANN AN DREAS 17th cent anti Semitic author b

Mannheim 1654 d Heidelberg 1704 Eisenmenger who was a theologian devoted 19 years to the study of rabbinics in the company of Jews in order to write his Entdecktes Judenthum which appeared in 1700 and gained the author the chair of Oriental languages at Heidelberg. Samuel Oppenheimer the court Jew in Vienna secured the confiscation of the first edition of this libelous work. Judaism Unmasked finally went into circulation some 40 years later. It has been used as a source of anti Semitism by all libellors of the Jews.

EISENSTADT The second oldest ghetto in Europe is in this town in the Burgenland Austria. The ghetto is adjacent to the Esterhazy estate and is still exclusively inhabited by Jews some of whom claim that they have never been outside its confines in their lives.

Altogether you would hardly suspect that the few blocks existing in a Jewish ghetto in the city of Vienna are not at all the same as the ones in the city of Prague which existed in its time. See the book and even one of the people do not know.—MARVIN LOWENTHAL A World Pressed By 1933.

EISENSTEIN JUDAH DAVID Editor Hebrew Encyclopedia b Mezeritz Poland 1855. Settled in New York in 1872 and identified himself with communal efforts and Hebrew and Yiddish literature. In 1891 he translated the Constitution of the U S A into Yiddish and Hebrew. He projected edited and published Ozer Israel an encyclopedia in Hebrew.

EISNER KURT President of the Bavarian Republic (1918 19) b Berlin 1867 murdered in Munich 1919. In 1891 93 he was one of the editors of the Frankfurter Zeitung. In 1897 he was arrested and sentenced for Majestats beleidigung. When released at Liebknecht's request he became one of the editors of the Vorwärts. Here he identified himself politically as one of the Revisionist Socialists. In 1906 he foresaw the World War and wrote trenchantly of what he anticipated. In Dec 1917 he initiated the strike in Munich which he hoped would end the war. He was arrested and imprisoned till 1918. On his release he was elected president by the workers soldiers and peasant council. He organized the revolution of Nov 7 and on Nov 8 he was elected President of Bavaria. On Feb 21 1919 on his way to the Landtag to tender his resignation he was murdered. Eisner throughout his career led an unselfish life and while he held the office of president lived in great penury so that after his death his widow and children had to apply for relief. He was bitterly opposed whilst in office because he was a Jew and hated because he published the secret despatches of the Bavarian minister in Berlin during the conferences prior to the World War. These despatches according to Eisner's enemies contained evidence of Germany's culpability in the pre war situation.

ELDAḌ B MAHLI HADANI Eldad the Danite as he described himself was a traveler

who in the ninth cent visited Babylonia, Egypt and Spain and related fanciful tales of himself as a subject of an independent Jewish state located somewhere in East Africa inhabited by descendants of three of the Lost Tribes Dan Asher and Naphtali. In proof of his assertions he exhibited written rules relating to the slaughtering and examination of animals intended for Jewish consumption which differed from the standard Talmud rules. His fantastic accounts of the Jews on the other side of the river Kush were freely accepted by Jews and non Jews and his alleged travels were constantly reprinted from 1480 when the first edition appeared in Mantua. Eldad was not a false Messiah. His stories were the basis of the Prester John legends.

ELEAZAR B ANANIAS Son of the high priest at the beginning of the revolt against Rome. Although pro Roman like most of the priestly family he changed and precipitated the struggle by inducing the priests to discontinue the daily sacrifice for the emperor. He then accepted a leadership of the rebels in Jerusalem attacked the Sicarii drove them from Jerusalem and took the fortresses of Hippicus Phasaelus and Mariamne and thus cleared Jerusalem of Roman soldiery. His coins with the inscription first year of the Liberation of Jerusalem were struck in commemoration of this victory.

ELEAZAR B AZARIAH Third in succession to Rabbi Johanan b Zakkai as head of the Congress of Jewish scholars which exercised the highest religious authority after the loss of political autonomy in the year 70 c.e. The day of his election was memorable and is referred to in the Talmud as that day for it marked the removal from office of his predecessor Rabban Gamaliel II whose dictatorial policies were resented. When shortly thereafter Rabban Gamaliel was restored to his former position Rabbi Eleazar was retained as vice president of that body.

A descendant of Ezra a versatile scholar possessed of great wealth he was active long after he had reached the age of 70. His contemporaries include Rabbi Akiba Rabbi Ishmael Rabbi Tarphon and Rabbi Joshua with several of whom he went to Rome as a delegation from Palestine.

He was liberal in his relations with men and in his interpretation of law. Under his presidency all disputed questions were opened for reconsideration all scholars were given admission to the sessions and a decision was arrived at following a general vote. He set humanism above legalism and is authority for the declarations that the Sabbath may be violated to safeguard human life that Yom Kippur can not secure atonement for offences committed against others unless the offended persons have been first appeased that a court which has pronounced a sentence of capital punishment even once in a period of 70 years is to be criticized that good deeds are superior to great knowledge that economic welfare must go

hand in hand with intellectual advancement. In Pirke Aboth chap III some of his maxims are quoted. G A R

ELEAZAR B SIMON The Zealot. One of the heroic leaders in the war against Vespasian and Titus. After the signal defeat of Cestius he seized the treasure of the Temple and the Roman booty for the purpose of national defence. He defeated the peace party held the courts of the Temple and admitted the Idumeans into the city.

ELEAZAR B JAIR Hero of Masada. He was a descendant of Judah founder of the Zealots and headed the Sicarii. He was driven from Jerusalem during the siege by Eleazar b Ananias and seized the castle of Masada which was well fortified. Flavius Silva governor of Jerusalem besieged Masada but finding it impossible to take by assault determined to starve the garrison into submission. Eleazar's address to his fellow Jews urging suicide rather than surrender is the noblest address in Josephus account of the war. The remarkable oration is introduced with the sentence: Eleazar never entertained a thought of flying himself or suffering any of his people to do so.

ELDERS OF ZION Under this and such titles as The Cause of World Unrest The Protocols of the Learned Elders of Zion

The Jewish Peril Weltfreimaurerei Weltrevolution Weltrepublik Judas Schuld buch Die Spur des Juden in Wandel der Zeiten Protocols Proces verbaux de reunions secrets des Sages d Israel Israel Ueber Alles The Hidden Hand The International Jew etc there was published in mass in 1905 and since 1901 in printed form newspaper articles brochures pamphlets and books in all modern languages and practically in all countries a forged record of an alleged Jewish conspiracy to dominate the world in the interest of an imaginary scheme for world power. To the successful circulation of this forgery may be attributed in part the success of the Hitler* anti Semitic agitation and the favorable repercussions manifested in many countries.

The contents of all versions of the Elders of Zion are not absolutely identical. Introductions footnotes comments and the alleged source of the original differ. The theory of a master mind in world affairs was first mooted in 1790 in Caen France. The various changes by which what was originally and untruthfully described as an alliance of Philosophers Freemasons and Illuminati for the undermining of France became a Jewish conspiracy and finally a Zionist conspiracy are summarized in Lucien Wolf's The Myth of the Jewish Menace in World Affairs (New York 1920). All versions have in common the dissimulation practiced by a group of Jewish leaders who favor capitalism but in turn employ socialism communism revolution masacre etc to gain their ends. By boring from within in every state government and

social order by using the press the arts literature and science and the expenditure of lavish sums the world is made the puppet of these alleged conspiracies The 24 addresses which are the alleged gospel of this imaginary conspiracy are all delivered by one person A farrago of political balderdash which has been traced to numerous sources is embroidered and given an air of reality by footnotes and comments in which both spurious and real Jewish personages are introduced all the natural diversities and individual strivings of Jews being thus used to illustrate and provide circumstance for the main theme In the last analysis and in the versions that have impressed most the Jews are charged with having introduced Bolshevism in order to upset the social and economic fabric of the world The lists generally quoted in favor of this statement are both untrue as to the numbers of Jews prominent in the advance of Bolshevism and as to the Jewishness of the specific individualities engaged in that movement

The more immediate originator of this hodge podge was Hermann Goedsche a Prussian police spy who in 1868 published a series of pseudo historical novels the recollections of Sir John Retcliffe In Biarritz he introduced a Jewish Social Democrat Lasali the character of Faust who overhears a discussion in the old Jewish cemetery in Prague at the grave of Simeon b Jehudah all fictitious personages In the hands of Goedsche's successors Retcliffe became the chief rabbi of England and in the 1912 version he was a rabbi in Lemberg addressing a congress of Jews In the hands of Serge Nilus who prepared his first Russian version of this story in 1905 and privately circulated it amongst government officials the story of the conspiracy became the Protocols of the Elders of Zion The alleged spokesman was either Theodor Herzl* or Ahad Ha'am* and the scene Basle 1897 Russian secret service agents brought this forgery in translation to the bureaux of the secret services of the Allied Powers whilst other Russians used the existence of the spurious record as a means of attempted blackmail on Jewish communities in which they failed undertaking to prevent the publication of the Protocols for a consideration None of the heads of government treated the alleged conspiracy seriously but mass copies of Nilus version were privately circulated and semi secret conferences held at which the contents were read By 1920 the idea of a Jewish Conspiracy had been well fostered and various versions of the Protocols made their appearance in France Germany England and the United States The London Times traced the original of the Nilus version to its source in Constantinople In 1933 the Basle community made the publication of a Swiss edition the basis of a suit for libel

The Protocols are of course in every particular baseless forgeries the underlying concept is without a shred of warrant in fact but

the endless repetition of the same tissue of falsehoods misquotations and the circulation of millions of copies in all languages has had a dire effect

No fog y to goss n lb l too bud t mpose
up n g t m s f th public f m p d s p s d
t t l a c t p a n f th l b e l o r f g r y b y p j u d
p o l y m b b d a g t t s v t m —HORACE JAMES
BRIDGES J w B t g N v Yo k 1923

See Anti Semitism

ELIEZER B HYRCANUS Tanna of the first and second cent A pupil of Johanan b Zakkaï under whom he studied against his father's will the personality of Eliezer stands out in considerable relief in the history of his period owing to his banishment by his colleagues who repented their judgment at his deathbed As a student in the academy at Jerusalem he acquired scholarship by great diligence and he was so devoted to Johanan b Zakkaï that he aided in the smuggling of the great teacher out of the besieged city Later he joined the school at Jabneh and became a member of the Sanhedrin Here however he developed into an intense traditionalist and was eventually excommunicated for maintaining a dissenting opinion on a ritualistic issue This act is explained by the contemporary need for firm discipline but the more probable explanation is that he suffered the ban on a charge of apostasy He admitted listening to the argument of a Jewish Christian beyond that nothing definite is quoted against him He accepted his sentence and separated himself from the community It is to this period of adversity that some of his finest maxims are attributed When his former colleagues heard that he lay dying in Cæsarea they hastened to his bedside and by their conduct broke the ban Eliezer therefore in his last moments expounded to his judges the traditional law on Levitical purity After his demise R Joshua formally revoked the ban and Eliezer was buried with pomp and fragments of the eulogies pronounced over his bier are extant The most significant perhaps was that of Akiba one of his judges who applied to Eliezer the words Elisha used when he saw his master Elijah riding heavenwards in the chariot of fire the chariot of Israel and the horsemen thereof (II Kings ii 12) The opinions and maxims of Eliezer b Hyrcanus are more frequently quoted in the Mishnah etc than those of any other contemporary—perhaps an indirect apology for his unmerited condemnation

ELIJAH Prophet The most romantic and enigmatic character in the whole range of Jewish history From his first sudden appearance before Ahab when he prophesied a drought (I Kings xvii 1) to his dramatic end there appeared a chariot of fire and horses of fire which parted them asunder and Elijah went up by a whirlwind into heaven (II Kings ii 11) Elijah enacts so stirring a role is so tensely the prophet of God that his gaunt figure his long hair and his girdle of skin

pulled taut around his loins embodies in all literature the concept of the prophet. His life was a protest against idolatry. He hid at the brook Cherith where the ravens fed him, then at Zarephath in Sidon he performed the miracle of the jar of meal and the cruse of oil for the widow (I Kings xvii 15-16) and the resurrection of her child. Bolder and immortalized in a thousand ways is his contest on Carmel against the priests of Baal (I Kings xviii and xix). His fierce attack on the Queen Jezebel, his prophecy of her grim end, his search for Elisha as his successor and his vision at Horeb are not only among the most fascinating pages of the Bible but scores of sentences which relate these incidents have become imperishable similes in most languages. Although Elijah gave Ahab political advice the whole tenor of his life and his preachments he left no book—a solitary brief letter to Jehoram King of Judah (II Chron xxi 12-15) is the only writing attributed to him—is embodied in his name. My God is Jhwh.

Hundreds of legends have been woven around Elijah in Jewish and Islamic literature. His cave on Carmel is still honored as a place of worship where Jews, Christians and Muslims pray in peace side by side, such is the awe his name inspired. His role as the forerunner of the Messiah in which capacity he is frequently mentioned in the liturgy was already known to Ben Sirach, the author of Ecclesiasticus c 175 b c e. The Hasidim chant of his coming every Saturday evening and a glass of wine is poured for his reception at the Passover Seder service.

ELIJAH Gaon of Wilna. The great Lithuanian Talmudist b Wilna 1720 d there 1797. His full name was Elijah b Solomon and though the student of no academy he established a reputation for his scholarship when 20 years of age. He was both Talmudist and Cabalist and advised the study of the secular sciences which were ignored by the pious in his day. He came into prominence as the opponent of the Hasidim whose leaders he did not hesitate to excommunicate, denying his followers the right to intermarry with them. Elijah led an ascetic life and his influence depended entirely on the acknowledgment of his piety and scholarship for he held no official position. He wrote on the whole range of biblical and rabbinic literature including cabalism and grammar. A number of his commentaries, particularly those on the Jerusalem and Babylonian Talmud, have been published.

He was gifted by nature with such a wisdom that having read a book once he was able to recite it by heart for the rest of his life. Not less admirable was his sure grasp. The most complicated controversies in the Talmud into which other scholars would require a whole day and weeks to find the way, the Gaon was able to read by a glance at the pages.—**SOLOMON SCHRECHTER** *Studies in Judaism*

ELIJAH of Ferrara. 15th cent traveler. He was an Italian Talmudist who settled in Jerusalem in 1437. His letters are the

source for considerable knowledge relating to contemporary Jewish history in the Orient.

ELIJAH B MOSES DE VIDAS. Cabalist and author lived at Safed, Palestine in the 16th cent d Hebron, Palestine. For a time he resided in Poland but spent most of his life in Safed, then the center of Cabala. He was a disciple of Moses Cordovero. His main work *Reshith Hochmah* (The Beginning of Wisdom) in five sections or gates deals with fear of God, love of God, repentance, holiness and humility and contains all the Rabbinic and Cabalistic statements on morality and ethics found in Talmud, the Midrashim and the Zohar. In later years it was adopted as a textbook by the Hasidim. **A I S**

ELIMELECH of Lezaysk. Hasidic leader and Zaddik b 1717 d 1786. In his youth he was given much to severe asceticism from which he was converted to Hasidism by his older brother Zussya, like him he also became a disciple of Dob Baer. He soon became the master's emissary to Galicia, settling in Lezaysk, which after the death of Dob Baer became the most popular center of Hasidism. In his book *Noam Elimelech* he elaborated the ideas of the Zaddik found in the works of his master and of Jacob Joseph of Polonnoye to its extreme. The Zaddik, God's intermediary between God and man, is a higher being transmitting his sanctity to his bodily descendants. He thus paved the way for hereditary dynasties of Zaddikim.

Elimelech was a great leader and organizer. Due to his penetrative intuition he was called the curer of souls. He raised many disciples who spread his teachings over eastern Europe. **A B**

ELIOT, GEORGE. See Cross, Marion Evans.

ELISHA. Successor of Elijah. He was the son of a wealthy landowner when Elijah threw his mantle over him (I Kings xix 19). His character is a foil to his great teacher and predecessor from whom he asked that a double portion of power be granted him. Many stories were told of the miracles he performed even after his death. In contrast to Elijah he did not defy the royal family but aided them by his miracles and gave them advice. The Biblical account of him does not mention his ethical teachings but emphasizes the great powers which God gave him. Yet at the same time he must have undertaken a great political activity; he predicted to Hazael of Damascus that he would rule and one of his disciples anointed Jehu as king thus bringing about the fall of the dynasty of Omri and a political and religious revolution.

ELISHA B ABUYAH. Better known as Aher, the heretic b Jerusalem c 70 d Palestine c 110. Very little is known of Aher except that he was opposed to the rabbinic views prevalent in his day. He was evidently a Pharisee who deserted his party and flouted their

views as is related in the story of his riding horseback on the Sabbath. He was therefore dubbed the Epicurean. Yet he was so esteemed for his learning that he is regarded as one of the four sages who entered Paradise. His knowledge in the judgment of the rabbis entitled him to that privilege. Some unsuccessful attempts have been made to identify him with Paul of Tarsus but Elshas's relations to R. Meir deny all such possibilities.

Lo! I El h B n Abuy h st nd—
St d w th l l n ng g n d n v y l nd—
B fo the gat wh n e Eve and Ad m f d
Ask ng f th th t I m y f ly t ad tl pla ns
f P dise
That I m y s th g d n f the Lo d nd gr w
m w e
—BENJAMIN WARD R. CHARDSON A. L. gend of
Pa ad se

ELKUS ABRAM I U S Ambassador and Envoy Plenipotentiary to the Ottoman Empire b New York 1867. Admitted to the bar in 1888. Elkus held a number of legal offices until his appointment by President Wilson to represent the U S A in Turkey. His term of office covered three years of the World War and he also acted for England, France, Italy, Russia and Belgium. At the same time he headed the American Red Cross and the American Jewish Relief Work in Turkey. His services were recognized by the foreign governments. After his return to the U S Elkus became active in the war drives for funds for all sorts of purposes. In 1919-20 he was Judge of the Court of Appeals of New York State. In 1920 he was appointed one of the commissioners to settle the dispute between Finland and Sweden over the Aaland Islands. He has been president of the Free Synagog and has been associated in many communal efforts.

ELLIS Sir BARROW HELBERT British Indian statesman b London 1823 d Savoy 1887. In 1839 he entered the British Indian civil service and in 1865 he was appointed a member of the Bombay council and in 1870 he became a member of the viceroy's council. On his resettlement in London 1875 he was made a member of the Indian Council.

ELLSTAETTER MORITZ Minister of finance in the Grand Duchy of Baden b Carlsruhe 1827 d Baden 1905. He rose after the complete political enfranchisement of the Jews was conceded in 1862. He became minister of finance in 1888 and held the office till 1893.

ELMAN MISCHA Violin virtuoso b Talnoje South Russia 1891. He was recognized as a prodigy of great talent when only four years old. Leopold Auer then heard him and secured for the Jewish lad what was then a great privilege: permission to study with him at the Petrograd Conservatory. Elman made his debut in Petrograd in 1904 and was immediately hailed as a violinist of the first rank. He made his first appearance in London in 1905 and in New York in 1908 with brilliant success. W F

EL MOLAY RACHAMIM God who is filled with compassion. The first three words of a prayer for the soul of the departed usually chanted at the graveside and at memorial services. M A

ELOHIST Title given the supposed author or authors of the Elohist passages of the Pentateuch in contradistinction to the Jehovistic from the Hebrew term Elohim (God) of frequent occurrence in the Bible. The theories of the Higher Critics beginning with Jean Astruc in the middle of the 18th cent are in large measure evolved from the recognition of duplicate narratives in the five books of Moses: one group consistently uses the term Elohim for God whilst the other as consistently employs Jhwh. * Owing to the influence of Wellhausen the writers of the critical school assume that the oldest Elohist passages were written about 750 b c e and are of later authorship than the Jhwh passages.

ELYASHAR JACOB SAUL Hakam Bashi of Jerusalem b Safed 1817 d Jerusalem 1906. In 1855 Elyashar was appointed associate judge in 1869 chief dayan and he was promoted in 1893 to the post of Hakam Bashi by all parties in Jerusalem as successor to R. Paniel. The sultan Abdul Hamid confirmed his appointment in a firman sending him an official robe and a medal of the Medjidie order and Emperor William II of Germany on his visit to Jerusalem in 1898 also presented him with a medal. His son Hayyim Moshe Elyahar (d Jerusalem 1924) succeeded him but retired from office prior to 1914.

EMANCIPATION OF THE JEWS The first attempt to enact the naturalization of the Jews was made in England in 1751 though at that date some individual Jews in various countries had letters of denizenship. The chronological history of emancipation follows:

- 1636 Rh de Island g ant d el g ou l berty
- 1669 J vs h ath ns and d s s e n t e r s granted liberty of c n c i n c in the C l i n s
- 1777 C n s t t u t o n f New Y k State placed Jews on a st t u s f c m p l e t e equality w th o t h e r e s d e n t s
- 1781 J s p h of Au t r a a b o l h e p o l l t a x and i s s u e s T o l n p a t e n t
- 1786 R l g u s l b t y g a n t d J w s n H u n g a r y
- 1788 P l l t a x a b o l h e d n P u s a
- 1790 F e n c h N a t o n a l A s s e m b l y g r a n t s c i t i z e n s h i p t o B o r d e a u x S e p h a d m
- 1791 F e n h N t n a l A s s e m b l y g r a n t s e q u a l t y t o t h e J e w s
- 1796 B a t a v n N a t n a l A s s e m b l y g r a n t s e q u l t y t o N e t h l n d s J e w s
- 1806 N p o l o n s A s m b l y of J e w s h n o t a b l e s h e l d
- 1807 S s i o n of N p o l e n s S a n h e d n
- 1808 J e w s of W e s t p h l n d of B d e n m a n c p a t d
- 1811 J w s of H a m b u r g e m a n c i p t e d
- 1812 J w s of M e k l n b u g P r u s a e m a n c i p a t d
- 1825 J w s h d s a b l i t e a b o l h e d n M a r y l a n d U S A
- 1830 A b l t n of M o J u d i c o (Jewish oath) i n T n c e
- 1831 E m a n p a t o n of J w s of J m a i c a
- 1833 E m a n c i p a t i o n of J e w s of H e s s
- 1846 T l r t n T x b o l s h e d n H u n g a r y
- 1848 E m n c p t i o n f J e w s of G r m a n S t a t e s
- 1849 J e w of D e n m a k e m a n c p t e d
- 1858 J e w s h d s b l i t i e s e m v e d i n E n g l a n d
- 1859 E q u l t y g a n t e d i n I t a l y
- 1860 A u s t r i a n J e w s e m a n c i p a t e d

1861 Jew sh oath abol shed and Jews emanc pated n
Wurttemberg
1865 D sabl ites en v d n Sw d n
1865 Compl te equal ty g ant d n Belg m
1866 Emanc pat n of J ws in Sw t land
1867 Emanc pat on of the Jews n Hung y
1869 Jews gr nted polt l qu lty in P u s a
1872 B v r n Jews em n p t d
1904 Mo e Judaica ab l hed n R uman
1905 6 Jev s g anted polt l glt n Ru n Emp
1908 Jew g nted polt l ght n Tu l h Emp
1919 All t s equ l hed n U S S R
1919 J ws g nted qu lty n R man P land Lat
v L thu n a C ech lov ka Yug l v
1932 Equal ty of all ct n g nt d in Span

EMDEN JACOB ISRAEL B ASHKE
NAZI Anti Shabbethaian b Altoona 1697
d there 1776 Though he was born after the
Shabbethaian movement had become history
Jacob Emden who was the son of the rabbi
of Amsterdam but settled in Lmden in Han
over devoted a good deal of his life to de
nouncing all those he regarded as sympathetic
to that movement He roused a storm in Al
tona by attacking Eybeschütz as a writer of
amulets which contained allusions to the
pseudo Messiah Emden was condemned for
this attack He was devoted to the hunting of
heresies and many of his writings are de
voted to the same subject He was fairly suc
cessful in stamping out mysticism in west
Germany Apart from this tendency he was
a brilliant rabbinical scholar and a keen criti
cal exponent of the Mishnah on which to
gether with Maimonides Strong Hand he
published two extensive treatises

EMIN PASHA African explorer b Op
peln Silesia 1840 killed at Kinena in the
Congo Free State 1892 His full name was
Eduard Carl Oscar Theodor Schnitzer He
was born a Jew but converted to Protestant
ism as a child After considerable wandering
he became in 1865 quarantine medical officer
at the port of Constantinople In 1875 he
joined General Gordon in Egypt went with
him to the Sudan and became his physician
Here he took the name of Emin and as Emin
Bey was appointed governor of the Equa
torial Provinces in 1878 He was with Gordon
when the Mahdī insurrection broke out in
1882 and he was with the General when the
latter was slain in Khartoum in 1885 For
several years thereafter whilst the Mahdī had
control of the Sudan all news of Emin Pasha
ceased In 1887 Stanley the African explorer
was sent to find Emin and they met at the
s w extremity of the Albert Nyanza in April
1888 For a time Emin left the jungle and
returned to the coast with Stanley but in
1890 he entered German service and under
took the exploration of the Victoria Nyanza
In the course of this expedition he was as
sassinated

ENGEL JOSEPH Sculptor b 1815 d
Budapest 1902 Engel was trained for the
rabbinate but apprenticed himself to a wood
carver In London he became a sculptor and
his work won the favor of Queen Victoria
From 1847 to 1866 he resided in Rome where
he did his best work At that date he returned

to Hungary and executed the famous Szech
enyi monument which was completed in 1880

ENGEL JULIUS DIMITRIVITCH
Composer and critic b Berdiansk 1868 d
Tel Aviv Palestine 1927 He edited the Rus
sian section of Riemann's Music Lexicon and
in 1897 was the music critic of the Russkiya
Viedomosti and subsequently published a
number of romanzas Jewish folk songs
Hebrew songs etc With the poet An Skri*
for whose Dibbuk he composed the inci
dental music he wandered through Russian
Poland collecting and expounding Jewish folk
music Among his other Jewish compositions
are the opera Esther and Ezekiel the
Prophet W F

ENGLAND (1066 1290) Although there
are legends of Phœnician settlements in Corn
wall and Jewish sounding place names are
met with there and in Devonshire which re
late to pre or early Roman times the history
of the Jews in England begins with the group
of Rouen Jews brought to his new kingdom
by William the Conqueror after 1066 These
Jews and those in England later were the
king's property and not subject to local im
posts English records being in a good state
of preservation and Anglo Jewish history hav
ing been carefully compiled it is possible to
trace local Jewish history throughout the
reigns of the Angevin kings to the expul
sion The charter granted to Chief Rabbi Jo
seph by Henry I which defined the Jews as
the king's wards designated their relationship
in all other respects in terms characteristic
of the period although they were better off than
elsewhere in the right of trial and the value of
their oath—it held against the word of 12
Christians

Stephen the usurper mulcted the Jews and
in his reign occurred the first recorded Blood
Accusation William of Norwich* (1144) and
there were two other cases—1168 and 1181
The English Jews however did not suffer
during the first Crusade which made no great
appeal in England and at this time congrega
tions were organized in London Oxford
Cambridge Norwich Canterbury Lincoln
etc The Jews were permitted to build them
selves stone houses and by their loans financed
the royal treasury replacing by cash the taxes
which the gentry were paying in kind To the
end of the 12th cent the position of these
Jews was regarded as favorable for Abraham
Ibn Ezra* visited England in 1158 and the emi
gres from the French expulsion of 1182 were
permitted to land in England They were
however mulcted by Henry II and the Jews
were forced to contribute \$300 000 as their
share of the Saladin tithe raised for the
crusade to fight the Saracen leader

The taking of the Cross by Richard I
changed the status of the Jews in England
The attitude of the crusaders everywhere had
been bitterly anti Jewish in deed and in law
the loss of the Norman Kingdom of Palestine
tended to increase the animus displayed to

ward the Jews and the popular belief that Richard's repulsion of his Jewish subjects at his coronation implied license to massacre is understandable in the light of contemporary outlooks. The massacre in London* (1189) was the prelude of what became persistent and bloody struggle. There were some interludes such as the regulation of the rights of the nobles in the matter of debts to Jews in the Magna Charta* but throughout the reign of John to the expulsion in 1290 the pressure was fairly persistent and the most lurid of Jewish experience was the celebrated massacre in York* Castle. At the expulsion the Jews were permitted to realize on much of their property and they resettled in Rouen and elsewhere some apparently going as far east as Lithuania. From the mass of records still extant it is possible to establish the wealth of these Jews of Angevin England and gain an insight into the cause of their difficulties and expulsion. They were practically confined to money lending. The church was set against usury and the debtors found in persecution massacre and expulsion means of discharge from liability.

1290 1655 From the expulsion to the resettlement individual Jews found their way to England though whether any settled permanently is open to question. The notorious Lopez* case in the reign of Queen Elizabeth offers the most outstanding case of a Jew employed at court when Jews were forbidden entrance to England. Lopez is recorded as a convert but the contemporaneous pamphlets against him ignored it. That there were others is inferred from the references to Jews in the literature of the period.

1655 to Present Day Two Jews Antonio Ferdinand Carvajal* and Manasseh b Israel* are responsible for the readmission of the Jews to England during the Cromwellian protectorate. The former a merchant was the leader of a group of Maranos who settled in England furtively maintained a secret congregation and who played the dual role of helping to spread English trade throughout the Seven Seas and of serving Cromwell as intelligencers or informers of what was transpiring abroad. The Puritanical and mystical mood of England was receptive to the mystical reasons Manasseh b Israel advanced for formal readmission. The popularity of the biblical Hebrew heroes did not however spread to the living Jews. So Cromwell's design of a legalized readmission was not carried out and the resettlement actually was permissive and in part resulted from a lawsuit in which Maranos proved that they could not be Spaniards because they avowed their Judaism. Though few in number the Jews who were both wealthy and influential played a rather large part in affairs. Both Charles II and William III were aided by Jewish purses and it was not till 1750 ten years after the Jews had been granted the right of naturalization in the colonies that the issue of naturalization was raised in England itself.

The Jew Bill of 1753 raised such a storm and uncovered so much latent opposition that the Jews avoided further attempts at emancipation until 1829 i.e. after the removal of all Roman Catholic civil disabilities. From then on the struggle in which Sir David Salomons* Sir Benjamin Phillips* the Rothschilds Goldsmids Montefiores and others took the lead continued until 1858 when Baron Lionel de Rothschild* took the oath so help me Jehovah with head covered in the House of Commons. The emancipation had however come gradually in municipalities etc so that the final phase the right of a Jew to sit in Parliament came as the culmination of a well fought political struggle in which the middle and merchant class—politically identified as Liberals—aided the Jews in every way. The final removal of the test acts applying to universities cleared the ground for the Jews and since 1858 the only political reversions experienced by the Jews of England was the adoption of the Aliens Law of 1902 which restricted Jewish immigration in fact if not specifically so named. Apart from this the Jews have risen consistently economically and politically both in England and in the Dominion. Technically the highest offices ever held anywhere by Jews has been in the British Empire. A Jew is Governor General by popular election of the Australian Commonwealth and Lord Reading* has held three supreme offices Lord Chief Justice Foreign Secretary and has been Viceroy of India whilst Sir Herbert Samuel* has had the unique distinction of being the first High Commissioner (King's Representative) of Palestine under the Mandate. There are Jewish peers in the House of Lords and an average of 10 Jewish members of Parliament in every Parliament since 1880 which considering that the Jews of Great Britain do not exceed 300,000 is exceedingly high. This achievement applies also to the worlds of science literature and art.

Anglo Jewry was originally Sephardic. The first German settlement is recorded in 1692 and there was a small but steady stream of German immigrants to about 1870. In the first half of the 19th cent there was a larger immigration of diamond workers and cigar makers from Holland. Some Polish Jews had settled in London in the 70s but the present complex of the community which led to a wide spread of congregations dates from the Russian immigration after 1881. The three strata still exist but they are not so distinct as the labels suggest. Both Sephardim and German Jews have been merged in the English version of Reform Judaism and the Anglicization of the first East European settlers is fairly complete. Yiddish and all that its use may denote is thus a minor factor in Anglo Jewish life neither Dutch nor German are even household tongues in England.

Organization In some senses Anglo Jewry is better organized than any Jewry in which the French consistoire system has not oper-

ated As in the United States Judaism in England is a private and personal matter which the state wholly ignores Congregations and institutions are wholly voluntary efforts On the other hand there has been an almost characteristic British resistance to any attempt to establish a Kahal or Kehillah Instead the problem of organization has been worked out on lines which though modified from time to time have held consistently for many decades Politically the Jews of Great Britain are a unit through the operations of the London Board of Deputies for British Jews* It is a chartered body and technically the most representative and inclusive Spiritually all orthodox Jews come under the authority of the Chief Rabbi though the Sephardim maintain the office of Haham and certain orthodox Jews have created and are allied to local chief rabbis The Chief Rabbi has no legal status yet his office is officially recognized

The single rabbinical school Jews College provides for a uniformity of worship and indirectly for the moral support of the office of the chief rabbi Every community in its structure is patterned on that of London the complex of which is described in the article London* The growth of fraternal orders and the free play accorded all isms offset any attempt at centralized control The Jewish Chronicle whilst for the better part of a century the spokesman of the community is and has been one of its best critics

In 1900 the Jews of the British Isles were estimated at 160 000 The estimates for 1930 were 300 000 (inclusive of Northern Ireland) The majority of these are in England and probably half the total in London and its environs The British flag flies over 264 223 other Jews The largest aggregations are Canada with 126 196 Australia with 21 615 India 21 778 and South Africa 71 816 Jews

ENELOW HYMAN G Rabbi and author b Russia 1877 d at sea 1934 He was rabbi of Temple Adath Israel Louisville Ky 1902 12 and was then appointed to Temple Emanu El New York retiring with his colleagues a few weeks before his death He wrote on religious and Biblical subjects but his most scholarly contribution was Israel ibn al Nakawa in four vols which he edited from an original Bodelian ms

EN KELOHENU An ancient popular hymn chanted on Sabbaths and festivals It is of mystical authorship and in use for many centuries It contains an acrostic which is repeated four times

ENOC Seventh in the generations of Adam the man who walked with God and is regarded in legend as the inventor of writing and arithmetic

ENOC BOOK OF See Apocalyptic Literature

ENOC BOOK OF THE SECRETS OF See Apocalyptic Literature

EPHRAIM Younger of the two sons of Joseph and ancestor of the half tribe which occupied a comparatively narrow strip from the Jordan to the Mediterranean centering upon Beth El and Beth Horon The Ephraimites were warlike and figure considerably in the struggles of the Judges On the division of the kingdom Ephraim became the dominant factor in the kingdom of Israel In legend the children of Ephraim are credited with having left Egypt before the rest of Israel and were slain in battle The allusion in Ezekiel to the dry bones is accepted as a reference to this advance guard which is to come to life again

EPHRAIM VEITEL HEINE Mint master under Frederick the Great d Berlin 1775 He found the Lehranstalt in Berlin c 1774

EPHRUSSI IGNATZ Banker b Russia 1829 d Vienna 1899 By the banking system which he introduced and developed he was the chief promoter of Russian commerce with western Europe The chain he established included the Odessa Commercial Bank the Bessarabian Bank in Odessa and St Petersburg the International Discount Bank and the Russian Bank for Export Odessa made him an honorary citizen and he was a liberal supporter of Jewish charities In 1872 he moved to Vienna and took a leading part in Austrian financial operations for which he was ennobled by the Emperor Francis Joseph

EPSTEIN JACOB Sculptor b New York 1880 After a hard struggle in his boyhood he was enabled to study art at the Ecole des Beaux Arts in Paris He then settled in London and hired a stable for a studio and literally fought his way into recognition as a sculptor with a new interpretation of that art In 1907 8 he was commissioned to carve 18 figures to decorate the building of the British Medical Association The work when finished was attacked by the newspapers artists and connoisseurs the London Times being the only paper that approved his work Similar attacks and defense have resulted from the exhibition of each of his successive interpretations of humanity His Oscar Wilde monument in the Pere la Chaise Cemetery Paris and his Day and Night on the headquarters of the London Underground System his Genesis 1931 have been bitterly traduced and hotly defended His own views of his art find expression in his book Art Speaks

EPSTEIN MAX Philanthropist b Cincinnati 1875 He is president of the General American Tank Car Corporation and interested in its affiliates As a Chicagoan he is actively interested in all local charities To the University of Chicago he donated the Max Epstein Dispensary and Social Hall and in 1929 gave \$1 000 000 for the erection of an art building To Harvard Law School he gave the Max Epstein Loan Fund

ERA OF THE CONTRACTS Mynan Shetaroth This method of dating dates from the battle of Gaza fought in 312 b c e and is mentioned as a means of computation in I Macc 1:11 See Chronology

ERA OF CREATION Between 222 and 276 this method of computing time was first employed by Jews but it did not come into general vogue prior to 1511 when the use of the Seleucid era was abolished among the Jews It has been found on tombstones in Africa dated 1159 c e The Olympiads were in use legally till 440 c e when the 304th Olympiad was completed In 312 c e however the mode of computing by indices 15 year periods was begun The Christian era which through out this volume is designated by the abbreviation c e was first proposed in 527 c e but came in vogue much later The Muslims counting from 622 c e accepted that as year 1 of the Hegira (flight) and for periods prior to that count from the beginning of the era of Philip of Macedon The Septuagint version of the Bible would make this the 7033 year since creation the Samaritan Chronicle gives still another computation The beginning of the Era of Creation is equal to 3760 b c e

ERA OF THE JUBILEES The Israelites were commanded (Lev xxv 8) to count seven Sabbatical cycles of seven years and to observe the 50th year as the year of jubilee Tradition holds that the counting was discontinued after first deportation by Tiglah pileser Yet according to the Talmud events had to be reported to courts in relation to the jubilee and Sabbatical cycle A tombstone discovered near the Dead Sea gives the following date year three hundred and sixty four after the destruction of the sanctuary first of the Shemita showing that the era of the Sabbatical cycle was still in use in 433

EREV Evening As the day counts from the previous evening erev is associated with every Sabbath * New Moon * and festival It describes the forenoon of the day preceding Sabbath etc

EREV PESACH (Passover Eve) The afternoon of the 14th day of the month of Nisan The Seder * takes place on the evening of that day It is customary for first borns to fast the whole or part of that day in remembrance of the deliverance of the first born Israelites from the tenth plague in Egypt (Ex xiii 2 12 15) M A

ERNST HEINRICH WILHELM Violin virtuoso and composer b Moravia 1814 d Nice 1865 He made his first tour when 16 years old and played in Munich Stuttgart and Frankfurt He traveled in Europe 1834 44 meeting everywhere with enormous success His Othello Fantasy Concerto in F sharp minor Erl Kong and Elegie are so difficult technically as to be almost impossible of performance Among his other brilliant compositions are Carnival de Venice

Rondo Papageno and Hungarian Airs and Nocturnes W F

ERRERA LEO ABRAHAM Botanist b Laeken Belgium 1858 d Brussels 1905 He was the son of the Italian Consul General at Brussels and in 1898 was appointed director of the Botanical Institute of Brussels and made a member of the Belgian Academy of Sciences He specialized in the physiology of plants In 1893 he wrote under the signature of An Old Jew a defense of the Russian Jews After the Kishineff massacres of 1903 he wrote in a similar vein

ERTER ISAAC Hebrew satirist b Janischok Galicia 1792 d Brody 1851 He published a collection of satires Hazofeh le Bet Yisrael (Vienna 1858)

ERUB TAVSHILIN Combination of dishes A ceremony performed by orthodox Jews on the eve of a festival that is immediately followed by the Sabbath to sanction the preparation and cooking of food on the holy day for use on the Sabbath which follows it The ceremony consists of a special benediction pronounced by the head of the household over bread and food just before the holiday begins M A

ESAU Elder brother of Jacob (Gen xxv 25 34) afterwards Edom and founder of the Idumeans The Bible describes him as hairy and a hunter who sold his birthright for a mess of pottage See Edom

ESCALONA City in Castile Spain said to have been named after Ascalon in Palestine

ESCHATOLOGY The doctrine of final things See Messianism Resurrection

ESDRAS BOOKS OF See Apocalyptic Literature

ESSENES Josephus* translates the word pious ones This sect aspired after ideal purity and the highest degree of holiness A branch of the Pharisees they separated themselves from that religious group by their complete unworldliness by their tendency toward celibacy and their social policy of living in a perfect state of communism They were farmers and artisans they condemned slavery avoided sacrifice and lived in anticipation of the coming of the Messiah Their presence in Palestine is first noted in the reign of Herod the Great though some such cult existed in the Maccabean era for the Hasidim practiced some of these virtues Josephus states that there were about 4 000 Essenes and that they constituted a brotherhood to which only the elect were admitted John the Baptist was probably an Essene though the sect which was noted by other contemporary writers is not mentioned in the New Testament Some writers credit them with a more favorable opinion of women than did Josephus though all agree that they were celibates

The Essenes joined the people as an ideal but the temple and the onyx stone to be visible to the young man the widow the other person child etc

while they are pleasurable and fitting and them
 that must be the own kind and they guard against the
 law of behavior of women and predicted that
 none of them possess the fidelity to men. It
 is a law among them that the woman must
 follow what they have commanded while order—
 JOSEPHUS Wars of the Jews II x

ESTERKA Mistress of Casimir III. In 1350 the king became infatuated with a beautiful Jewess Esterka daughter of a tailor. She resided in the royal palace at Lobsovo near Cracow. She bore the king two daughters who were brought up as Jewesses whilst her two sons were educated as Christians. She was killed during the persecutions of Louis of Hungary.

ESTHER Persian name of Hadassah (Myrtle) of the tribe of Benjamin. A beautiful Jewish maiden the heroine of the book or scroll bearing her name. According to this account she dwelt with her cousin Mordecai in Shushan Persia and was selected in a beauty contest to be the Queen of Ahasuerus after he had deposed Vashti. Esther's race was unknown to the king until Haman the Agagite a presumed descendant of the Amalekites who was prime minister proposed to the king that he be given authority to kill all the Jews scattered throughout the empire. The king during a restless night had the records read to him and thus learned that he was saved from assassination by Mordecai* who was rewarded by wearing the royal apparel and riding the king's horse led by Haman through the streets of the city. This was the beginning of the minister's downfall. Mordecai discovered Haman's plot against the Jews and requested the intercession of Esther who staged a banquet for the king at which Haman was compromised. Esther then pleaded for her people. Haman was disgraced and he and his sons hanged.

The Book of Esther was one of the last inserted in the Canon there being some objection to it because it does not directly mention God. Ahasuerus is presumed to be Xerxes (485-464 B.C.) but though the traditional tomb of Mordecai and Esther is still shown in Susa no archeological or other data has been found in confirmation of the story which provides the basis for the observance of the Fast of Esther and the Festival of Purim* on the 13th, 14th and 15th of Adar.

Both her names Esther as well as Hadassah are descriptive of her virtues. Hadassah he is called because he guarded and spread her fame abroad the fragrance of the myrtle. Esther is the name which grew. The name Esther is a fitting name for the niece of Mordecai the woman who well knew how to guard a secret.—LOUIS GINZBERG The Legends of the Jews vol. IV

ESTHONIA An independent Baltic province. In 1922 it had 4566 Jews. Its chief community is at Dorpat.

ETHICS (Personal) Although Judaism is regarded as an ethical religion ethics as a science of morals that is as a system of the principles of human conduct and duty can hardly be said to exist in Judaism. Ethics and

religion are inseparable. There is no splitting up of the Law into ceremonial and moral. Both are part of that religion which claims for its sphere the whole of life. Jewish ethics are preceptive. Their obligation lies not in reason but in the authority of the Deity. They are not theoretical but applied moral rules not philosophical but religious.

The following conclusions may nevertheless be derived from an examination of the ethical teachings in Jewish literature.

1 Judaism itself is from the religious point of view an ethical monotheism. Therefore though many of the moral sayings and precepts of Jewish lore savor of nationalism and exclusiveness of particularism their scope is on the whole universalistic.

2 Jewish ethics may be said to be melioristic. They resist the doctrine of Original Sin and the quietistic and ascetic ideals of Christianity and look toward a Kingdom of Heaven or a Messianic era however that be interpreted. Modern science may controvert the revealed character of Jewish ethics but not their essential values or standards.

3 Jewish ethics are neither hedonistic nor utilitarian nor even pragmatic but autonomous in sanction. The moral law rests on the nature of man as God's likeness and its obligation to fulfill the divine intention which is really its own intention.

4 Jewish ethics are not deterministic. They rely on free will. Freedom of choice between motives is granted to man. There is from a Jewish point of view no contradiction in Akiba's statement. Everything is foreseen yet freedom of will is given (Abot III 15).

5 The main concern of Jewish ethics is with personality. The sanctity and dignity of human life is insisted upon. Man is a person not a thing. Jewish ethics are not however individualistic they are personalistic. They are social in that they demand man's stewardship to God through his service to man. The essence of ethical teachings and ideas that course more or less consistently through Jewish literature is that the man is formed in God's image (Gen. I 26f). It is therefore incumbent upon man to imitate God to act in accordance with the divine in him. "Ye shall be holy for I the Lord your God am Holy" (Lev. XIX 2). Imitatio Dei may be said to be the summum bonum of Jewish ethics. The essence of God and his Law are moral perfection. Israel as the priest people has been appointed to bring this light unto the nations and must of course make this light as his guiding star. The motive for ethical conduct is not material or spiritual salvation reward or recompense though a reward is often promised but good for its own sake.

Be not like servants who minister unto their master for the sake of receiving a reward and let the fear of Heaven be upon you (Abot I 3). As for him who does good for reasons other than the good itself it were better he had never been born. The basis of conduct is this worldly even if other worldliness is free.

quently mentioned by the rabbis. The guiding principle is Kiddush ha Shem (sanctification of God's name) and the avoidance of Hillul ha Shem (desecration of God's name) godly as opposed to ungodly deeds (Sanhedrin 107a Yer E M ii 8). Israel as the priest people must in no wise profane the divine name. Kiddush ha Shem includes religious martyrdom and all other acts that sustain the Jewish concept of God. Hillul ha Shem refers in particular to such acts as might leave a false impression upon the Gentile of Israel's God and religion.

Following closely upon man's relation to God is his relation to man. The basis is: Thou shalt love thy neighbor as thyself (Lev xix 18). Neighbor is not strictly construed. It is extended to the stranger (Ex xxii 20 Lev xix 33) the poor the widow the orphan (Lev xix 9 Ex xxii 24). In the Apocrypha as in the Talmud the Golden Rule is put negatively: Do that to no man which thou hatest (Tobit). What is hateful unto thee do not unto thy neighbor (Shabb 31a). The latter maxim was Hillel's spoken by the way to a prospective Gentile convert.

Filial piety and family purity are also derived from the idea of holiness (Ex xx Lev xix 3). Parents are looked upon as God's representatives upon earth (Kid 30b). They are to children what God is to man. Philo corroborates this view and shows that the Fifth Commandment marks the transition between the duties of man to God and of man to man. Hence filial piety partakes of the divine and the human. The anti-ascetic character of Judaism demands family life. It is opposed to celibacy. The status of the woman has been changing. Traditionally she is inferior. The family is typically patriarchal. But actually the woman is in many respects particularly in the reverence of her children the equal of her husband. In any case her status among Jews has been higher than amongst most peoples. As part of the holy life family purity is strictly enjoined. The rabbis place reverence for teachers on a higher scale than that for parents because they aver teachers prepare one for life eternal.

The holy life calls for honesty and justice which are enjoined time and again (Lev xix 15, 18, 32, 36). The world rests on three things: justice, truth and peace (Abot i 18). The last indicates the emphasis on the social virtues. The idea is extended into practical channels when righteousness is interpreted to mean charity (Succah 49b B B 9b). At the same time justice does not signify insisting upon one's right but going beyond it. Furthermore the intention is at least as important as the external act (Sifra Kedoshim iii 2). God desires the heart (Sanh 106b). A good deed brought about by an evil deed is an evil deed (Sanh 30a).

Some of the everyday virtues that Jewish lore encourages are friendship (Abot i 6 Taan 23a) the dignity of labor (the sages were prohibited from earning their living in

the instruction of the law they had to choose a trade) (Abot i 10 Ned 49b) kindness to animals who are God's creatures (Ex xxiii 4).

To summarize some of the virtues emanating from God's holiness are: 1 Chastity (the pure life not merely the avoidance of sexual sins) (Deut xxiii 14) 2 Humility 3 Truthfulness 4 Reverence for God parents teachers. To deserve the title of just to acquire moral perfection according to the Cabala the necessary requirements are love of God love of man truth prayer study fulfilment of the precepts of the Law (Zohar ii).

The fundamental ethical concepts are universal. During the Hellenic period the three minimum requirements even for Gentiles included under the so-called Noachian laws by the rabbis were the prohibitions against idolatry murder and incest. In other words monotheism the sanctity of human life and family purity are enjoined upon every human being. In the Psalms Wisdom Books and in the rabbinical writings universalized ethical concepts abound (Ps i Job xxix 12 17 xxxi 15 Abot i 12 ii 11).

The Sifre Muser (Ethical Books) of the Middle Ages bore a larger influence upon the Jewish people than the works of the philosophers. Attempts were made by Jewish philosophers to systematize Jewish ethics but they did not carry much weight with the people. In most cases the aim was merely to harmonize Judaism with Greek thought. Thus Philo declares that happiness through the knowledge and imitation of God is the end of Jewish ethics. Maimonides stresses the intellectual motive in ethics though in the matter of personal conduct for the average person he is in complete agreement with the Talmudic and Midrashic teachers.

To the masses of the Jewish people the prophetic ideals such as Isaiah's: Learn to do good (i 17) and Micah's: Do justly love mercy and walk humbly with thy God (vi 8) were and are more understandable. These are thought to be conducive to hastening the Messianic Kingdom the end of days the era of universal justice love and peace. S T

F edom I s a mo l obligat on that God has la d n human l fe Th wll t g od s th will to f d m nd the wll to l fe To choose l fe is to shape it that is the d mand th t Jud m mak n the hum n b g—LEO BAECK n The Found t on of Jew sh Ethics 1929

ETHICS (Social and Economic) While dogmas and theological beliefs have their place in Judaism it insists upon the translation into daily life of these metaphysical truths in terms of social and economic justice as well as personal holiness (Gen xviii 19 Lev xix 2). The Kingdom of Heaven is not firmly established unless there is righteousness on earth. The kingdom of God is inconsistent with a state of social misery engendered through poverty and want (Solomon Schechter—Some Aspects of Rabbinic Theology p 110). The Almighty is best served in active association with human beings and in righteous treatment of them. The Lord of Hosts is exalted through justice and God the Holy

One is sanctified through righteousness (Is v 16)

Justice and righteousness (Mishpat veze dek) are among the most significant and most frequently used concepts in Jewish literature. The aim of Judaism is to lessen the maladjustments of social and economic life for Judaism is vitally interested in human welfare as well as in the glorification of God. Pentateuchal laws, prophetic utterances and rabbinic teachings have as a primary objective the diminution of poverty, the protection of the humble and the securing of human rights for all humans. Justice justice shalt thou pursue (Duet xvi 20). Let justice well up as waters and righteousness as a mighty stream (Amos v 24).

Says the Talmud e.g. (Berachoth 16a)

This poor man ascends the highest scaffold and climbs the highest tree. For what does he expose himself to such danger if not for the purpose of earning his living? Be careful therefore not to oppress him in his wages for it means his very life.

The regulation of the mutual relations and duties between employer and employee or to use modern terminology between capital and labor forms an important part of Jewish social and economic ethics.

To such an extent does Judaism emphasize social righteousness and economic justice that similarities have suggested themselves to Socialists familiar with the Bible between Moses and Karl Marx, both liberators between Isaiah and Lassalle, Amos and Engel.

However Jewish literature is not primarily an economic manual. It advocates neither Socialism, Communism nor unrestricted Capitalism. It does not stand for any specific social program or economic system. What it does expect of its adherents is to strive for a progressively higher and better social order in which all shall enjoy the opportunity of living better and happier lives economically, politically and socially. M T

A statement of the ethics of Judaism is equivalent to demonstrating the universalization of all spiritual moral saying.—M. LAZARUS, *The Ethics of Judaism*, vol. 1.

ETHNARCH Greek for head of a nation. Hyrcanus II was made ethnarch and high priest by Pompey but was denied the kingship. Several other Jewish kings held the title which was also applied to the Patriarchs of the Talmudic era.

ETHNOLOGY Primarily the science that treats of the origin of mankind, its racial division, its genealogy and its physical and spiritual characteristics. The prophets applied the metaphor mother to a race (Gen iii 20) implying that one should feel with regard to his race as he would with regard to his mother.

The Bible and Talmud touch upon racial problems only incidentally but the information derived from these sources is of inestimable value to the student of Jewish ethnology.

The Jew forms a distinct ethnic group ethnologically he belongs to the Semitic branch of the white race kindred to the Babylonian, Syrian, Arabian etc. His birth place in common with other Semitic tribes was Mesopotamia along the banks of the Tigris and Euphrates. His genealogy as well as his theologic creed dates from Abraham who came down from Ur of the Chaldees (Gen xi 28-31) (a city of southern Babylonia situated on the right bank of the Euphrates now known as Al Mukair) to settle in the Promised Land. His language is one of the Semitic dialects spoken in Canaan and in the Phœnician colonies when Abraham emigrated there. It is cognate to other Semitic languages such as Assyrian, Aramaic, Syriac, Arabic etc.

As to his physical traits whether due to a common ancestry or required by local and social environments there can be no question that there is still a strong physical similarity among Jews of different climes and of varied social conditions, a resemblance equally marked among the emancipated Jew as among the ghetto type. According to Arthur Kirth 90 per cent of all Jews might be recognized by their physical and mental characteristics. Admitting that there are many types of Jews and that every country has its own type modeled upon the social conditions and environment of that particular country, the fact remains that there are traits common among Jews of all lands which environment does not efface. The different types are not due to extensive intermixture with other ethnic groups but they are influenced by other local conditions. True, the Jew in the course of 2,000 years of migration has drawn into his ethnic circle individuals of other origins but they were not numerous enough to change his general ethnic integrity.

The ethnic traits of the Jew may not always be anatomic in nature; the form of the head may not be in all cases brachycephalic, the color of the skin, eyes and texture as well as color of the hair may vary from the blond northern type to the dark Mediterranean type. The proverbial nose may be arched, hooked or aquiline and yet he may be identified for ethnic traits often reveal themselves through emotions and mental manifestations.

The conclusion to be drawn is that Jewish has not absorbed in itself any perceptible amount of foreign blood; the cases of intermixture either through proselytism or intermarriage recorded in biblical and post-biblical history did not change the general characteristics of the Jew since mixed unions as a general rule are infertile and because in such marriages the offspring is entirely lost to Judaism they become part of the Gentile population.

The result of the promiscuous unions of the Jews of Spain, France, Germany, Austria etc. proved that Judaism has not gained any strength from such intermixture.

To the large body of Israel the utterance of Rebekah still holds true: If Jacob takes a

wife of the daughters of Heth such as the daughters of the land what good shall my life do me? (Gen xxvii 48) B L G

ETROG Citron Used as a symbol with the lulab in the services of the Festival of Tabernacles

ETTING Surname of an American family mostly resident in the seaboard states and associated with military service Charles Edward b Philadelphia 1844 was a general officer in the Civil War Frank Marx b Philadelphia 1833 d there 1890 was major in the same war and Henry b Baltimore 1799 d Portsmouth N H 1876 was an American naval officer

EVE Life Name given to the first woman (Gen ii 21 22)

EVENING SERVICE Maarib The three daily services are in fulfilment of the injunction in Deut vi 7 Generally maarib is recited directly after mincha i.e. at starlight

EXCHEQUER OF THE JEWS Division of the court of the English Exchequer in which in the pre expulsion period the taxes and lawsuits of Jews were recorded

EXCOMMUNICATION See Herem

EXEGESIS The critical interpretation or explanation of the Scriptures an art or science indigenous to Jewish scholarship which was in vogue during the existence of the second temple and found its definite expression in the Midrash This tradition of expounding has continued unbroken to the present day though the form and methodology has undergone some change chiefly in response to the pressure exercised by non Jewish scholarship on the same subject But the close adherence to tradition practices exegesis in accordance with the general rules of reason and logic laid down in Talmudic times

EXILARCH Resh Galutha Prince of the Captivity The title was given to the Head of the Captivity and was therefore first used with respect to the head of the Babylonian captivity Its use was continued in the East till about 950 The office was temporarily revived in 1150 The office was on an equality with the patriarchate but it was a formal political and even semi royal office acquired by hereditary rights and Davidic descent The exilarchs were the political chiefs of the Babylonian Jews personally vassals of Persia they were the supreme judges of the Jewish community had appointive power and sometimes exercised it arbitrarily The exilarchs affected royal splendor held their annual courts but their position was materially reduced after the Karaitic schism

The exilarchs in alphabetical order were
Achiya Bost nai Chanany Chan na Ch sd Chis
kya D nel b Solomon D y d of Mo ul David b
D n l David b Jud h David b Za Huna Huna
Ma i Jos ah H an Judah b David Kafna Mar
Kahana Ma Ukban M r Zut a I Mar Zut a II
Nathan N hemish Solomon Solomon Chasdai Yishai
b Chiskiyya and Zakka b Achunai

EXODUS Second of the five books of Moses The Greek title does not correspond to the Hebrew Shemoth (names) In the English translation it is divided into 40 chapters the arrangement of the Vulgate whereas in the Masorah it has 164 paragraphs The traditional view is that the contents which begin after a recital of the names of Jacob's sons now there arose a new king over Egypt who knew not Joseph (18) and end with the erection and service of the Tabernacle were written by Moses during the passage of the wilderness The narrative falls into two parts first the slavery that followed the orders of this new king the birth and wanderings of Moses his appointment by God as leader the miracles and plagues the exodus from Egypt and the passage of the Red Sea crossing of the desert and the arrival at Mount Sinai and the giving of the Law From Chapter xxi on Exodus becomes more legislative and from xxv it is devoted to the details of the erection of the Tabernacle the ordinances of sacrifices and the particularization of the service The critics hold that Exodus is a combination of various sources written at different times and upholding various views the earliest being shortly after the division of the kingdom (10th cent b c e) and the latest much after the exile (about 3rd cent b c e) They point out that the book presents what are apparently two versions of the original Ten Commandments* (Ex xxiii and xxxiv) and that it contains various narratives with a primitive God conception In many chapters however these various elements are so closely woven together that there has been considerable disagreement as to the exact parts to be assigned to each It is held generally however that most of the first 24 chapters belong to the earlier strata and that the bulk of the last 16 belong to the latest

EXODUS THE Narrative in the Book of Exodus which relates the passage of the Jews out of Egypt which according to traditional chronology occurred in 1491 b c e This date is arrived at because I Kings vi 1 states that Solomon began to erect the Temple 480 years after the Exodus Some Egyptologists assign a later date about 1300 b c e According to the latter calculation Menephtha son of Ramesses II was the Pharaoh of the Exodus according to the former Thothmes III The biblical narrative of the actual exodus begins Ex xii 29 It is the basis of the Passover* service

EXPLORERS JEWS AS Benjamin of Tudela following Marco Polo is regarded as the first great explorer of the 12th cent. The contributions of Jews to the science of navigation as developed by the Portuguese begin with Juceff Faquin of Barcelona who in 1334 had the reputation of having navigated the then known world and was continued by Jafuda (Judah) Cresques the Map Jew and practiced by Gaspar da Gama a Jew who was discovered by Vasco da Gama in Goa and who

aided in the discovery of Brazil Luis de Torres Maestro Bernal the physician Alfonso de Calle Rodrigo Sanchez of Segovia and surgeon Marco participated in Columbus discovery of America Jonabad and Texeira are amongst the noted 16th and 17th cent explorers of Africa and America Petachia of Ratisbon in the 12th cent went as far east as Assyria

In the 19th cent Merzmecher and Aurel Stein traveled into Turkestan Oppert rediscovered Babylonia Hermann Burchardt explored Asia Minor Emin Pasha (Edouard Schnitzer) went into darkest Africa and Eduard Glazer explored Oman and Muscat and Vambery's daring Oriental journeys are well known Louis Gustav Binger and Edouard Foa explored Equatorial Africa Sven Hedin the explorer of the Far East is a baptized Jew

In the North Polar expeditions August Sonntag was the director of the Dudley Sternwarte group and joined the Isaac Israel Heyes group Becker was a member of the Elisha Kent Kanes expedition and was frozen to death Vladimir Jochelson and L Sternberg explored northern Siberia A Heilprin took part in the Peary and Cook expeditions Frithjof Nansen the celebrated Norwegian explorer of the Polar regions was the grandson of a Russian Jew named Nathansohn

EXPULSIONS The earliest expulsion of Jews was from Cyprus in 115 17 It was continuously in force till modern times In 135 Jews were forbidden admission to Jerusalem The ordinance was enforced for 200 years and revived by Heraclius in 627 The important expulsions and banishments are as follows

628 32 from Holy A ab a 629 f om the F nk sh
dom n ons by Dag bert 673 f om Na bonne
875 6 f om Sens
1010 f m Limog 1012 from Ma nz 1066 from
Granada 1099 from Jerus lem by the C u aders
1146 from South rn Sp in 1181 by Phil p II from
Franc 1198 f om parts of F an
1248 f om Lyon France 1254 by L uis IX f m
hs F nch dom n ns 1262 from T eve 1290 f m
England
1306 by Phil p the F from Iran 1321 f m
F nce 1349 fr m Hung ry 1360 f m Hungary
1394 by Ch rl VI f om F a e
1418 f m T eves 1420 from Ly ns France 1421
f om A t 14 6 f om C logn nd M v nt wn
1441 f om Augsbu g 1452 f m B v a 1453 f m
Fancon a and from S l s 1492 f m Sp n 1495
f om Lithuania 1461 f om Ma n 1496 7 f m Pr
tug l 1498 f om Nava e 1499 f om Nurembe g
and Ulm
1507 f om Mar ll s 1512 from R thenb g 1519
from Ratisb n n 1539 from many Hunga an towns
1542 f m P agu 1550 f om G noa 1588 f om Pe a o
1561 f om Prague 1567 f m Genoe e Republic 1569
from th Papal St t s 1597 from Ital an pr nc palities
1614 from T nk f t nth Main 1615 fr m W ms
1622 from Sw tze land 1648 f om H mburg 1670
f om V nna
1727 f om Little Rus a 1741 f om Russ a 1744
from Russia 1766 1774 1779 1793 1797 f m Tho n
West P u s
1807 10 from Russ an villages 1824 f om Russian
v llages 1829 f om Cou land and L on a 1835 from
K ev 1845 from Basle 1881 f om Roumanian towns
1890 1 from Mo cow 1904 from Port Arthur and Kuan
tung Pen nsula 1913 from towns in Russia into the
Pale of Settlement

EYBESCHÜTZ JONATHAN Cabalist rabbi and author b Cracow Poland 1690 d Altona Germany 1764 He was a descendant of a family of well known Polish Cabalists For several years he was rabbi of the Jewish community of Eibenschütz (of which Eybeschütz is a variant) Moravia hence his surname At an early age he studied both Talmud and Cabala and was greatly influenced by the doctrines of the followers of Shabbethai Zebi through Nehemiah Chayon When he was 21 he became head of the Yeshiva (Talmudic school) at Prague whose pupils increased in number to such an extent that at the age of thirty he had thousands of disciples and was considered a great authority on matters Rabbinic and Talmudic On one occasion he very narrowly escaped a sentence of excommunication for being a Shabbethian and later recanted his Shabbethian views

He then became rabbi at Metz and afterwards at the triple community of Altona Hamburg and Wandsbeck where he had a severe controversy with Jacob Emden* by reason of certain amulets which he (Eybeschütz) had prepared and which were declared heretical because they contained mention of Shabbethai Zebi as Messiah This controversy raged for several years in the Jewish communities of Germany Poland and other lands and was decided by Frederick V of Denmark in favor of Emden However a rabbinical decision at Yaroslav in 1753 decided in Eybeschütz's favor as did a decree of the senate of Hamburg which finally ended the long dangerous and disruptive dispute

Aside from his Iggereth Kinah (Epistle of Zeal) and Luchoth Eduth (The Tables of the Testimony) written in his own defense against Emden Eybeschütz's works were mostly homiletical and Halakic in nature

A I S

EZEKIEL Prophet and author of the book which in the Hebrew Bible is listed in the category of Prophets Son of Buzi (Ezek 1 3) a priest taken into captivity 11 years before the first destruction of Jerusalem Ezekiel lived in Babylon at Tel Abib on the river Chebar He was married but his wife died from an unforeseen stroke The Book of Ezekiel the chief source of his biography exhibits him as a man with authority among the exiles He is said to have been murdered and his traditional tomb is shown near Birs Nimrud As prophet he is one of the four greatest and his writing is unique in its artistic form It falls into two great divisions Chaps i xxvi relate the doom of Jerusalem the balance of the book is devoted to promise and consolation The apocalyptic element in prophecy starts with Ezekiel and mystics have studied his measurements of the New Jerusalem for all sorts of purposes though the expansiveness of Ezekiel's measurements suggests that he was far more familiar with the open spaces of Babylon than with the hill ranges of Judea Though he was the prophet who spoke the doom of the seven nations and foreshadowed

EZEKIEL MOSES JACOB Sculptor b
Richmond Va 1844 d Rome 1917 Ezekiel
who was a newspaper correspondent in the
Franco Prussian war began his formal career
as a sculptor in Berlin where he executed the
Washington bust now in the Cincinnati Art
Museum In 1874 having resettled in the
United States he executed the Religious
Liberty group which the Bnai B'rith pre

At th 24 bo of the 40 d ys period, G d spoke to Ez
publ h f th w th, and th un rth l k t u l t
but the l st 70 books thou h l t w rthd f m th p
l e f the peru l of w f thy p pl m On
count f his l y t v t y h all d t
f the s n f th Sup eme B ng unt ll et rn tv s —
Louis Ginzberg The Legends of the Jew vol IV

F

FAITLOVITCH JACQUES Leader of the pro Falasha movement b Lodz 1880 In Paris he studied under Joseph Halevy who first aroused interest in the Falashas of Abyssinia In 1904 5 Faitlovitch at the request of Baron Edmond de Rothschild made his first trip to Abyssinia Since then he has organized and headed a number of expeditions to them endeavored to establish schools and founded the pro Falasha movement in Europe and the United States He brought to Europe a number of young Falashas who were educated in Italy with a view of becoming teachers of their own people

FALASHAS Bruce in the 18th cent first called attention to the Abyssinian Jews who claim descent from Menelek a son of Solomon and the Queen of Sheba though Eldad the Danite mentioned them in the ninth cent Joseph Halevy visited them in 1868 and believed they were descended from the Himyarites and that inter marriage produced the Falasha type Dr Jacques Faitlovitch the pupil of Halevy who has made the investigation and interest in the Falashas his life work says Falasha is a native word for immigrants and that the Falashas call themselves Beta Israel (House of Israel) and claim Abrahamic descent They are light black in color their features are regular and finely cut and according to their sponsor they are a non African race

The Falashas are Mosaisms observing the biblical ordinances Their liturgy is purely monotheistic they accept the inspiration of the Bible and are familiar with its contents Amongst themselves they speak a dialect Falashina but in general they use Amharic the language of the Amharics among whom they dwell The houses of the Falashas are always separated from those of the Abyssinians without consent no stranger may enter within the limits of their establishment They indulge in ritual ablutions Their houses are typical native huts the furniture etc simple and local in character Every village has a mesgid (place of prayer) and in the important religious centers this mesgid is constructed on the pattern of the ancient temple of Jerusalem They have Kahanim (priests) and Dabteras (learned men) The biblical festivals including Atonement are observed scrupulously but they are ignorant of Hanukah and Purim though they observe the ninth of Tammuz (instead of the 17th) and the 10th of Ab (instead of the ninth) as fast days in memory of the destruction of the First Temple Circumcision and the redemption of the first born are amongst their binding customs The women observe the Niddah laws and they marry only in their own race They are familiar with the Apocrypha which is of later date

than the first exile but they are unfamiliar with the Talmud They do not however know Hebrew Their books which Dr Faitlovitch says extend to Jewish history and religion are in Gheez the literary language of Abyssinia

The Abyssinians (non Falashas) claim the same descent from the son of Sheba and Dr Faitlovitch regards the Falashas as descendants of those Jews who after the first exile settled in Egypt and who later penetrated the Sudan and so came eventually to Abyssinia

Owing to the persistent efforts of Dr Faitlovitch an organization has been established in the United States to foster and Hebraize the Falashas

FALK CHAYIM SAMUEL JACOB Mystic and occultist b c 1708 d London 1782 Falk apparently practiced as a professional occultist for he was sentenced to be burned in Brunswick Germany for sorcery and escaping to London plied his trade as thaumaturgist so openly and so successfully that legends of his power were still current 50 years ago One of the best stories related of him is that by writing four Hebrew letters on the floor of the Great Synagog he averted a fire that threatened to destroy the building He was on good terms with the great and there is a legend that he was an adviser to George III who presented him with an estate which became the basis of the fortune of the Goldsmid family to which he was in some way related The story that he gave Philippe Egaile a ring which would insure him the French crown and which that noble gave to a Jewess as he mounted the scaffold is of anti Semitic origin Falk who was known as the London Baal Shem left considerable endowments for charity and these are still distributed by the overseers of the United Synagog

To Aaron Goldsmid de Falk, a token of his friendship I fit a s l d p k t or box w th st ct in t uct ns that t hould b c fully p e ved but n t pened P sp ty to th Goldsm d f m ly w uld attend obed nce t de F lk's behest wh l f t l cons qu nces w uld follow the r dis eg d Some t me after t le C bal st s death Aaron Goldsm th unable to er ome h s curiosity b ke the s al of the myste us pack t On the same day he was found d ad N h m was th fatal paper which was c ve d w th h e oglyph and b l st c figures —JAMES PICCIOTTO Sk tch s of Anglo Jew sh h story

FAMILIANTEN GESETZ Title of the law requiring every Jew in Bohemia Moravia and Silesia to obtain a special permit from the state in order to marry The theory of limiting the number of Jews who might live in any city in Europe is very old and in many places persisted to the emancipation The idea however of checking the growth of any Jewish settlement by restricting the number of males who might marry was evolved by Maria Theresa in 1745 when the Jews were readmitted to Bohemia Under various titles the idea was

copied throughout most of the German principalities *See* Austria

FANO A small town in the Papal states near Pesaro in which the Jews rose to eminence as bankers as early as 1332 In 1503 the famous Hebrew printer Gershon Soncino issued a number of important Hebrew books from his presses with the Fano date mark

FANO MENAHEM AZARIAH DA Cabalist and Talmudic scholar of Italy b 1548 d Mantua 1620 He resided at Ferrara Venice and finally at Mantua He early devoted himself to Cabalistic doctrines and teachings and was well versed in Talmud and rabbinical literature enjoying considerable renown as a Talmudic authority He was a disciple and correspondent of Moses Cordovero author of *Pardes Rimmonim* in Safed later through the agency of Israel Sarug* he became an adherent of Lurian Cabala

Most of Da Fano's numerous works were compilations in them he inclined toward allegorical interpretations and attempted to harmonize the teachings of Cabala with those of the Talmud He treated many of the Halachic problems from the Cabalistic point of view Da Fano was renowned also as a patron of learning He purchased Moses Cordovero's manuscripts at a considerable price and by reason of his wealth and of his relations with the Hebrew book printers of Mantua was of great service in the printing of Cabalistic and other important works A I S

FARCHI ESTORI Historian and naturalist of Palestine b Florenza Spain c 1282 d Palestine 1357 Educated in France and a great linguist he came to Palestine in 1312 and settling at Beisan he devoted seven years to the study of the history antiquities geography and flora and fauna of Palestine He compiled his researches in a volume *Kaftor u Ferah* which disappeared at his death Copies of it were however found in 1515 and several editions have been printed

FARCHI HAYIM MU ALLIM Minister to the Pasha of Acre 1780 1820 b Damascus assassinated in Acre 1820 Farchi was the son of Saul Farchi financier to the Pasha of Damascus and one of a group of unusual brothers who played important parts in Syria and Palestine during the period that Zaher and Djezzar the Butcher in turn ran Palestine as a semi independent country Hayim Farchi entered the service of Djezzar who trusted but severely mutilated him cropping off both his ears He aided in the resistance to Napoleon's attempt to capture Acre He next became minister to Sulaiman Pasha who practically gave his Jewish minister control of the country Farchi however blundered in bringing to Palestine as his protegee Abdallah who under his guidance became the successor of Sulaiman and then had his minister thrown from a balcony killed and the body thrown into the sea Despite the petition of the Jews Abdallah refused decent burial to Farchi's

body This so angered the Farchi family in Damascus that they formed a league with the governors of the Syrian provinces and with the consent of the Sultan invaded Palestine at the head of a mixed army of Jews and Syrians in the winter of 1820 A battle was fought at the Bridge of the Daughters of Jacob and Abdallah defeated He retired to Acre which the Farchi family besieged But Abdallah had the Farchis poisoned and bought his peace from the Pashas Mu allim appears in all important contemporary accounts of Palestine Lady Hester Stanhope the mysterious Englishwoman of the Lebanon wrote with respect and admiration of Farchi's executive ability

FARJEON BENJAMIN L English novelist b London 1833 d there 1903 Farjeon started his literary career in New Zealand where he was one of the founders of the first newspaper published in that colony He began his career as a novelist in 1870 when he published *Grif* In a number of his later novels Solomon Isaacs Aaron the Jew Miriam Rozella and *Pride of Race* he dealt sympathetically with the people of his own race Farjeon says Dr Edward N Calish in the *Jew in English Literature* was an amiable writer whose style was patterned after that of Dickens but it is rather a weak imitation

FAST DAYS The Day of Atonement is the only fast prescribed by the Mosaic law In commemoration of national misfortunes and calamities a great number of fasts were in the process of time added to the Jewish calendar The destruction of the Temple alone added one major annual fast and the custom among the pious of fasting half a day on Monday and Thursday As a means of atonement similar semi fasts were observed on the day before the beginning of most of the months Local fasts like local Purims are also to be found in many calendars The important fasts are

- 1 N an 14 Fast f the F st b n
- 2 Tammuz 17 B each of the walls of the inner c ty f Je u l m
- 3 Ab 9 F st a d Se nd Templ d stroyed
- 4 T sh 13 F st of Gedaliah
- 5 T hri 10 D y f At nement
- 6 T eb th 10 S eg f J rusalem began.
- 7 Ad 13 F st of Esther

See Abstinence

FASTING Abstinence from all food solid and liquid during the period of the fast Only Atonement and the Ninth of Ab are 24 hour fasts Half day fasts are from sunrise to noon other fasts run from sunrise to sunset

FAST OF THE FIRST BORN Observed by males on the morning of the eve of Passover in remembrance of the sparing of the first born of Israel when those of Egypt were slain

FAUDEL PHILLIPS Sir GEORGE Bart Lord Mayor of London (1896 97) b London 1840 d there 1922 Son of one of

the champions of Jewish emancipation in England and member of a wealthy family. Faudel Phillips was chosen Lord Mayor of London in the year of Queen Victoria's Diamond Jubilee and achieved a unique record as a money raiser for public welfare purposes. For the Indian Famine and other purposes he collected in 1897 over £1 000 000. He was president of the Jews Orphan Asylum and active in Jewish communal affairs.

FEASTS *See* Festivals

FEDERATION FOR THE SUPPORT OF JEWISH PHILANTHROPIC SOCIETIES OF NEW YORK Incorporated by special act of the New York State Legislature April 27 1917. It is an affiliation of approximately 90 Jewish social agencies operating in the Boroughs of Manhattan and the Bronx in the City of New York and covering the major fields of social work namely family relief medical child care aged delinquency neighborhood activities recreational and educational work handicapped technical instruction religious education and summer fresh air activities. Its budget for the calendar year 1932 was \$3 651 574 net toward a gross institutional expense of \$9 612 657. The officers in 1933 were Joseph M. Proskauer president Walter E. Beer treasurer Louis J. Grumbach associate treasurer Albert J. Erdmann comptroller Herman Lissner secretary Solomon Lowenstein executive director Felix M. Warburg chairman of the board Arthur Lehman associate chairman vice presidents Mrs. Sidney C. Borg Hon. Albert Goldman Samuel D. Leidesdorf Paul Felix Warburg S. L.

FEDERATION OF AMERICAN JEWS OF LITHUANIAN DESCENT Landsmanschaft organized in 1928 in New York. President Judge William M. Lewis of Philadelphia secretary Mordecai Katz.

FEDERATION OF HUNGARIAN JEWS IN AMERICA Landsmanschaft organized in 1909 in New York. President Samuel Buchler secretary Frieda Adamsbaum.

FEDERATION OF JEWISH PHILANTHROPIC ORGANIZATIONS The Jewish Federation movement in America had its real origin in the city of Cincinnati toward the end of the 19th century. An earlier attempt at such form of organization had been made in the city of Boston but was not successful. The success of the Cincinnati experiment led to its imitation and development throughout the country. Chicago and Philadelphia rapidly followed the example of Cincinnati and the process was practically completed when the New York Federation for the Support of Jewish Philanthropic Societies was organized in 1917 this being the last major city to undertake this form of organization.

Fundamentally the Federation idea was introduced to eliminate the competition in any given community between the various expressions of charitable activity manifesting them-

selves locally. Its basic concept is that all forms of local social work are manifestations of the community obligation to care for those within its group requiring outside assistance for the provision of physical and cultural needs and that these agencies should not therefore be compelled to compete with one another for support.

Ideally the Federation should include every desirable form of social work within a given community but unfortunately this aim has been achieved in comparatively few places because of internal difficulties in given cities. In the development of this fundamental program Federations have adopted certain uniform policies though the forms of organization vary. All however agree in that contributions to the Federations are on an annual basis and directly in the form of cash donations which are collected and distributed by a central authority in accordance with budgetary requirements and prohibiting the raising of funds by other means than direct solicitation. Charity affairs such as balls bazaars entertainments etc. are generally prohibited.

The central work of collection and distribution is operated at a minimum cost so that expenses of administration are reduced and the greatest proportion of the money goes directly into the different fields of social work. Through central organization every attempt is made to eliminate duplications of work by existing affiliated organizations and the elimination of unnecessary or outgrown work. Community planning is a corollary which results in the covering of fields hitherto neglected. Usually a research organization either local or national is utilized for surveys of the field possibilities of mergers of existing agencies and improvement of service generally.

Through the conception of all forms of social work as functions of one centralized group it is possible to enlist on the boards of management the services of the most competent and influential members of the community so that a high degree of efficiency is secured. No agency embraced within a Federation is permitted to solicit funds on its own account for ordinary maintenance purposes thus emphasizing the unity of the local group and eliminating to a large degree separate institutional interests. Such restrictions however do not usually apply to funds for building or other capital purposes nor to testamentary gifts about which there is a variety of procedure.

It may be affirmed that as a result of the development of the Federation idea both the number of contributors in any given locality and the amounts subscribed have been materially increased since the beginning of the movement.

An interesting development of this form of organization created by the Jewish group in America has been the development first of the local so called War Chests for joint collection and distribution of community funds for such war time activities as the Red Cross Salvation Army Knights of Columbus Jewish Welfare

Board etc and out of this experience after the war the entire Community Chest movement which involves the application of the same principles on a non sectarian basis was effected in many of the larger cities of the country S L

FEDERATION OF PALESTINE JEWS OF AMERICA Landsmanschaft organized in New York in 1929 It issues a year book President Hirsch Manischewitz secretary M Schulinger

FEDERATION OF POLISH JEWS Approximately 100 Polish Jewish landsmanschaften working independently were united in 1908 to form the Federation of Polish Jews the various landsmanschaften retaining their autonomy and the Federation supplementing their work by acting as a common clearing house for all Since its organization the number of affiliated organizations has been increased by the establishment of locals at points where there had been previously no landsmanschaften

The purposes of the organization derive from the interests of Polish Jews of America in the land of their origin Accordingly the general aims of the Federation are to cater to the needs of the Polish Jews who have settled in America and to advance the condition of the Jews of Poland

The activities of the Federation are political philanthropic and educational Since the end of the World War it has been instrumental in organizing more than 500 relief committees which have brought economic aid to distressed Jews in Poland It has also participated in the various campaigns of American Jewish organizations for general relief abroad

Its political activities have been in the main exerted in support of the minority rights granted the Jews by the Treaty of Versailles It has especially been concerned with the removal of the old Czarist restrictions of the Jews in Poland A notable effort of the Federation toward the improvement of the condition of the Jews of Poland was its organization in May 1930 of a Good Will Committee non sectarian in membership headed by Dr Joseph Tenenbaum Following the anti Jewish outbreaks in 1931 32 the Federation was responsible for the calling of national demonstrations The Federation also serves to help Jews freshly from Poland to orient themselves in their new environment

The Federation has close to 100 branches in the United States in New York Boston Pittsburgh St Paul Detroit Los Angeles and in other cities It also has a district in Canada It was responsible for the building of the Beth David Hospital Its organization also inspired the formation of similar Federations of Polish Jews in Brazil France and Belgium The Federation issued an official monthly publication Der Verband edited by Z Tygel which appeared from May 1924 to March 1932

The officers of the Federation are Benja

min Winter president David Trautman secretary and Mr Z Tygel executive director Z T

FELDMAN EPHRAIM Educator b 1861 Mohileff on the Dnjester d Cincinnati 1910 as he was leaving his residence to attend the exercises in honor of his 25th anniversary on the teaching staff of the Hebrew Union College At the time of his death his official position was that of Professor of Talmud at the Hebrew Union College although with extraordinary versatility he also taught philosophy and various other branches He was a linguist and a mathematician of extraordinary attainment and a pedagogue of exceptional ability He published *Intermarriage Historically Considered* Cincinnati 1909 He received honorary degree DD from Hebrew Union College in 1910 upon completion of 25 years of teaching

FELS JOSEPH Single Tax advocate b Halifax County Va 1852 d Philadelphia 1914 From humble beginnings Joseph Fels rose to considerable wealth and leadership in the soap industry In 1895 he was attracted by Henry George's economic philosophy and at his death had practically assumed the international leadership of the Single Tax movement Spending his time equally between England and America he not only organized and directed the propaganda of the movement but made a number of notable practical experiments in its interest His farm colonization experiments were carried on in England In 1909 he established in the U S A the Fels Fund Commission which became the international clearing house for the movement and he lived to see several of the states apply the Single Tax theory with respect to the taxation of the land

H w s n g d t h w t e f t h i n g s p t u l r y
th w t of t r e o u t l y c o n o u s t h t
th s m o t h n n y t h i n g l s e l s t h b t o m f
human m r y —M A R Y F E L S J s e p h F l H s L f e w o k

FELSENTHAL BERNHARD American Reform rabbi b Munchweiler Germany 1822 d Chicago 1908 Felsenthal came to the United States in 1854 and settled in Chicago 1858 He was the founder of the Reformverein which became Sinai Congregation of which he was rabbi 1861 64 He then was appointed rabbi of Zion Congregation West Chicago His early writings were devoted to Jewish educational problems In later life he identified himself with Zionism

FERBER BORIS Russian historical essayist b Zhitomir 1859 d St Petersburg 1895 He wrote both on Russo Jewish and Anglo Jewish history

FERBER EDNA Author and playwright b Kalamazoo Mich 1887 She started writing at 17 and made her reputation with her drummer stories Her novels of this type and of American small town life include *Dawn O'Hara* *Buttered Side Down* *Emma McChesney & Co* *Gigolo* So

Big Susan Brandeis and the Show Boat As a playwright she has been equally successful. Her list of plays includes *Our Mrs. McChesney* 1915, *The Eldest* 1920, \$1200 a Year 1920, *The Royal Family* 1927 and the recent dramatization for stage and screen of her novel *Show Boat*.

FERMOSA The beautiful A Jewess of Toledo mistress of Alfonso VIII of Castile and the heroine of Grillparzer's *Die Jüdin von Toledo*.

FERRARA The history of the Jews in the capital and province of central Italy dates back to the beginning of the 11th cent. but its Jewry did not come into prominence till c. 1275 when an edict was issued which brought the Jews under the rule of the local princes. It was however in the 15th cent. under the liberal Dukes of Este that Ferrara became one of the most important Jewish centers in Europe. In 1473 Duke Ercole I refused to expel them and at the suggestion of his wife Eleonora of Naples welcomed refugees from Spain. 3,000 Maranos settled there and refugees from Naples and Bologna found freedom in the city. With the last of the Estes in 1597 this favorable condition ceased and Ferrara came under papal jurisdiction. The badge* was instituted and by 1624 the ghetto had been introduced. From this date a series of persecutions were instituted which lasted to 1796 when the French troops entering the city proclaimed the rights of man. The gates of the ghetto were torn down in 1797. Persecutions were however renewed and Ferrara Jewry was not free until the emancipation of 1859. During the Este regime some of the most notable Spanish and Portuguese Jews were settled in Ferrara. It was here that probably the first Jewish relief conference was summoned by Gracia de Mendes*. Its Jewish printing presses from 1476 published many important and valuable books including Usque's Spanish translation of the Bible.

FESTIVALS DAYS OF The Bible ordained the three festivals of the pilgrimages: Passover, Weeks, and Tabernacles, and the Day of the Trumpets, now New Year. The accepted calendar ignoring local observances is as follows:

- 1 Nisan 15-22 Passover
- 2 Iyar 18-33 7 days of Omer
- 3 Sivan 6-7 Feast of Weeks
- 4 Tishri 1-2 New Year
- 5 Tishri 15-20 Tabernacles which continue through to
- 6 Tishri 21 Hoshanah Rabbah
- 7 Tishri 22 Eighth Day of Solemn Assembly
- 8 Tishri 23 Rejoicing of the Law
- 9 Kislev 25-27 Feast of Dedication
- 10 Shebat 13-15 New Year of the Trees
- 11 Adar 14-15 Purim

Reform Jews have reverted in the case of Passover and Tabernacles to the seven-day festival and in case of the Feast of Weeks, New Year, etc. to one day following in this the biblical dates. They ignore 2, 6, and 10 and limit Purim to the first day.

FETTMILCH PURIM Observed by the Jews of Frankfurt on the Main on Adar 20 in commemoration of their release from the persecution instigated by Vincent Fettmilch in 1612 which resulted in the expulsion of the Jews in 1614. A battle was fought in the Jewish cemetery on August 20, 1614, between the Jews and the mob who invaded their quarter. Fettmilch was arrested by the orders of the Emperor and the Haman of the Jews as he chose to call himself was hanged on March 10, 1616.

At the beginning of the 17th century shortly before the outbreak of the Thirty Years War Frankfurt was for years the battlefield of a violent contest between municipal authority and the nobles and the independence of the city. Once the Jewish question was raised the Jews no longer met to the attack. To the Protestant clergy the Jews were a thorn in the eye, partly because of their business practices and partly because of their Jewishness. —D. J. KRAEGER, *Die Schicksale der Fokute Juden während des Fettmilchschen Aufstandes*.

FEUCHTWANGER LION A foremost German novelist born Munich 1884. He has spent most of his life in Berlin where at 20 he began his career as a dramatist. He wrote a series of historical dramas and tragedies: *King Saul* 1905, *The Wife of Uriah* 1906, *Julia Farnese* 1907, *Vasantasena* 1908, *Warren Hastings and the Prisoners of War* before the World War. In 1918 his tragedy *Jud Suss* was played in Berlin. In 1925 he converted it with marked success into a novel which in America appeared as *Power and Met* with instant acclaim. In 1926 he wrote the *Ugly Duchess*. In 1927 his German-American sketch *Pep*. In 1928 Success his expose of anti-Semitism and in 1931 his novel of the Jewish War which appeared in America in 1932 as *Josephus*. A little-known work of Feuchtwanger is his completion of Heine's unfinished novel *Rabbi of Bacharach*. This year (1933) he is one of the principal targets of Hitlerism. His books have been burned and his citizenship cancelled.

FIJI ISLANDS A small Jewish community has in recent years been founded in these remote islands in the Pacific. In 1914 Harry Marks was appointed by the King of the Islands a member of the Executive Council.

FILDERMANN WILHELM President of the Union of Roumanian Jews born Bucharest 1882. In 1906 he came to the front as a keen social thinker but gradually concentrated his efforts on the removal of Jewish disabilities in Roumania. In the immediate post-war period as vice president of the UER (Union of Roumanian Jews) he led in the struggle for emancipation and he was elected to represent the Jews of Roumania at the Peace Conference. In 1924 he succeeded Adolphe Stern as president of the Union and in 1931 he was elected president of the Bucharest community and the representative of the local non-Zionists on the Council of the Jewish Agency*.

FILENE EDWARD A Merchant and economic organizer b Salem Mass He organized Wm Filene's Sons Co one of the largest department stores in the U S and introduced in its management many of his social theories From about 1910 he became active first in local and gradually in national public affairs He organized the Boston City Club and the local Chamber of Commerce and gave an impetus to vocational training He then organized the Chamber of Commerce of the U S and followed it with the International Chamber of Commerce He is a pioneer in applying scientific methods and efficient organization in retail distribution and established the Twentieth Century Fund Among his published writings is *Successful Living in This Machine Age*

FINLAND There are only 1772 Jews in Finland and at no time have there been more for under Swedish and Russian rule the settlement of Jews was severely regulated The largest community is at Helsingfors Jews were first permitted by Russian ukase to settle there in 1858

FINZI GIUSEPPE Associate of Garibaldi b Mantua 1815 d there 1886 In 1844 Finzi in London came under the influence of Mazzini in 1848 he fought behind the barricades in Milan During the war with Austria he was captured and made a prisoner and was only released in 1856 He became the confidant of Garibaldi and handled the finances of the campaign in Sicily From 1860 he was a member of the Italian parliament and in 1886 just prior to his death he was made a senator

FIRKOWITCH ABRAHAM Karaite archeologist traveler and author b Luzk Poland c1785 d Chufut Kale Crimea 1874 In 1830 while on a visit to Jerusalem he collected many Karaite and Rabbanite manuscripts While hazan of the Karaite community of Eupatoria he made a trip to Palestine as a result of which travels he founded a society for the publication of the Karaite classics of antiquity About the year 1839 when the Russian government demanded from the Karaites information regarding their history and origin Firkowitch undertook excavations in the ancient cemeteries at Chufut Kale and in other Crimean cities as well as excavations in the Caucasus The documents *Scrolls of the Law* manuscripts and other material bearing on the Karaites which he thus secured he later published In 1843-44 he traveled through Egypt Palestine and Syria the manuscript collection which he brought back thence and a collection of *Scrolls of the Law* he later sold to the Russian Public Library at St Petersburg

Firkowitch's aim in all these investigations and excavations was to convince the Russian government that the Karaites as descendants of the Lost Ten Tribes of Israel had settled in the Crimea long before the birth of Jesus as early in fact as the seventh cent b c e thus

he argued they were not responsible for the crucifixion of Jesus and ought not be subjected to the restrictions and disabilities imposed upon the Jews It is unfortunate however that Firkowitch was tempted into marrying the valuable archeological services which he had performed for where the historical sources ended he provedly did not scruple or hesitate several times to forge or invent material to prove his thesis The Russian government none the less convinced by his labors and his then unknown forgeries granted the Karaites equal rights with the rest of the Russian subjects and they were not subjected to the general Jewish disabilities

Despite the great value of Firkowitch's investigations especially for the knowledge of the evolution of Karaism in the Gaonic period his own works had no practical importance and are extant today only in manuscript form In his later years Firkowitch associated rather closely with the Rabbanites and retracted his earlier anti Rabbanite views A I S

See Karaism

FIRST BORN REDEMPTION OF The custom is based on the ordinances in Ex xiii 2 and 12 15 The first born of unclean animals was redeemed by the sacrifice of a lamb and by a later provision (Numb iii) the Levites were consecrated to God instead of the first born who instead paid the ransom of five shekels This idea is still preserved in the ceremony of the ransoming of first born sons which takes place on the 30th day after birth The Levite (or Kohan) is offered the choice of the child or of the money and accepts the latter Rabbinical law modified the regulation regarding it as not necessary if the mother of the child was a Levite or Kohan

FISCUS JUDAICUS Jewish Tax the tax of half a shekel which the Jews paid in the Roman era Vespasian diverted the tax to Jupiter Capitolinus The coin of Nerva Fisci Judaici calumnia sublata probably does not refer to this tax but was struck in honor of the removal of the vexations imposed on the Judaizers in Rome who were fairly numerous at that time

FISHBEIN MORRIS Editor and author b St Louis Mo 1889 Since 1914 he has been assistant and since 1924 editor of the *Journal of the American Medical Association* His works include *The Medical Follies* and the *Mirrors of Medicine* 1925 Dr Fishbein has done much to expose quacks and quackery

FLAG JEWISH The standards of the 12 tribes are mentioned in the Bible later books mention the ensign of Judah with its lion The Jewish flag of blue and white with the Shield of David was formally adopted by the Zionists in 1898 Isidor S Donn of London and Jacob B Askowith of Boston Mass early in the 90's without knowing of each other's efforts worked out the same general design

FLATAU EDWARD Physician b Plock Poland 1869 d Warsaw 1932 He

studied in Moscow and later became a nerve specialist in Warsaw. He first made a reputation in his special field with *Atlas des Menschlichen Gehirns und des Fasenlaufs*. Berlin 1894. He is credited with having been the first to diagnose cancer of the brain.

FLATAU JOSEF JACOB Pioneer in Prussian hop industry. b. Posen 1808. d. Berlin 1883. A trained business man, he conceived the idea of introducing the cultivation of hops in Prussia, having studied the industry in Belgium. He brought thousands of acres of Prussian soil under hops, gained millions, and added to the wealth of the state. In the decade ending 1865 he was decorated and awarded medals forty times by France, Prussia, and other states for his scientific and practical achievements in the production of hops.

FLAVIA DOMITILLA Roman convert to Judaism, martyred at Rome. She was a relative of Vespasian, having married Titus Flavius Clemens, son of Sabinus Vespasian's elder brother. Titus Flavius Clemens was also executed for Judaizing by Domitian.

FLEG EDMOND (*Flegenheimer*). Author and playwright. b. Geneva 1874. He is one of the pioneer writers in French speaking lands devoted to Jewish themes. His *Jewish Anthology*, *Hagadah*, and *Moses* are practically companion studies in the vitalization of legends and myths to which he adds a lyric presentation. As a *tour de force*, he translated Sholom Aleichem's novels into *Alsatian Judisch Deutsch*.

FLEISHER SAMUEL S. Manufacturer and philanthropist. b. Philadelphia 1872. To his retirement from business, he was at the head of S. S. & B. W. Fleisher Inc. yarn manufacturers. He was chairman of the *Baron de Hirsch Fund Agricultural School* 1908-20, and is the founder and sole supporter of the *Graphic Sketch Club*, a non-sectarian art school which cares for 2,200 students. He has financed the musical education of a number of promising artists. In 1923 he received the Philadelphia award of the *Curtis Fund*, a gold medal and \$10,000 for advancing the best and largest interest in Philadelphia.

FLEISHHACKER HERBERT Banker. b. San Francisco 1872. He began as a bookkeeper in his father's business and established paper mills in Oregon and power plants in California. He is since 1907 president of the *Anglo and London Paris National Bank of San Francisco*.

FLEISHHACKER MORTIMER Banker. b. San Francisco 1866. In 1880 he became a partner and general manager of *A. Fleishhacker & Co.* He is president of the *Anglo California Trust Co.* and the recognized originator of a great number of Californian enterprises, industrial corporations, insurance, and banking companies.

FLESCH CARL Violinist and composer. b. Moson Hungary 1873. He was professor

at the Bucharest Royal Conservatory and court musician 1897-1902. In 1903 he received a similar appointment in Amsterdam. He toured Europe and America in 1913-14. In 1924 he again toured the U. S. and then accepted the post of head of the violin department of the *Curtis Institute of Music*, Philadelphia. He has written *The Art of Violin Playing* and has edited the *Studies*, *Caprices of Paganini*, *Mozart's Violin Sonatas*, etc. W. F.

FLEXNER ABRAHAM Educator. b. Louisville Ky. 1866. From 1908 to 1912 he was expert of the *Carnegie Foundation for the Advancement of Teaching*. In 1916 he became secretary of the *General Education Board*, and in that capacity made a thorough study of the systems in use in the institutions of higher education in America and Europe. His drastic criticism of the current curricula in public addresses and in books devoted to pedagogic problems led to a reorganization of many schools and colleges. In 1932 he announced the establishment by the *Fould Bamberger Foundation* of an *Institute for Advanced Study at Princeton*, with an impressive faculty which included Prof. Albert Einstein.*

FLEXNER SIMON Director Laboratories of the *Rockefeller Institute for Medical Research*. b. Louisville Ky. 1863. In 1895 he was appointed associate professor of pathology at *Johns Hopkins*. In 1899 he became full professor of pathology at the *University of Pennsylvania*. In 1903 he was first associated with the *Rockefeller Institute* and became Trustee of the *Rockefeller Foundation*. He has received honors from the governments of France and Japan and honorary degrees from many European universities, besides honorary membership in a dozen medical societies and institutes.

FLORENCE There are no indications of Jewish settlement in Florence, the beautiful until the Medici became all powerful in the city in the early 15th cent. Lorenzo the Magnificent encouraged the Jews and Florence became the home of many Spanish refugees. The Maranos developed the trade of the city. At the date of the Spanish expulsion all the Jews were expelled from Florence, but they were recalled in 1498. The Medici granted the Jews extensive privileges as part of their attack on the papacy, but in 1570 the ghetto was established. But its laws were not rigid and in 1814 the ghetto gates were opened and the Jews dispersed never to return to its narrow quarters. The chief synagogue of Florence is probably the most ornate in Europe. Florence has about 4,000 Jews.

FLORIDA See United States of America.

FLUTE Probably the oldest known musical instrument. Pipe or flute players were employed in the Temple. Pan's pipe or flute is mentioned and a variety that suggests the bagpipe.

FOA EDUARD French explorer b Mar seilles 1862 d in Villers sur Mer 1901 He started as a cabin boy and became a cavalry officer In 1886 he traveled through Dahomey to Porto Novo He returned in 1890 with much geographic and ethnographic material of value In 1891-93 he explored the Zambesi and in 1894 returned to the Congo In 1897 he returned to France and presented his collection of African native art to the Natural History Museum and the Trocadero His travel books include Dahomey 1895 From the Indian to the Atlantic Ocean 1900

FOA ESTHER EUGÉNIE French novelist b Bordeaux 1795 d Paris 1853 She wrote a number of Jewish novels among which are Kiddushim ou l'Anneau Nuptial des Hebreux (4 vols Paris 1820) and La Juive (2 vols Paris 1835)

FONSECA DANIEL DE 18th cent diplomat Fonseca was a Marano physician who escaped the clutches of the Inquisition and openly reverted to Judaism in Turkey As a physician he was attached to the Turkish court and aided Charles XII of Sweden against the Russians and Poles In 1719 he was sent to Bucharest and took part in the Turkish struggle against Austria About 1725 he returned to Constantinople and was appointed physician to Ahmed III He finally settled in Paris where he became an intimate of Voltaire

FORDS (Henry) ANTI SEMITIC AGITATION From 1920 to 1927 the Dearborn Independent published almost week by week a series of violent attacks upon the Jews and gave currency to the libels in the Elders of Zion Some of the most scurrilous of these attacks were published in pamphlet form as the International Jew and were translated and extensively circulated At the same time it was alleged that Mr Ford was subsidizing the anti Semitic movement abroad The accusations in the Dearborn Independent resulted in libel actions brought by Herman Bernstein and Aaron Sapiro which ended disadvantageously to the automobile manufacturer In June 1927 Mr Ford issued a public retraction deeming it his duty to make amends for the wrong done to the Jews as fellow men and brothers by asking their forgiveness This apology was acknowledged by the late Louis Marshall then president of the American Jewish Committee The International Jew by Henry Ford circulates in translations in Europe in 1934

FOULD ACHILLE Finance minister to Napoleon III b Paris 1800 d Tarbes 1867 In 1847 Fould was elected a deputy for Tarbes and in 1849 he was elected for Paris to the legislative assembly The same year he was appointed minister of finance to Louis Napoleon and founded the Bank of Algeria After the coup d'état of December 1851 he became senator and minister of state incurring the hatred of Victor Hugo who attacked Fould

with great vigor in Things Seen Fould organized the Exposition Universelle of 1855 and in 1860 he resumed the portfolio of finance but retired in 1867 having reduced the floating debt created by the Mexican war His children and grandchildren who are prominent in Paris became Christians

FOUR CUPS OF WINE Arba Kosos The ritual prescribes four cups of wine at the Seder service as illustrative of the four verbs bring out deliver redeem and take used in Ex vi 6-8 to describe the liberation from Egyptian bondage M A
See Seder

FOUR QUESTIONS Arba Kashos The arrangement of the Passover Hagadah provides initially for the asking of four questions by the youngest participant in the Seder service These questions are (a) why only matzas are eaten that evening (b) why only bitter herbs are offered (c) why the herbs are dipped twice (d) and the source of the custom of leaning during the recital of the Hagadah The recital of the first half of the Hagadah which relates the story of the Exodus answers in various forms these questions The Reform liturgy varies the questions slightly and omits the Zionist elements in the responses M A

FOX WILLIAM Motion picture executive b Tulchva Hungary 1879 He was brought to the U S in his infancy He began his career as a theatrical manager in Brooklyn N Y in 1904 Later he branched out into the moving picture field organized the Fox Circuit of Theatres and the Fox Film Corporation which became one of the leading factors in motion picture enterprise His spectacular career was wrecked in the depression of 1929

FRAENKEL ALBERT Discoverer of the pneumococcus of pneumonia b Frankfurt 1848 d there 1916 In 1877 he became privat docent at the University of Berlin and devoted himself to experimental pathology eventually narrowing his field of research to the heart and lungs His investigations were very productive He established the etiology of endocarditis More important was his identification of the pneumococcus for this discovery has had a great influence on the treatment of a disease which prior to Fraenkel was almost invariably fatal

FRAENKEL LUDWIG German literary critic b Leipzig 1868 From 1886 Fraenkel has been readily recognized as one of the foremost literary critics in Germany His critical edition of Shakespeare was issued from 1889 to 1896 and ranks with his edition of Schiller's Wallenstein 1902

FRANCE (To the Ninth Cent) The first two known Jewish immigrants to Gaul were members of the Herodian dynasty Archelaus exiled to Vienne and Herod Antipater to Lyons where the latter is presumed buried

From then to the sixth cent the presence of Jews is inferred from chance references and the legislation (425) prohibiting Jews and pagans from practicing law and from holding public offices. In the sixth cent there were Jews at Marseilles Uzès Narbonne Orleans Paris and Bordeaux. The earliest settlers are referred to as merchants tax collectors sailors and physicians. Their relations with the populace were amicable for in 539 the Council of Orleans warned the Christians against general intercourse with the Jews. This measure was typical of a series adopted from this beginning of this cent when the church felt the need of prohibiting eating and marrying with Jews and interdicting Jews from owning Christian slaves. In 582 the first attempt was made to force Jews to the font under the orders of Childebert and set the vogue for a religious persecution of the Jews. Dagobert in 628 proposed to force the Jews into baptism. This policy was not successful and the division of France into states gave the Jews freedom in southern France and led to the growth of the community of Narbonne which possesses an inscription dated 689. Wamba (672-680) ordered their expulsion against the wish of the clerics and the populace but the edict was not wholly enforced for there were Jews in France in 681. The Narbonnese Jews prospered they had a quarter of their own and a good deal of the local history surrounds Charlemagne who was not unfavorable to the Jews and employed them and even authorized rabbis to teach within his kingdom. The policy of Charlemagne and of Louis le Debonnaire provoked considerable free intercourse between Jews and non Jews. The complaint of Amulo against the Jews details the favorable position of the Jews who in response did much to develop the foreign commerce of France.

800 to 1315. The organization of the feudal system together with the introduction of the guild system gradually changed the position of the Jews in France. These two forces ousted the Jews from the soil and from industry and from this period on calumnies arose and persecutions became the vogue. This new current was made manifest in Limoges in 996 and ended in 1010 in the death baptism or departure of Jews from this vicinity. The first pleas for the Crusades were by that date in the air and the Jews of France were traduced by a charge that they were associated in the destruction of the Holy Sepulchre by the mad Hakim. This led to at least the temporary expulsion of Jews from Orleans and elsewhere. This was however the very period in which the Jews of France began to make themselves felt intellectually in Jewry. The great French period in Jewish literary and religious history which may be identified with three names of great rank Gershom * Rashī * and Rabbīnu Tam * cover the first two Crusades i.e. the period of excruciating suffering wholesale slaughter and much suffering for the Jews in the Rhineland. Except in Rouen the Jews in France escaped attack

during the first Crusade. Nor except in the martyrdom at Blois 1170 and the personal attack on Tam did the second Crusade physically affect the French Jews. The public relations with the Jews were changed and the Jews were forced out of commerce into usury. Blood Ritual murder myths were bruited about. The repetition of the accusation in 1177 in the case of St. William resulted in Philip Augustus despoiling and imprisoning the Jews and led indirectly in 1182 to the order of expulsion of the Jews from France. They were given three months to convert their immovables into cash and in July 1182 they had to leave the royal domain. It was their good fortune that the kingdom was a small area. This explains how in the rest of France the Jewish academies remained open and the work of the Tosafists the successors of Rashī was continued. In fact under these influences it was possible for the rabbis to convene synods and to legislate on lines that show that moral authority created a type of internal political autonomy. The French Jews of this period cannot be said to have lived freely there were too many local persecutions but they lived more freely than the Jews elsewhere and although the laws indicate many instances of assimilation their intellectual activity within Rabbinic lines remains one of the astounding contributions to post exilic history.

In 1198 Philip Augustus recalled the Jews to Paris—then his kingdom—for financial reasons. The Jews were made serfs of the king and some were parceled out to the nobles. This method of treatment was so lucrative that in 1204 Innocent III protested against a system which in his judgment gave the Jews great financial advantage even in local church affairs. In this contest the Jews became more and more the property of the king and nobles. The Jews no doubt squeezed the commonalty the profits went higher up. When in 1234 this squeeze reached a possible explosive point the king released his subjects from one third of their debts to the Jews. St. Louis who benefited from this system but had conscientious scruples on the subject finally did no more than order the Jews to wear the badge a circle of red felt. The zealotry of the period however did result in disputations and that of 1239 ended in the burning of the Talmud * in 1240. In 1242 24 cartloads of Talmuds were burnt in Paris. The same influence led to the increasing legislation against the Jews by the various church councils. Between common and church law the Jews were closely pressed when Philip the Bald mounted the throne the pressure of an ever narrowing coffin was exercised by Philip the Fair who mulcted the Jews of Champagne to the tune of 25 000 livres and then made all of them his body serfs and to that extent protected them from church ordinances and other rapacities. In 1290 however he expelled the Jews immigrating from the expulsion in England and from then began a policy of continual financial extortion. In 1306 in the effort once more to fill the treasury the

Jews were banished. Their houses and chattels were sold at auction and all debts owing the Jews were made royal property. They were arrested Ab 10th and in their clothes and 12 sous tournois allowed in their possession they were ordered to quit the kingdom in one month. The kingdom being enlarged this expulsion covered all of Champagne Vermandois Normandy Perche Maine Anjou Touraine Poitou the Marche Lyons Auvergne and Languedoc to some of which districts they have practically never returned. It forced them into exile in Lorraine Burgundy and Savoy and thus provided a basis of what became German and Italian Jewry.

1315 22 Louis X recalled the Jews in 1315 for a period of 12 years in response to a popular demand and a cash advance to the king of 122 500 livres—an enormous sum. Their return was however legalized and the conditions of resettlement set forth in a series of articles which included a provision that they were to receive a year's notice at the end of the 12 years if the king again proposed to expel them. They were again the king's servants and had to wear the badge. Five years later the Pastoureaux* overran France and the Jews were massacred as never before communities disappeared never to be restored and Philip the Tall fined them to boot. Charles IV undertook to collect the fine and in 1322 they were once more expelled and in 1324 their property confiscated. From 1322 to 1359 there were no Jews in France.

1360 94 The Jews were again recalled in 1360 and for the old reason to refill the treasury. They were admitted for 20 years on a payment of 14 gold florins for each family entering the country. They were again condemned to usury though some were permitted to practice medicine and surgery. Their banishment was proposed in 1367 8 but instead in 1378 they were mulcted 20 000 gold francs besides a weekly gratuity to the king. The practice of usury of necessity made the Jews unpopular and after numerous exactions Charles VI in September 1394 again expelled them. After a respite in which they were given a chance to make some disposition of their property they were escorted across the border. The expulsion could not however be enforced in all parts of France at once so that those of Dauphine were not wholly expelled for another cent and expulsion orders were issued in Provence in 1481 and again in 1501 but excepting Marseilles France was empty of Jews from 1394 to about 1758. Under the pressure of these experiences the intellectual and religious force of French Jewry was broken up and survived only as a tradition in the homes of the learned.

Modern Period The presence of Jews in France in the early 17th cent is attested by edicts of 1615 and 1683 against anyone harboring them. Maranos* came to France and in 1675 when Louis XIV took Alsace he permitted the Jews to remain there. These were

the re beginnings of French Jewry. More Sephardic and German Jews settled in Paris in the 18th cent and in 1784 Cerf Berr and his associates gained from Louis XVI the right of Jewish settlement and release from the poll tax. In 1787 Mirabeau took up the cudgels for the Jews and in 1789 the question of equality—without distinction of creed—came before the Assembly created by the Revolution. In 1790 the naturalized Jews were granted equality and in 1791 a decree was passed that the Jews enjoy the privileges of full citizens. Thus were the Jews of France emancipated.

The Reign of Terror was an affliction for the Jews of France and the rule of Napoleon and his Sanhedrin* were not unmixed blessings. The outcome was the foundation of the consistory system in 1808 by which the theory of the Sanhedrin that the Jews were merely a religious unit was crystallized. In 1831 Judaism was put on a level with other faiths in the matter of support from state funds and the Metz seminary later removed to Paris became a state institution. The More Judaico was however not abolished till 1846 an incident that made the brilliant career of Adolphe Cremieux* Politically he was the outstanding French Jew of the 19th cent though many Jews took active part in the series of revolutions which began with the coup d'etat of 1848. Jew like the Rothschilds Baron de Hirsch* and others became famous in the financial world. More striking perhaps was the rapid advance of the Jews in the arts literature and sciences due in the latter instance in no small measure to the hospitality of France to brilliant Jews who because they were Jews were unacceptable elsewhere.

Anti Semitism began however to manifest itself in the 80s and reached its crescendo in the famous Dreyfus Affaire*. Neither France nor French possessions are free from anti Semitic outbursts but since the settlement of the Dreyfus case and particularly since the World War France has been not only hospitable to Jews but to Jewish thought. The consistory system covers the religious needs of the Jews. They have however instituted a number of charities and institutions and have in the last decade been somewhat influenced by the tendencies of the Russian emigres who have settled in considerable numbers particularly in Paris. French official Judaism is mildly Reform. It has in its leaders been strikingly intellectual and far more interested in historical and cultural problems than in theology. In 1919 20 it was estimated that there were 85 000 Jews in France. In 1923 82 Jews received various grades of the Legion of Honor. There are 220 000 Jews (exclusive of German emigres) in France 100 000 in Algeria 120 000 in French Morocco and 65 000 in Tunis.

The remarkable political advance made by the Jews in France was well illustrated during the World War when amongst others the following Jews held cabinet office. Henri

Bergson in Clemenceau cabinet 1917
 Ferand David Minister of Agriculture Pain
 leve cabinet 1917 Louis Lucien Klotz Min
 ister of Finance Painleve cabinet 1917 Ed
 mond Ignace Ignace Under Sec for War
 1917 Pierre Mass Under Sec for War 1917
 Henri Simon Minister of the Colonies 1917

The victory which restored Alsace and Lor
 raine to France added 30 000 souls to French
 Jewry A Jew Bamberger deputy from
 Moselle had been the last forcible protestant
 to the German annexation in 1870 A Jew
 Georges Weill a deputy from Metz was one
 of the two French representatives of the lost
 provinces greeted by the French chamber of
 deputies at their restoration on November 11
 1918 Temperamentally the Alsatian Jews
 were overwhelmingly French many of them
 escaped from the provinces and served France
 during the World War One of them David
 Bloch was caught and convicted of high trea
 son and shot July 1916 Today Alsatian Jews
 play a notable part locally and nationally in
 French affairs

FRANCHETTI LEOPOLDO Baron
 Italian politician b Florence 1847 d there
 1917 He was a deputy in the Italian parlia
 ment and in 1890 was appointed governor
 of Eritrea East Africa He was devoted to
 a policy of colonial expansion In 1909 he
 was made senator

FRANCK ADOLPHE Philosopher b
 Liocourt 1809 d Paris 1893 He taught in
 the College Charlemagne at Paris and at the
 Sorbonne In 1843 he began his Dictionary
 of Philosophical Sciences and in 1844 his
 Sketch of a History of Logic for which he
 was elected a member of the Institut de
 France The same year he published a work
 on the Cabala An active defender of the Jews
 he published in 1855 The Role of the Jews in
 the Development of Civilization He was one
 of the founders of the League for Peace.

FRANCO MENDES DAVID Hebrew
 poet b Amsterdam 1713 d there 1792 He
 was one of the neo Hebrew poets and ranks
 high in that galaxy He wrote also in Spanish
 and Portuguese

FRANK ADOLF Organizer of the Ger
 man potash industry b Klotz 1834 d Ger
 many 1916 He was a chemist by profession
 and in 1859 he began single handed to study
 the plant consumption of potash which had
 been noticed by the great chemist Liebig
 In 1861 in Stassfurt having separated the
 compounds found in potash ore he established
 the first potash factory In a few years he had
 developed all the commercial by products
 such as bromide ammonia and various
 chlorides and determined their commercial
 use In this wise he was the founder and de
 veloper of what became the great and until
 recently exclusive German potash industry
 n 1879 he perfected synthetic Carlsbad Salts

FRANK JACOB Pseudo messiah b Po
 lolia c 1726 d Offenbach, 1791 His father

was a follower of what had become the secret
 Shabbethaian sect Jacob who traveled in the
 Orient where he was named Frank i e a
 westerner and in Smyrna and Salonica im
 bibed knowledge of the cult In 1755 when
 the Jews were still laboring under consider
 able persecution he returned to Podolia and
 began spreading his own doctrines In 1756
 he was compelled to leave Podolia on account
 of his heresy He proclaimed himself a direct
 successor of Shabbethai Zebi and the recipient
 of heavenly revelations Part of his gospel
 was that he and his followers must pass
 through Christianity to the Messianic era In
 1759 he was baptized in Warsaw Augustus
 III acting as his godfather In 1760 he was
 arrested for insincere baptism and was im
 prisoned in the monastery of Chenstochov
 Here he remained for 13 years and he was re
 leased by the Russians after the partition of
 Poland Until 1786 he settled in Brunn and
 managed to gain the favor of Maria Theresa
 but he was eventually compelled to move to
 Offenbach where he assumed the title of
 Baron and lived in luxury on the support pro
 vided by his followers By that date his daugh
 ter Eve had come to play the role of holy
 mistress but gradually the faithful aban
 doned her and she died in poverty in 1816
 Frank's religious theories were a mere hodge
 podge but he was a self convinced mystic
 Most of his followers became Catholics

FRANK LEO M (The Frank Case)
 Up to the hour of his trial for murder by the
 State of Georgia in 1913 this young man less
 than 31 years of age had borne a spotless
 reputation He was at the time of the incident
 a capable and industrious superintendent of a
 pencil factory in Atlanta Ga son of a good
 family himself head of a much loved home
 and a graduate of Cornell Frank was tried
 for the alleged murder of Mary Phagan aged
 14 not a regular employee whose body was
 found in the basement of his factory April 27
 1913 There was evidence of a wretched and
 brutal assault preceding the killing Frank
 was convicted practically upon the evidence of
 Newt Lee the factory's Negro night watch
 man who found the body of the murdered girl
 and who notified the police

The murder of the little girl as the culmina
 tion of a long series of murders for which not
 one of the perpetrators had been apprehended
 and brought to justice created excitement in
 Atlanta Georgia newspapers especially the
 Jeffersonian edited by Tom Watson fanned
 the flame of prejudice so that the case assumed
 a racial aspect In an atmosphere of violent
 prejudice Frank was tried by a judge and
 jury found guilty doomed to the gallows for a
 crime which he did not commit as later events
 proved Governor Slaton of Georgia com
 muted the sentence In other respects too the
 trial was a travesty on justice A motion for a
 new trial was denied and the case was finally
 carried to the Supreme Court of the United
 States which denied a writ of habeas corpus

upon technical grounds Justices Holmes and Hughes dissenting In 1923 ten years later the United States Supreme Court adopted and applied the very principle and in the same terms in which the legal principle was set forth in dissenting opinion in the case of Moore vs Dempsey (261 U S 86) While serving the beginning of a sentence of life imprisonment Frank was lynched August 17 1915 the victim of insane prejudice and of the virulent animosity of Tom Watson and the shameless articles published from day to day in the Jeffersonian with the avowed purpose of arousing antipathy

Ten years later Freeman a federal convict immured in the Atlanta Prison confessed clearing Frank of the charge upon which he was sentenced to death Freeman appeared also to have witnessed enough to warrant a charge against Jim Conley a Negro upon whose testimony the prosecution depended mainly for the conviction of Frank At the time and since Frank was considered the victim of merciless prejudice because he was a Northerner and worse still a Jew The Frank case involved the vital question whether a citizen accused of murder within the United States was condemned without a fair trial Many unbiased observers as well as the enlightened press of the country believed Frank innocent of killing Mary Phagan and that he was a victim of unreasoning public clamor for blood

A Br

FRANKAU JULIA (Frank Danby) English novelist b Dublin 1864 d London 1916 Her first novel Doctor Phillips a Maida Vale Idyll 1887 was a popular success but she is better known for Pigs in Clover 1903

FRANKEL DAVID B NAPHTALI Chief rabbi of Berlin b Berlin c1704 d there 1762 He was appointed chief rabbi in 1742 He was the teacher of Moses Mendelssohn

FRANKEL ELKAN Court Jew to William Frederic of Brandenburg Ansbach d in prison at Wuelzburg 1720 Of a family exiled in 1670 from Vienna he settled in Furth in Bavaria and became chief of the Jewish community there From 1703 to 1712 he was court Jew He was denounced by a converted Jew for owning blasphemous literature He was tried convicted scourged in the public market place imprisoned for life and his family expelled His brother Hirsch who was chief rabbi was imprisoned for life on a similar charge

FRANKEL LEE K Insurance executive b Philadelphia 1867 d Paris 1931 A chemist by training Frankel was 1899 1908 manager of the New York United Hebrew Charities In 1909 he became interested in the Industrial Department of the Metropolitan Life Insurance Co and rose in 1924 to second vice president At the same time he continued his activity in a score of Jewish organiza-

tions and as many social ameliorative organizations In 1929 he became identified with the Jewish Agency* and expounded a plan for large investment in Palestine

FRANKEL WILHELM Architect and city planner of Vienna b Oberglogau Silesia 1844 He was appointed architect of Vienna in the 70s and was responsible for the designing of many of the houses public buildings hotels etc characteristic of modern Vienna

FRANKEL ZACHARIAS Theologian b Prague 1801 d Breslau 1875 Founder of the modern school of historic Judaism In 1854 he was appointed president of the Breslau Seminary and held office till his death He steered a middle course between the aggressive Reformers and the strict traditionalists of his day and for years had the opposition of both His appointment to the seminary was hotly opposed by Abraham Geiger and in 1856 Samson Raphael Hirsch impeached the orthodoxy of the Seminary as led by Frankel The latter avoided the polemics to which his opponents invited him satisfying himself by years of constructive work that the development of a new type of traditionally minded historically critical students would create that body of opinion and knowledge which would result in a new attitude His own writings on the Septuagint (1841) the Jewish oath (1847) the influence of Palestinian exegesis on the Alexandrian school (1851) and his introduction to the study of the Mishnah (1859) were all couched in the same vein a revaluation of the past and of its legalism in the light of history Under his guidance Breslau furnished Jewry with a group of brilliant scholars who steadily held to Frankel's golden mean

His work on the Septuagint now has taken the grand proportions of a new Jewish history of the past and of its legalism in the light of history Under his guidance Breslau furnished Jewry with a group of brilliant scholars who steadily held to Frankel's golden mean

FRANKENBURGER WOLF Leader of the German Liberals b Obbach Bavaria 1827 d Nuremberg 1889 In 1869 he was elected a member of the Bavarian Diet and held the office till his death His most notable work was done after the Franco Prussian war when as leader of the Liberals he was one of the foremost advocates of the German federalist system

FRANKFORT ON THE MAIN Jews were settled in the well known Prussian city at the beginning of the 13th cent at which time they were subject to the emperor who however handed them over to the archbishop in 1303 In addition to these two overlords prior to 1331 the Jews of Frankfort became subject to the local municipality which in effect made them liable for three types of taxes or exactions To avoid their being massacred in the Black Death persecution Carl IV sold the Frankfort Jews to the townspeople for a large sum but the flagellants ignored the bargain and destroyed the community the Jews firing their own homes

On their resettlement the Jews came more directly under the municipal authorities and from 1488 they lived in Frankfort on a sort of lease which had to be renewed every third year. In 1462 they were forced to settle outside the city moat after which date there was an influx of Jews from Nuremberg. In 1509 Pfefferkorn compelled the surrender of all Hebrew books in Frankfort but the precious volumes were restored and in 1525 instead of expelling them the municipal council limited the size of the houses the Jews could build. To this date there had not been in excess of 50 Jewish families in Frankfort. After 1543 their numbers increased for at the end of the Fettmilch* riot in 1614 which destroyed a good deal of the ancient ghetto 1380 Jews fled to Offenbach Hanau and Hoechst. By 1618 the ghetto had 195 houses inhabited by 370 families. The houses were of wood and bore signs and from these signs came many of the famous surnames of the German Jews.

On their return in 1618 the Jews came under the imperial protection but subject to new restrictions. They were permitted to loan money and to sell old clothes—the trade in new wares was prohibited to them. Nevertheless the community increased and by 1694 there were 415 families in the same 195 houses. A fire in 1711 luckily destroyed the ghetto and it had to be widened to accommodate its 8000 inhabitants but even as late as 1756 the Jews were not permitted to pass out of the ghetto gates on Sundays and feast days except in cases of emergency. The ghetto was several times burnt prior to 1796 when 140 houses were destroyed in the French bombardment of the city. It was after this that the segregation ended and equality was granted the Jews in 1811 but the old Hep hep * cry was raised in 1819 and the restriction of the Jews in the city proposed. The civil restrictions were however gradually eased and in 1864 the Jews were granted full equality. In 1817 there were 4309 Jews in the city a hundred years later they had multiplied to over 27000. In the course of its 17th cent history the community did not altogether escape the prevalent mystical heresies but it was less affected by them than most contemporary communities. Frankfort thus developed a dogmatic type of orthodoxy characteristic of the city which in the 19th cent was recognized as Frankfort orthodoxy.

FRANKFURTER FELIX Professor of law b Vienna 1882 and came to America in childhood. In 1906-09 he was Asst U S Attorney for the Southern District of New York special assistant to the Attorney General 1910-11 and law officer of the Bureau of Indian Affairs 1911-14. In 1914 he received his first appointment at Harvard and since 1920 he has been Byrne professor of Administrative Law at Harvard. From the beginning of the World War till 1921 he was closely identified with the political work of the Zionist Organization of America and represented the move-

ment at the Peace Conference where amongst other matters he negotiated with Prince Feisal. As a jurist he is identified with the liberal group and bore the brunt of the legal agitation involved in the Sacco Vanzetti case in Massachusetts. He has written considerable on juridical and constitutional problems on the practice and decisions of the Supreme Court and on the foremost exponents of the liberal view in the Supreme Court Holmes and Brandeis and a few essays devoted to various aspects of the Zionist problem.

FRANKL LUDWIG AUGUST Ritter von Hochwart Poet and essayist b Chrást Bohemia 1810 d Vienna 1894. For 40 years he was archivist of the community of Vienna but is better known as a poet. A collection of his Dichtungen appeared in 1840 at which time he became editor of the Oesterreichisches Morgenblatt. He however came into greater prominence as the poet of the 1848 Revolution in Vienna. In 1853 he wrote a history of the Jews in Vienna. In 1856 he proceeded to Palestine where he aided in the founding of the Laemel school of Jerusalem. His trip produced his two vol. Nach Jerusalem (1868) which was translated into English. He took a great interest in the education of the blind. As the initiator of the Schiller monument in Vienna he was knighted in 1880.

FRANKLIN FABIAN Economist and editor b Eger Hungary 1853. He was professor of mathematics at Johns Hopkins University 1879-93. He then turned to journalism and is a recognized exponent of individualism and conservative liberalism. He edited the Baltimore News 1895-1908 and was associate editor of the New York Evening Post 1909-17. In 1919 he began the publication of the Review which has since been merged with other publications.

FRANKLIN JACOB ABRAHAM Journalist b Portsmouth England 1809 d London 1877. Franklin was the founder of the first Anglo Jewish weekly The Voice of Jacob in London in 1842. He left a large bequest for the publication of textbooks on Jewish history and religion.

FRANKS DAVID Loyalist in the American Revolution b New York 1720 d Philadelphia 1793. Elected a member of the provincial assembly in 1748 he was during the war with England an agent of the king's government. In 1778 he was imprisoned by act of Congress released and retried. He went to England but returned to Philadelphia where he died.

FRANKS DAVID SALISBURY Officer in the American Revolutionary army. Though a native of England he enlisted in Massachusetts in 1776 and in 1778 he was appointed to the Philadelphia staff headquarters and was implicated in the trial of Benedict Arnold but was honorably acquitted. In 1781 he was

sent to Europe as the bearer of despatches to Franklin and in 1785 was appointed vice consul in Madrid. In 1787 he negotiated the American treaty with Morocco. In 1789 he was granted 400 acres in recognition of his services during the war.

FRANKS ISAAC Officer in the American Revolutionary army b New York 1759 d Philadelphia 1822. He enlisted in the New York volunteers and in 1777 was appointed to the quartermaster's department. In 1781 he was appointed ensign in the 7th Massachusetts Regiment and in 1794 he was named Lieut Col of the 2nd Regiment Philadelphia. In 1819 he was made prothonotary of the Supreme Court of Pennsylvania.

FRANKS REBECCA Philadelphia loyalist during the American Revolution b Philadelphia c 1760 d Bath England 1823. She had literary ability wit beauty and social influence. In 1782 she married in New York General Sir Henry Johnson and emigrated to England.

At a b l l g ven by M s W h n g t n to the F en ch m n te n h f the l lance betw en F n e and the United States M s s F r a n k s took c c s o n to s h w h e To y y m p a t h s by b r b n g a s v a n t t d e o a t a d g w t h t h o c k a d s o f t h t w u n t a n d u h e r t h a n i m a l i n t o t h e b a l l r o o m —ISAAC MARKENS The Jews in Am ca

FRANZOS KARL EMIL Novelist b Podolia 1848 d Berlin 1904. Franzos traveled considerably before he settled in Vienna as an author and published *From Asia Minor* (1876) *From the Don to the Danube* (1878) and *Aus der Grossen Ebenl* (1888). For several years he edited popular literary journals in Vienna but in 1887 he moved to Berlin where he with his wife Ottilie Benedikt who also was a novelist was the center of a literary coterie. In 1877 Franzos published the first of a unique series of stories which dealt with Czortkow in Galicia the town in which he spent his childhood and in which his father was a physician. Renaming this village Barnow its life became the background of the first German version of what has since become the ghetto novel. Of this series *Die Juden von Barnow* (1877) and *Pojaz* are the best known. Most of Franzos' numerous writings were translated into French and some into English.

W h t w e F r a n z o s q u a l i f i c a t i o n s f b e c o m i n g t h e h s t o r i n f a P d l n g h t o ? H l v d u t h b y h o o d t h a n d h n e l t t h e J w h s y m p a t h g e n e a t d b y h e a l y e x p s Y e a r s f t e r w a d w h e n h e w a s t h s u m m t f h s e n w n t h e m o s t f a m o u J e w i h l t e a t u r o f h s a g e h s o c a t e d h m s l f h t l y a t B l n w t h t e w k b n g d n f r l a l n R u s s i a T h e B r n w o f h s t a l s w s t h C t k w f h y o u t l — I s A E L A B R A H A M S B y P t h s n H b a i c D o o k l n d

FRATERNITIES JEWISH COLLEGE More than 36,000 Jewish university men belong to 16 national Jewish college fraternities with 314 chapters on 100 college campuses. This does not include an unknown number of local Jewish college fraternities the membership of which cannot be estimated. The inception of this type of organization was co-

incident with the entrance of large and growing numbers of Jewish students into American colleges. While the community of race historical and spiritual experiences would have in any event resulted in the formation of Jewish fraternities their creation and growth were undoubtedly stimulated by exclusion of all but occasional Jewish students from the established Greek letter societies. The first avowedly Jewish college fraternity was Zeta Beta Tau founded in 1898 at the Jewish Theological Seminary in New York. Originally a Zionist group it early adopted and has since maintained as its primary object the elimination of anti-Semitism. Its method is to encourage its undergraduate members to participate actively as Jews in campus and curricular activities and to so conduct themselves in those contacts that they shall at all times demonstrate the best qualities of Jewish manhood. This Fraternity has served as a type for others which were subsequently founded. It is numerically the largest with over 4,000 members. Sigma Alpha Mu has more chapters but a smaller membership. The structure of all such fraternities is substantially the same. A central governing body elected by the chapters administers national affairs. The chapters are the separate groups established at the several campuses. Frequently the chapters are grouped into regions the regions having administrations responsible to the central body. The chapters are organized on usual club lines. First and second year men are pledged to join only on invitation. They serve a period of probation ranging from several weeks to several months during which they are instructed in the traditions and ideals of the fraternity to which they are pledged. Initiation into the fraternity is signalized by a ceremony which is impressively spiritual and in its later stages social. The initiate receives a pin distinctive of the fraternity and usually learns a secret grip and the full name of the order which is known to the world only by its Greek initials.

The chapters are self governing democratic entities many of which own or rent their own homes either on or near their college campuses. In some instances the fraternity and in others the chapters maintain scholarship funds or provide compensated employment for students whose membership is desirable but who cannot afford to affiliate and who sometimes could not otherwise afford to attend a university.

Religious observance within the chapters is neither general nor uniform but they do frequently cooperate with the local rabbinate and fraternity men are conspicuous in Menorah Hillel and Avukah activities. Several fraternities contribute to Hebrew University scholarships.

Much emphasis is laid upon participation in extra curricular activities. While a disproportionately small number of Jewish students are active on varsity athletic teams an even more disproportionately large number is en-

gaged in non athletic activities such as the management of campus publications literary societies debating teams etc

The exact proportion according to the latest census of these activities is as follows

Jew sh tt nd nc of the nt mal stu	10 72%
dent p pul t n f 67 f t nt s	7 75%
M mb h p n ty thl t te ms	19 55%
Man g m nt f mp publ t n	22 46%
M mb sh p f d b t ng t am	

Thirteen of the 16 nationals are members of the National Interfraternity Conference which embraces an undergraduate membership in excess of 500 000 A Jewish fraternity leader was on the Executive Committee of this body for six years and chairman of the Conference in 1928

The universities having the greatest number of chapters of Jewish fraternities are Pennsylvania 15 Columbia 13 New York University 10 Cornell 9 Michigan 9 Ohio State 8 Chicago 8 Illinois 7 and Harvard 7

The fraternities are

Name	Numb Chapte s	f Y	F und d	M mb r l p
Alpha Epsilon P	20	1913		2018
Alpha Mu S gm	16	1914		800
Alpha Omeg (D ntal)	27	1907		3200
Beta S gma Rho	6	1910		625
K ppa Nu	15	1911		1800
Om n Alpha T u	13	1912		1300
Phi Alpha	23	1914		2100
Ph B ta Delta	27	1912		2332
Pl Ep lon P s	30	1904		3600
Phi S gm D lt	23	1909		2500
P L mbd Ph	18	1895		2800
Sigm Alpha Mu	38	1909		2800
S gma Lambda P i	8	1915		650
S gm Tau Ph	7	1917		1000
Tau Delta Phi	21	1910		2300
Tau Eps lon Ph	36	1910		2800
Zeta Beta Tau	31	1898		4050

¹ App ox mate

Unv ified as f Ma h 1933

² By const tut on r gin and purp n n ta n but with an und gradu t m mb h p p pond ntly if not almost wholly J w sh

Colleges at which there are Jewish fraternities

M i m	1	M I T	5
P tt bu gh	5	H a d	7
M i h gan	9	Bell u Hosp M d l	
Rens claer	2	C l leg	1
Ro hester	1	Yale	6
Minn ota	4	M yl nd	3
Carn ge T h	1	Ua n	4
N Y U	10	Al b m	6
Cal f n a	4	Lo g I l d	2
Co nell	9	P n St t	3
P nn ylv	15	Buffalo	4
Ill no s	7	Tul n	3
Emory	1	Wa hngt i & L e	2
Oh o St t	8	Sy acus	5
Oh o North n	1	Rutg rs	2
Columb a	13	W t n R s ve	3
Chi ago	8	Valp a so	1
V gin a	5	Tor nt	2
Marqu tt	1	M G l i	5
G o g	3	Texas	3
Wisconsin	5	G o ge Wa hngton	2
Rhode I l nd St t	1	Ma qu tt	1
Vanderb lt	1	Verm t	2
D t t	1	G o g t wn	2
S uthern Calif	6	M yl nd St te	1
Un on Inst	1	St ens T ch	1
C C N Y	5	Johns Hopk ns	4
B oklyn P ly	2	D tmouth	1
B st n	6	Cl k	1
R hmo d	1	New H mp h re	1
B ooklyn	1	Ga T ch	2

W l l m & M y	2	C n St te	1
North C ol n	3	N thwe t rn	2
W V	4	Duke	1
Templ	1	C eght n	1
D t t C l l	1	Utah	1
Fo dh m	3	Wash ngt n (St L u)	2
C nc nn t	4	Neb k	2
Tufts	2	U C La	3
Wa hngt n (C l)	2	Mo	2
Old	2	O g n	1
I wa	1	Muhlenb g	1
D ake	1	Delaw	1
Fia	1	No D	1
Denv	3	Emo y	1
L h gh	4	Ch leston	1
Temple	1	Ma n	1
S C	2	La Stat	1
Ind an	1	A ona	1
Di k n on	3		

H R

FRAUENTHAL HENRY W Founder of the N Y Hospital for Joint Diseases b Wilkes Barre Pa 1862 d New York 1927 He acquired a reputation as an orthopedic surgeon lectured and wrote on his specialty and published 1914 a Manual of Infantile Paralysis

FRAUENTHAL MAX Soldier in the Confederate Army b Bavaria 1836 d Conway Ark 1914 At the outbreak of the Civil War he enlisted at Summit Miss and served with distinction in the battle of Spottsylvania Court House 1864 He was Commander of the Camp of the Confederate Veterans Conway Ark and later founded the City of Hebert Springs Cleburn Co Ark

FREIDUS ABRAHAM SOLOMON Bibliographer b Riga 1867 d New York 1923 Freidus came to the United States in 1889 and in 1897 was assigned to the department of Hebraica and Judaica at the New York Public Library and held this office till his death He had a prodigious memory and a phenomenal knowledge not only of titles but of the contents of books His scheme of classification of Jewish literature which has 500 subdivisions has been accepted as standard In his memory a Freidus Memorial Volume was published in 1931

FREIMAN ARCHIBALD J Zionist leader b Wirballen Lithuania 1880 He came to Canada as a boy and later established himself in business in Kingston Ont In 1902 he moved to Ottawa where he succeeded in founding one of the largest department stores in Canada As Zionist leader he succeeded Clarence I de Sola and together with his wife who has been awarded the Order of the British Empire (1934) has for 15 years been regarded as the leader and guiding force of the Canadian Federation of which he is president

FRENCH REPORT Short title of a report drawn by special adviser Lewis A French for the Palestine Administration in 1932 as the outcome of the Passfield White Paper 1930 and Sir John Hope Simpson's Report (1931) relative to landless Arabs ie dispossessed by Jewish purchases and a Land Development Scheme as a remedial measure In November 1932 the High Commissioner

for Palestine reported to the Permanent Mandates Commission of the League of Nations that 2 826 Arabs had reported and 1 800 cases had been rejected. The French Report has not been published but it was rejected both by the Jewish Agency and the Arab Executive between August 1932 and the end of the year.

FREUD SIGMUND Founder of psychoanalysis b Freiberg Moravia 1856. From 1876 to 1882 he worked in the physiological laboratory and in the Institute of Cerebral Anatomy in Vienna. In 1884 Dr Breuer related to Freud an extraordinary experience in a case in which the symptoms of hysteria were cured by getting the patient in a state of hypnosis to recollect the circumstances and origin of the hysteria and to express the accompanying emotions. This cathartic method of treatment was the starting point of what became later psychoanalysis. Freud continued his studies in Vienna and Paris and in 1893 together with Breuer he wrote his *Studien über Hysteria*. But before this work published in 1895 made its appearance Freud had abandoned hypnosis and replaced it by free association which is the kernel of psychoanalysis. From this point on Freud evolved the three fundamentals of his new science: the existence of the unconscious, the splitting of the mind into several layers and the existence and importance of infantile sexuality. For 10 years Freud worked alone. In 1906 he was joined by Adler, Brill, Frensz, Jung, etc. and in 1908 organized the first International Congress of Psychoanalysis. The original propounding of the theory met with considerable opposition from the medical profession and later after it had found some acceptance Jung separated himself from Freud rejecting the theory the sexual etiology of the psychoneurosis. On his 70th birthday Freud was the recipient of congratulations and honors from learned societies in all parts of the world.

FREUDER SAMUEL Missionary who returned to Judaism b Nemet Keresztur Hungary c 1866 d New York 1929. Freuder who was educated for the ministry came to the United States in 1883, entered Hebrew Union College, graduated in 1886 and held a few positions as rabbi in Georgia. He was baptized in Chicago Ill. in 1891 and became a missionary. On June 3rd 1908 in the Park Street Church Boston Mass. where a missionary conference was then in progress Freuder in open meeting abjured Christianity and repudiated his calling as a missionary. He described his experiences in an autobiographical work *A Missionary's Return to Judaism* (1915).

FREUND WILHELM Philologist b Kempen 1806 d Breslau 1894. His works are the practical bases of all Latin-English dictionaries. He took an active part in the Jewish struggle for emancipation in Prussia in 1847 and published three books advancing

the Jewish claims 1842-45. He spent two years in Roumania studying its languages and devoted many years to assimilating the material relating to his special field in the British Museum. His best known work is *Wörterbuch der Lateinische Sprache* (1834-45).

FRIDAY EVENING The Sabbath eve. It is ushered in by lighting the candles sanctified by the recital of Kiddush* and in the winter evenings zemirot (hymns) are chanted. The synagogue liturgy is an enlargement by hymns and chants of the ordinary service. The custom of lecturing on Friday evening is a modern innovation. M A

FRIEDENTHAL KARL RUDOLPH Prussian statesman and drafter of the Constitution of the German Empire b Breslau 1827 d Niesse 1890. Son of wealthy Jewish parents he was converted and in 1867 he was elected to the Reichstag. He became one of the founders of the Free Conservative party. After the Franco-Prussian War he took part at the request of Bismarck with Blankenburg and Bennigsen in the formulation of the Constitution of the German Empire at Versailles. In 1874 he was appointed Minister of Agriculture and later of Forests and Domains. In 1879 he was elected to the Upper House but resigned in 1881.

FRIEDENWALD AARON Ophthalmologist b Baltimore Md 1836 d there 1902. He achieved a reputation in his branch of medicine and in 1873 was elected professor of the diseases of the ear and eye in the College of Surgeons and Physicians in Baltimore. He was one of the founders of the Association of American Medical Colleges 1890 and wrote considerably on medicine and hospitals. At the same time he was an active factor in the organization of the Jewish Theological Seminary, the Zionist Organization and the Union of American Orthodox Congregations. His three sons Harry, Julius (b 1866) and Edgar (b 1879) have achieved reputations in medicine.

His life was full and complete b au h used the abilities with which he was endued to the fullest extent and the highest and the best purposes and risking much and finishing what he had undertaken—HARRY FRIEDENWALD. Lf Lett's and Add'sses f Aa on Friedenwald.

FRIEDENWALD HARRY Ophthalmologist and Zionist leader b Baltimore 1864. Professor since 1902 College of Physicians and Surgeons Baltimore (now University of Maryland) ophthalmic and aural surgeon to practically every important clinic and hospital in Baltimore. He has been identified with Baltimorean Jewish institutions since his youth and has been active in Zionism since 1900. He was president of the American Federation 1906-08, officer of the Provisional Committee during the World War and a member of the Palestine Zionist Commission 1919. He has repeatedly visited Palestine. He is a trustee of the Jewish Theological Seminary.

FRIEDHEIM ARTHUR Pianist b St Petersburg 1859 He was a pupil both of Rubinstein and Liszt becoming the exponent of the latter's music In 1886 he resided in Leipzig and in 1891 paid his first visit to the U S He accepted a series of professorships at Manchester Chicago London and Munich Since 1910 he has been mainly in the U S In his early years he was conductor but declined such posts later One of his operas *Die Tanzerin* was performed in Cologne in 1904 W F

FRIEDLAENDER DAVID Successor of Moses Mendelssohn in the German Jewish Reform movement b Koenigsberg 1750 d Berlin 1834 Friedlaender who settled in Berlin in 1771 came under the influence of Mendelssohn and aided in the struggle for Jewish emancipation in Prussia After 1812 he turned actively to the advocacy of reform in Judaism and translated into German several of Mendelssohn's commentaries He was the first Jew to sit in the municipal council of Berlin

FRIEDLAENDER MICHAEL Principal of Jews College London b Jutroschin Prussia 1833 d London 1911 In 1865 he accepted the post in London which he held to his death He was a firm advocate of traditional Judaism and supported his views in his writings as well as in his scholastic efforts His best known works include *Jewish Family Bible* translation of Maimonides *Guide of the Perplexed* and the *Jewish Religion* all of which have gone through a number of editions

FRIEDLAENDER MORITZ Galician social worker b Hungary 1842 d Vienna 1919 Friedlaender who was educated for the rabbinate became in 1881 deeply interested in the wretched condition of the Jews in Galicia His *Fünf Wochen in Brody* led Baron Maurice de Hirsch* to found his Galician Jewish Foundation of which Friedlaender became secretary Baroness de Hirsch at his instance contributed a million dollars for technical schools for girls in Galicia Despite his official duties Friedlaender wrote considerably on a large range of Jewish subjects

FRIEDLANDER ISRAEL Professor Jewish Theological Seminary New York b Volhynia 1877 murdered with Rabbi Bernard Cantor in a pogrom in the Ukraine 1922 He received his appointment in the Jewish Theological Seminary in 1903 His writings include the translation of *Ahad Ha'am's Parting of the Ways* the translation into German and English of Dubnow's *History of the Jews in Poland and Russia* and he published in 1915 his own *Jews of Poland and Russia* During the war he devoted himself to Zionist work and at its close and thereafter to the construction work of the Joint Distribution Committee It was in the course of a mission of relief that he was killed

FRIEDMANN MEIR Talmudist b Krazna Hungary 1831 d Vienna 1908 He

was for many years professor in the Israelitisch Theologische Lehranstalt He devoted himself however to the editing of Midrashim adding notes and introductions His editions of the Midrash have been accepted as the standard text His *Sifra* appeared in 1864 *Mekilta* in 1870 *Pesikta Rabbati* 1880 He wrote some essays in German but his reputation was made by his treatment of Midrashic texts on modern scientific lines

FRIEDMANN PAUL Organizer of at tempted Midian colonization b Berlin c 1850 Friedmann who was of Jewish descent became interested in the Russo Jewish problem in 1882 90 and in the latter year he visited the land of Midian in order to found a colony there He had a yacht built went to Cracow and selected the settlers and landed them at Sharm al Moza on the Gulf of Aqaba The enterprise failed in part because the immigrants 24 in number were officered and directed by non Jews

FRIEDSAM MICHAEL President Altman Foundation b New York City d there 1931 He received a military education and during the World War was Quartermaster General of the N Y State Guard Most of his career was however devoted to the department store business in which he was associated with Benjamin Altman* In 1913 he became president of the Altman Foundation to which he bequeathed his \$10 000 000 art collection which is now the property of the Metropolitan Museum of Art

FRINGES *Zizit* enjoined by Num xv 38-40 and Deut xxii 12 The fringes complete both the tallit and the tallit katon or arba kanfot At one time the fringes were composed of both blue (most probably purple) and white threads Now only white is used The number of threads and the arrangement of the knots etc have symbolic meanings

FRISCHMAN DAVID B SAUL Hebraist b Lodz 1865 d Berlin 1922 He was one of the creative forces in neo Hebrew for as editor of *Ha Yom* and *Ha Dor* he introduced modern stylistic concepts as well as methods Loyal to the Haskalah traditions he translated scientific works into Hebrew covering a wide range of nature studies and cultural history But he added to this critical studies of the works of his Hebraic contemporaries Of the latter his *Tohu Wabohu* (1883) is best known During forty four years Frischman was the leading Hebraist and indefatigable in his contributions to Hebrew literature His simplicity of style the charm of his diction and his close association with the mass spirit won him a remarkable audience His Hebrew translations of Heine and Shakespeare were highly esteemed His poems possess great lyric quality and in 1888 his romantic poem *Ophir* published in Shalom Aleichem's *Peoples Library* was so appreciated that he received 500 rubles for it—a unique sum In addition to being a stylist,

translator editor and poet Frischman was a feuilletonist (essayist) and in his field he trayed a gift of gentle satire

He was prolific too in Yiddish writing fairy tales and stories but was not so perfect a master of it as he was of Hebrew On the 30th anniversary of his Hebrew authorship his collected Hebrew novels ballads and sketches were published in 17 volumes

FRIZER JACOB B DAVID Russian gold pioneer b Siberia 1869 d Harbin 1933 Frizer who was the son of a Lithuanian Jew exiled to Siberia 75 years before was the pioneer and discoverer of the Karolaner gold mines in northern Siberia His father organized the first Jewish community of exiles in Siberia and the son was leader of the Jews in Irkutsk The Bolshevik regime forced him to emigrate to Harbin leaving his store of wealth and a famous library behind In Harbin he helped to organize a movement for settlement in Palestine When all his resources disappeared he committed suicide

FROHMAN CHARLES Theatrical manager b Sandusky O 1858 d in the sinking of the Titanic 1912 After some years of struggle he organized with his brother Daniel a theatrical trust to control theaters throughout the United States and England He started in 1895 grouped 37 theaters which brought into line Nixon and Zimmerman Klaw and Erlanger and Alfred Hayman Three years later a revolt was led by Nat Goodwin and others but by 1900 Frohman was completely in control

FRUG SIMON SAMUEL GRIGORYE VICH Russian and Yiddish poet b in the Jewish agricultural colony of Bobrovny Kher son 1860 d Odessa 1916 As a child he received a deeply religious training in the village in which he was born As a lad he worked in a rabbi's home in Kherson The muse came to him early in his youth and in 1880 his first Russian poems displaying the spirit of Pushkin and echoing Levmontof aroused the enthusiasm of the Russian intelligentsia He was invited to St Petersburg where he received a royal welcome from the Russian press and many offers of employment

The persecution of the Jews however shattered Frug's outlook on life He had sung the songs of the steppes and his hopes were in the success of assimilation Almost abruptly he turned to Yiddish and thereafter his lyrics were haunted with sorrow and suffering the misery of the ghetto the darkness of the Jewish village and the nervous haste of the Jew His success in Russian was repeated in Yiddish His collected poems were quickly printed and even translated into Hebrew In 1904 his collected Russian poems appeared in six volumes and Hebrew translations in 1897 There after appeared editions of his Yiddish poems An edition of them was published in New York in 1910

When Frug began to write in his native dialect he had already a quiver of reputation in literary language

On old n't expect that n d s nd ng t pe k to his orel g n sts n the r wn tongu he would ret rn t th mo e p im tive m thods of th popula b d H s mply ch ng d the language but noth'g of h s art.—W I E N A Th H st ry of Y dd sh L t atu e 1899

FRUMKIN ISRAEL DOB Hebrew author and editor b Dubrovna Russia 1850 d Jerusalem Frumkin settled with his father in Jerusalem in 1860 There he edited the Hebrew fortnightly Habazzelet and later a Yiddish weekly The Rose The Habazzelet became a weekly which Frumkin edited to his death In 1883 Habazzelet was suspended for reflecting on Gen Lew Wallace the American minister to Turkey in an editorial entitled An American and yet a despot Frumkin was imprisoned for 45 days He claimed that the proceeding was instigated by the missionaries

FUCHS BERNHARD Minister of the Austrian Republic b Vienna 1873 d there 1932 He was a journalist who in 1909 entered the official press service of the Austrian government In 1922 he was appointed minister of state He acted as press representative of the government in the Austrian chancellorcy He was a Zionist sympathizer

FUENN SAMUEL JOSEPH Russian educator b Wilna 1819 d there 1891 He was appointed by the government professor of Hebrew and Jewish history at the rabbinical school of Wilna in 1848 and in 1856 became superintendent of the Jewish schools in the district of Wilna He wrote considerably on Jewish history and in 1886 began the publication of Keneset Yisrael a biographical lexicon of Jewish scholars

FUERST JULIUS Orientalist and Hebraist b Prussia 1805 d Leipzig 1873 In 1864 he received the title of professor from Saxony He was the editor of Der Orient and his History of Karaism was accepted as a definitive work on the subject

FUERSTENTHAL JACOB RAPHAEL National Hebrew poet b Glogau 1781 d Breslau 1855 In Hameassef for which he wrote in 1810 11 he published a famous Song of Zion He had a gift for translating the poetical portions of the liturgy into excellent German verse

FULDA LUDWIG Popular German author b Frankfurt on the Main 1862 His first story appeared in 1884 and from then he proved to be one of the most popular as well as most prolific of story writers dramatists and translators A number of his works went through 12 editions and most of them through three The most popular was Die Zwillingschwester which appeared in 1901 and was dramatized and ran for years He produced about a dozen social dramas His German translation of Rostand's Cyrano de Bergerac had a great vogue

FUNERAL ORATION Hespded There are references to eulogies over the dead in

the Bible but the delivery of funeral orations at the bier of a scholar was introduced in Talmudic times

FUNK CASIMIR Discoverer of Vitamins b Warsaw 1884 He graduated in Berne and later studied in Paris and Berlin In the latter city he held an important appointment in bio chemistry In 1910 he was appointed research chemist at the Lister Institute London and devoted himself to the study of the effects of adrenaline In 1912 he announced the influence of the anti beriberi vitamin in milk and isolated the vitamin in 1914 The following year he worked for the Huntingdon Fund for Cancer Research and was associate for bio chemistry at Columbia University In 1923 he returned to Warsaw where he did some research work and returned to the U S in 1927

FURTADO ABRAHAM President of Napoleon's Assembly of Notables b London 1756 d Bordeaux 1816 Descended from a Marano family that fled from Lisbon after the earthquake of 1755 Furtado in his boyhood settled in the south of France and in 1789 was a member of the commission created by Malesherbes to consider the improvement of the lot of the Jews in France In 1806 he was one of the hundred men summoned by Napoleon and he was elected president In that capacity he represented the Assembly at the Sanhedrin held in 1807 In 1815 he was appointed treasurer of the city of Bordeaux

FURTH City in Bavaria in which Jews were permitted to settle in 1528 and which after the expulsion of the Jews from Vienna in 1670 became an asylum for refugees The settlement of the Jews in Furth has been uninterrupted though they had at times to pay protection money The Altschul dates from 1616 Political rivalries between the Bavarian states favored the growth of the Furth community and it was permitted a large measure of self government At the beginning of the 18th cent there were over 350 taxable Jewish families in the city and at the end of the cent the Jewish population was estimated at 3 000 souls During the first half of the 19th cent. with the commercial expansion of the city the community grew rapidly but c 1870 its rival Nuremberg gained the ascendancy in the same industries and the Jewry of Furth began to decline It has had some noted rabbis and is known for the early rapid advance of its Jews in the political field

It was another Little Jerusalem and more than that a righteous place although not without its daily temptations to be the worst of the group [of buildings] which let it say that the Jewry notwithstanding its greatest —LOWENTHAL A World Passes By 1933

FURTH HENRIETTA Leader of German feminist movement b Giesen 1861 d Frankfurt on Rhine 1931 She was devoted to suffrage from her youth and all her writings relate to the subject In 1902 she published Married Women in Factories Her pre war book was entitled Staat und Sitlichkeit During the war she published The German Woman in Wartime

GABBAI Literally receiver formerly tax collector In modern usage treasurer of a congregation

GABRIEL Man of God An angel mentioned in Dan viii 16 26

GABRILOWITSCH OSSIP Concert pianist and conductor b St Petersburg 1878 Studied with Leschetitzki Won the Rubenstein prize for piano playing He made his debut in Berlin in 1896 and then played in the principal European countries with great success He made his first appearance in the U S in 1900 and immediately won the public by the sensitiveness and fine musicianship that characterized his playing He made a number of concert tours in this country between 1900 and 1910 From 1910 to 1914 he lived in Munich where he was a conductor of symphonic music In 1916 he made America his home where he has since been very active both as pianist and conductor He has been conductor of the Detroit Symphony Orchestra since 1918 W F

GAD Jacob's seventh son (Gen xxx 10 11) and the founder of the tribe that with Reuben and the half tribe of Manasseh settled east of the Jordan

GADEN STEPHEN VON 17th cent physician to the court of Moscow b Poland first quarter 17th cent killed in Moscow 1682 Von Gaden was sent from Kiev to Moscow in 1657 where he became barber surgeon In 1672 he was made physician in ordinary to the czar He changed his religion a number of times He was killed during an uprising in Moscow

GAJO Maestro ISAAC B MORDECAI Physician to the Popes at the end of 13th cent Apart from medicine Gajo was interested in the contemporary disputes over Maimonides' doctrine

GALICIA Now part of Poland The history of the Jews in Galicia prior to the partition of Poland in 1722 was identical with the general history of the Jews in the kingdom except that many of the Galician towns served as feeders to the communities of Bohemia Austria and Hungary In the main Maria Theresa's policy toward the Galician Jews was friendly and they were permitted to retain their communal autonomies They were restricted in business but not in numbers The guilds in 1778 outlawed all Jewish apprentices and the employment of Jews by Christian craftsmen In 1782 a law was enacted permitting Jews to practice medicine amongst Christians and in 1786 the guild restrictions were removed In 1788 Jews were ordered to service in the army and to assume surnames

but Yiddish was denied recognition as a language in the courts

Metternich not only opposed the emancipation of the Jews but endeavored to enforce assimilation on them and the number of Jews permitted to settle in Lemberg was restricted From 1811 to 1851 Jews entering Galicia had to pay a poll tax In 1812 the collection of alms for Palestine was declared illegal

Theoretically the distinctive Jewish dress was abrogated in 1841 and the limitation of marriages in Lemberg in 1846 but the hostility of the inhabitants was such that even the emancipation of 1848 was not enforceable To 1867 Jews were prohibited from acquiring land in Galicia and though the general laws were liberal the inhabitants of the towns found ways of discriminating against the Jews Even as late as 1899 the Jews found they had no redress against the kidnapping of a girl Michaline Araten who was taken to a convent and baptized Though the Baron de Hirsch Foundation with its capital of \$4 000 000 began to operate in 1902 the Jews in Galicia were in the first decades of the century as poor and miserable as they had been a century before

Galician Jewry has produced despite its orthodoxy and Hasidism a notable group of modern scholars but the bulk of its Jewry which suffered intensely during the World War when Lemberg repeatedly changed hands is culturally and economically on a lower basis than the Jews of the rest of Poland

GALILEE One of the three natural divisions of Western Palestine and itself subdivided by topographic contours into Upper and Lower Galilee Galilee is mentioned in Josh xx 7 in Kings Chron Isa and in the Books of the Macc Politically its extent varied at different epochs Its area therefore may best be described by stating that at all times it included on the coast Caesarea Haifa and Acre in the north Safed Giscala and Tiberias and in the east Capernaum and Nazareth with the great fertile plain in the center In Herodian days it was the most densely and closely settled area in Palestine as well as the best cultivated As several of the great highways between the East and the West ran through it no theory of social religious or spiritual evolution based on the psychological concept of the remoteness of Galilee or any place in it can be substantiated by the facts During the war against Titus the Galileans exhibited the hardihood and independence of the small townsman as compared with the sophisticates of the metropolis After the Trajan war Galilee became the Jewish center in Palestine and the rallying place for the Bar Kokba war Belligerency characterized its in

habitants during the Byzantine period Sephoris a wholly Jewish center being as disturbed and prone to revolt as Caesarea where all the elements in the population were represented. Practically every war fought in Palestine used Galilee as its battlefield and it has been called the battlefield of the nations. For long stretches of time its lands were left fallow and its towns were crushed and mostly ruins. Its revival synchronizes with Jewish resettlement of its towns and its agricultural development has been largely the result of the post war Jewish agricultural settlement.

See Agricultural Colonies in Palestine
Nazareth Palestine Safed Tiberias

GALLACH Common Jewish expression for priest. The epithet is from the Hebrew Gallach shaved an allusion to the Catholic tonsure.

GALUTH Exile. Colloquially used as connoting not only the fact of the exile of the Jewish people but the attending experiences persecutions etc.

GAMA GASPARD DA A Posen Jew found by Vasco da Gama on the island of Anchediva near Goa on his homeward voyage in 1498 and to whom he gave his surname. According to Gaspard's story he was a native of Posen who went with his family to Jerusalem traveled by way of Alexandria to India through the Red Sea was taken captive sold into slavery and taken into the service of the viceroy of Goa. Gaspard was brought to Lisbon became a favorite at court and in 1502 accompanied Cabral on his voyage to the East. In 1503 he was made cavalleiro de sua casa for his valuable services to Portugal.

GAMALIEL I Teacher grandson of Hillel lived in the first half of the first cent. c. Tradition makes him president of the Great Sanhedrin but he was probably merely the leader of the Pharisaic group in that body. He was the first to receive the title Rabban (our teacher) by which the leaders of the community were later distinguished. Gamaliel is the only one of the Jewish sages of his period to be mentioned in the New Testament. Paul of Tarsus claimed him as his teacher on another occasion when the early Christian missionaries were haled before the Sanhedrin. Gamaliel made a successful plea for clemency. Because of this intercession later Christian legend made him a convert to Christianity he was even placed among the Christian saints his day being the third of August. Gamaliel lived and died a Jew and his plea was the expression of the more tolerant attitude of the Pharisees. Very little is reported of Gamaliel's sayings and actions but he was held in great esteem for a much later report declares that when he died the honor of the Torah ceased and purity and piety became extinct. S C

GAMALIEL II Founder of a line of patriarchs held office c 80-110 c. His father Simon II had been prominent in the revolt

against Rome. Gamaliel who was but a young man at the time was saved by the intercession of Johanan b. Zakcai. When he succeeded the latter he came into conflict with the disciples whom Johanan had trained and had to use strict measures before he could establish his authority. One of them his brother in law Eleazer b. Hyrcanus he excommunicated for a while another Joshua who had differed with him as to the date of the New Year was compelled by him to make a journey to him on the day on which the Day of Atonement would fall by Joshua's reckoning. By these and other measures Gamaliel's authority was established and the decisions of the teachers were brought to uniformity. At a later period however Gamaliel was again severe upon Joshua the teachers revolted and the patriarch was deposed. The occasion was so memorable that it was ever afterwards known as that day but Gamaliel apologized and was restored to the greater part of his dignity.

It was under his supervision that the She'oneh Esreh (Eighteen Benedictions *) was given its authoritative form and the Bible canon* was definitely established. Gamaliel took an especial interest in astronomy. Upon the walls of his house were representations of all the aspects of the moon and he used some sort of a tube by means of which he could measure distances. His relations with the Roman authorities were cordial and friendly. His last act was to order that he be buried in simple linen garments a protest against the prevailing custom of spending large sums for shrouds for the dead. S C

GAMALIEL II Patriarch son and successor of Judah Hanasi held office in the first third of the third cent. c. He probably gave the final touches to the Mishnah which had been drawn up by his father. One of his sayings commends that course of life which includes both the study of the Law and some secular occupation. S C

GAMALIEL IV Patriarch son and successor of Judah II held office about the last third of the third cent. Very little is known about his activities he regarded his own learning as insignificant in comparison with such contemporary teachers as Hoshaiiah and Abbahu. S C

GAMALIEL V Patriarch son and successor of Hillel II lived in the last half of the fourth cent. Only his name is known from Jewish sources. However Jerome refers to him in a letter stating that a certain Esychius had obtained by fraud certain important papers of the patriarch and for this had been condemned to death by the emperor. S C

GAMALIEL VI Last of the patriarchs d. c 426. In 415 he was deposed by the Roman government for breaking the discriminatory laws against the Jews thus he had allowed new synagogues to be built and had acted as judge in cases between Jews and Christians. S C

GANS DAVID B SOLOMON Astronomer and historian b Lippstadt 1541 d Prague 1613 He settled in Prague about 1564 and came into contact with Kepler and Tycho Brahe He wrote in Hebrew on cosmography In the field of history his *Zemach David* is a classic Half of it is devoted to the annals of the Jews the other half to general history First published in Prague in 1592 it has been frequently reprinted later editors adding to the annals from Gans to their own time

GANS EDUARD Jurist b Berlin 1798 d there 1839 Gans with Zunz* and Moser in 1819 founded the *Verein für Kultur und Wissenschaft der Juden* to check the wholesale conversion of Jews to Christianity His chief literary contribution was a series of papers on the laws concerning the Jews in Rome as derived from ancient Roman law

GAON In Babylon this was the title of heads of the academies of Sura and Pumbedita The gaon was supreme judicial authority and independent of the exilarch to whom he however annually rendered homage The two Babylonian offices lasted from 589 to 1038 in Pumbedita and from 609 to 1034 in Sura On their expiration an academy was established in Palestine and the geonate reestablished though its headquarters were not always at the same city but it disappeared with the First Crusade The following is a list of the Geonim

SURA

- 609 M r R Ma b M R Huna
R H n na
M R Hu a
M R Sh sh
689 Ma R H a f N h Pek d
697 M R N h l f N h
715 R J b f N h Pek d
733 Mar R Samu l
751 Ma R M r i h Kohen f N ha Pekod
759 M r R Aha
760 R Ychud b M R N h m n
764 R Abun Kahan b M Pap
769 M r R H n n K h n b M R Huna
777 R M r i h Lev b R M sh shey
781 R Beb ha Le b Mar R Abb of N h Pekod
792 M r R H lat b M r R Mar
801 R Ja b ha Kohen b Mar Mo d
815 R Ab ma
823 Ma R Z dok b Mar R A h
825 M R H i b M R H n a
829 R K mo b M r R A h
832 R M es Kah na b Mar Jacob
845 R K hen Z dek b M Ab m G on
849 Ma R Shalom b M R B a
853 R N t on b M r R H l G n b Mar R M
856 Mar R Am am b Ma R Sh shn
874 R Nahshon b Ma R Zadok
882 R Zem h b Ma R Hay m
887 M R R Malka
889 R Ha b Ma R N h h n
896 R H lat b Natrona Gaon
904 R Sh l m b M r R M sha l
911 R J cob b M R N t on
924 R Yom T b Kah na b Ma R J cob
928 R S d a b Ma Joseph (f F yum)
942 R Jos ph b R Ja ob
1034 R Samuel ha Kohen b Hofni d ed.

PUMBEDITA

- 589 M b R Han n f Isk ya
609 M R M r b M r R Dimi
Mar R Han n

- Ma R Hana
660 Ma R Isaac (Fruz Shabur)
Mar R Rabbah
Ma R B sa
689 Ma R Huna Ma i b Ma R J s ph
R H yya of Meshan
Ma R R bya
719 Ma R Natr nai b Ma N hemiah
R Jud h
739 Mar R Jo ph
748 R S muel b Ma R Mar
R Nat i K hana b M Ahna (f Baghdad)
Ma R Ab ham Kah na
761 R Dod b Ma R N hman
767 R H nany b R Me ha h y
771 R M lk b Ma R Aha
773 Ma R bba b R Dod
R Sh nw
782 R Hanina K h na b Ab ham Kah na
785 Ma R H na b Ma ha L v b M Isaac
788 R Man s h b M R J s ph
796 Ma R I a h h Le b M R Abb
798 Mar R J eph b Mar R Sh la
804 Ma R K hana b H n n G on
810 Mar R Abumai
814 Ma R Jos ph b Mar R Abba
816 Mar R Ab ah m b Ma R Sh ra
828 R Joseph b Ma R H yya
833 Ma R Is ac b Ma R Hanan h
839 R Jo eph b Ma R Abb
842 R P lto b M r R Ab ye
858 Ma R Aba Kah n b M R M
859 R M nah m b Ma R Jos ph G n b H yya.
861 R M tt thah b M R Rabb
869 R Abb b Ma R Amm
872 Ma R Zemah b M Paltai G n
890 R Ha b R Mar D v d
898 Ma R K mo b R Aha Gaon
906 Y huda b M r R S mu l R sh Kall h
918 R M ba e Kahan b Ma R K mo G on
926 R Kohen Zedek Kah n b M R J ph
935 R Zemah b Mar R Kafn
938 Mar R H nan ah b Ma R Yeh da Gaon
943 R Ah on b Ma R J ph ha K h n
961 R N h m h b Ma R Kohen Zedek
968 R She a
998 R Ha d d 1038

GARDEN OF EDEN Gan Eden (Gen 11 31) Old writers locate the earthly paradise in the north of Babylon Here Adam and Eve lived till their fall The term however is also applied in Jewish literature to the celestial abode of bliss and references to that concept are more common than to the earthly Eden which Talmudic rabbis also located as situated somewhere in Assyria

GASTER MOSES Haham of the English Sephardic communities b Bucharest 1856 Gaster received his rabbinical training at Breslau Seminary but returned to Roumania wrote a history of Roumanian literature (1883) and a chrestomathy of Roumanian literature from its origin to 1830 Prior to 1885 he made a number of other valuable contributions to Roumanian literature and held official educational positions In 1885 he together with a group of Jews was expelled from Roumania for participating in political affairs in the interest of his fellow Jews He went to England where his scholarship was immediately recognized by the University of Oxford Years later the Roumanian government cancelled the expulsion but he declined to resettle there In 1887 he was appointed Haham and held the post till his retirement in 1920 In 1896 he publicly identified himself with Zionism and became one of its most active leaders

It was at Gaster's home that the British and French officials held the conference with Zionists which was the preliminary to the Balfour Declaration* negotiations. He is a member of many of the learned British societies and represented the British academic world at the 200th celebration of the founding of the Berlin Academy in 1900. Since then he has visited Roumania and has been honored by its rulers. He is an exceptional linguist and has specialized in folklore. Three of his works are: Jewish Folklore in the Middle Ages 1887, The Sword of Moses, a cabalistic work 1896 and The Chronicles of Jerahmeel 1899, also a book on mysticism. In 1901 he published an elaborate history of the Bevis Marks Synagogue. At the request of the Roumanian government he edited the Roumanian translation of the New Testament. His most recent published work is Maaseh Book (1934) two vols. of tales and legends translated from 16th and 17th cent. mss. His contributions to Jewish historical topics run to several hundreds.

GALVESTON EXPERIMENT The late Jacob H. Schiff donated \$500,000 to the establishment of an organization known as the Jewish Immigrants Information Bureau at Galveston, Texas, which became the main activity of the Jewish Territorial Organization founded by Israel Zangwill*. The Bureau was in operation between and including the years 1907-14 during which upward of 10,000 Jewish immigrants from Russia, Poland and Roumania etc. were distributed by the Galveston office as far west as the Pacific Coast and as far northwest as Winnipeg, largely however in the southwest of the United States. The machinery of the Bureau was utilized for distribution. An attempt was made to locate the immigrants in sparsely settled districts, each family or group of families making a nucleus for other settlers. The trades or professions of the immigrants were known before their arrival and the immigrants were located at such places that needed them. Morris D. Waldman and David M. Bressler were the executives. At the outbreak of the World War in 1914 mass immigration to the United States ceased. H. C.

GEDALIAH Last of the princes of Judah. Nebuchadnezzar appointed him governor of Palestine and he ruled from Mizpah. Gedaliah was assassinated in a political conspiracy. In old fashioned Jewish calendars Tishri 3, third Penitential Day, is marked as the fast of Gedaliah in memory of his death.

GEHENNA Originally the valley of the son of Hinnom to the south of Jerusalem where children were sacrificed to Moloch. Colloquially the Jewish equivalent of hell or purgatory.

GEIGER, ABRAHAM Protagonist of Reform Judaism, b. Frankfurt on the Main 1810, d. Berlin 1874. Of a scholarly family, Geiger was taught to read Hebrew and German at three and began the study of the Talmud

when six years old. Even as a boy he betrayed heterodox leanings and when he was elected rabbi in Wiesbaden in 1831 he advocated those ideas which led him to found a Jewish theological review in 1835. Despite the opposition of the orthodox he was elected rabbi of Breslau in 1838. The government refused to intervene in the doctrinal struggle but the congregation split and Geiger became the leader of the Reform group. While he opposed the radical theories advanced at the Frankfurt Reform conference, he went beyond its supporters in his biblical criticism and in his bitter opposition to the romanticism of the Holy Land. To him Judaism was wholly a theological concept and the ambition of his life was to found a scientific theological seminary. He aided in the founding of the Breslau Seminary which however swung in an entirely different direction and devoted his later days in Frankfurt to founding a new institution. As a speaker he was an incisive and brilliant orator. He wrote copiously in his own and other reviews and published books all animated by his central thought that Judaism was a theological system which he could trace across the disputes of Sadducees* and Pharisees* and the learning of the Middle Ages. Many of his articles read like university extension courses. That applies to his Judaism and Its History (translated and published in New York 1911) which is a fair and clear exposition of his theories and teaching.

Th. doct. n. s. he p. pound d. bought h. m. s. l. rge. a. sh. f. d. h. ent. of p. pon. nt. M. nt. n. ng. the. t. nd. he. t. k. w. th. d. gn. ty. h. n. ertheless. re. fus. d. t. b. ome. p. e. ch. r. f. the. R. f. m. C. ng. gation. at. Be. l. n. t. l. t. body. h. vng. dvanc. d. step. f. r. the. than. wh. t. he. d. em. d. advi. able. —Morars. Em. n. nt. Is. ael. tes. f. the. Ninet. enth. C. ntury.

GEIGER LAZARUS Philologist, b. Frankfurt on the Main 1829, d. there 1870. He taught for many years in the Jewish Real Schule in Frankfurt. His great achievement was in the philosophic aspects of philology. He demonstrated that speech is a national product of human vision and not of the capacity for hearing sound. His researches are summarized in his two works, Ursprung und Entwicklung der Menschlichen Sprache und Vernunft, Stuttgart 1868-72 and Der Ursprung der Sprache 1869.

GEIGER LUDWIG German literary historian, b. Breslau 1848, d. Berlin 1918. He was the son of Abraham Geiger and trained for the rabbinate but while he wrote considerably on Jewish literary themes his main work was on German literature from the 16th to 19th cents.

GELILAH Rolling up. One of the symbolic ceremonies of the synagogue ritual consisting of wrapping the Scroll of the Law in its vestments. M. A.

GEMARA An Aramaic word meaning study that which is learned. The name is applied to the great body of traditional lore

which grew up as a commentary and supplement to the Mishnah*. When the latter was completed and accepted (c 200 c e) it became the subject of study in the schools of Palestine and soon after of Babylonia whither it was brought by Rab*. The brief statements of the Mishnah were explained and elaborated disputed questions were clarified and sometimes settled new applications of the laws were made and many matters untouched in the Mishnah were introduced. The chief topic of the Gemara is thus law or Halakah*. Much non legal matter or Hagadah* was however interspersed between the legal discussions. Here are found the beautiful legends fables parables proverbs and homilies for which the Talmud is famed together with much interesting material that bears on history folklore superstition etc.

This mass of commentary discussion argument and Hagadah clustering around the Mishnah grew in the course of cents to enormous bulk and only gradually was it reduced to definite form. Ultimately two Gemaras were compiled one in Palestine and one in Babylonia. The Palestinian Gemara (often called inaccurately the Yerushalmi i.e. the Gemara of Jerusalem) was completed about the beginning of the fifth cent. It contains discussions based on 39 treatises of the Mishnah. Its style is abrupt and fragmentary lengthy discussions are few. The Hagadic material is rich and valuable. The Yerushalmi has been comparatively neglected by scholars and presents many riddles to the student.

The Babylonian Gemara was not completed till about a cent later. It extends over 36/ treatises of the Mishnah yet its bulk is about three times as great as that of the Palestinian Gemara. The legal arguments are far more thorough and extensive and are marked by a talent for keen and subtle reasoning. The Hagadah found in the Babil is largely of Palestinian origin of the remainder much concerns demons and other superstitious beliefs. The Babylonian Gemara has been constantly and minutely studied since its completion and not only are there many commentaries and other works to elucidate it but a living tradition of its interpretation has been preserved which is not the case with the Palestinian Gemara. It is generally considered authoritative in legal matters where it differs with the Yerushalmi. The language of both Gemaras is chiefly Aramaic but many passages are in Hebrew including of course quotations from the Bible.

In common usage Gemara is practically equivalent to Talmud*. More correctly the Talmuds consist of the Mishnah with the Palestinian or Babylonian Gemaras respectively. B J B

GEMATRIA Form of numerology based on the numerical values of Hebrew letters derived from the Greek grammateia letter play. Since each consonant in Hebrew is also an integer each word has a numerical value

which was frequently used for various purposes remembering a number by turning it into a word equating two expressions which amounted to the same numbers or even deriving various traditions. Thus since the word Torah amounted to 611 (400 plus 6 plus 200 plus 5) it was held that Moses had given that many commandments which together with the First and Second Commandments which were given by God Himself made up the 613 positive and negative precepts. The mystics made much use of speculations made on the basis of Gematria with others even in modern times it was used more as a clever turn of speech. Thus a man of 70 would be said to become wine (*yayin* 10 plus 10 plus 50) while one of 90 would be water (*mayim* 40 plus 10 plus 40) S C

GEMEINDEBUND DEUTSCH IS RAEELITISCHER Union of the German Jewish Congregations founded in Leipzig in 1869. It is a secular organization for the administration of congregational affairs.

GENEALOGY History of the descent of individuals or families. The first lists occur in Genesis and all the historical books of the Bible contain the earlier genealogies. Ezra* was an earnest genealogist and the interest in family became of vast importance to the Jews particularly owing to the desire to maintain the purity of the priesthood. Josephus relates that thousands of genealogical rolls were preserved in the Temple. The bluest of Jewish blood is descent from King David. As the Exilarchs claimed this the Abrahams family asserted their Davidic descent. But it is difficult to reconcile such claims with the detailed genealogy in Ezra which makes no reference to it. The possession of yechus briefen is the pride of many Jewish families.

GENESIS THE BOOK OF First of the five books ascribed to Moses. Its Hebrew Bereshit means in the beginning. In the authorized translation it contains 50 chapters while in the Masorah it is divided into 91 sections. Genesis relates the story of Creation of Adam and Eve in the Garden of Eden of Noah and the flood and the building of the Tower of Babel of Abraham Isaac and Jacob their wives and their children the selling of Joseph his life in Egypt his dreams and rise to power the famine that drove Jacob and his sons to settle in Goshen Jacob's blessing of his sons his death and burial closing with Joseph's death. In the earlier chapters the subjects are divided by a series of genealogical tables but in the latter half the pastoral life of the patriarchs is told as a continuous narrative. Historically that is according to the genealogies a period of 2309 years from Creation is covered in this book. Tradition maintains the continuity of the narrative as well as its single Mosiac authorship.

Biblical critics however regard it as a composite work divided on the Elohist and JHWH lines and then redivided as the critic

believes that the editors of later days but tressed their contemporary views by inserting semi historic materials in the old writings The three main sources for the book of Genesis according to these views are a narrative written in Judah in the time of the kings (J) another written in the northern kingdom about the same time (E) and one written during and after the Babylonian Exile (P) They can be readily distinguished by the fact that J always uses the term Lord (JHWH) E always used God (Elohim) and P both God and Almighty (El Shaddai) These sources occur now side by side now in combination Thus the story of the creation of the world in seven days comes from P the stories about the Garden of Eden from J the Flood Story is a combination from J and P and the Joseph story a combination of J and E

It is perhaps worth noting that of the creation story only one incident found its way into the main stream of Judaism the Sabbath The fall of Adam and Eve is not referred to in the later biblical books though the rabbis speculated on many incidents connected with creation and life in the Garden of Eden None of these myths and legends are basic to Judaism Jewish history begins with Abraham

GENIUS OF JUDAISM Compendium on matters Jewish published in London in 1833 from the pen of Isaac Disraeli author of *Curiosities of Literature*

GENIZAH Storeroom in a synagog for old prayer books or Hebrew mss Worn or mutilated Scrolls of the Law were buried and therefore are not found in these lumber rooms from which in recent years many valuable mss have been retrieved Prof Solomon Schechter* made the Cairo Genizah famous The sanctity attached to prayer books made the storage of mutilated pages or copies a custom

GENTILE A Latin word applied to non Jews but which did not originate with the Jews and has no exact Hebrew equivalent Its nearest Hebrew equivalent expresses the idea of stranger *Goi* is a political term implying nationality As the non Jewish nations were heathens *goi* has come to mean heathen

GEORGIA See United States of America

GERARDY JEAN Belgian cellist b Spa 1878 He began his career as a virtuoso at 10 becoming immediately famous for the purity of his style and adopted the career of traveling virtuoso He has toured the world a number of times During the World War he enlisted in 1914 as a private in the Belgian army but in 1917 was summoned by the Queen of the Belgians to play at a Red Cross benefit concert in London and thereafter played at the front W F

GERMANY (Early Period) A cent before the Germanic tribes overran the Roman provinces of Gaul when the imperial legions

stood guard over the river Rhine Jewish settlements composed of traders following the soldiers to their fortresses were to be found in the empire's northernmost outpost on the continent say Margolis and Marx in their *History of the Jewish People* This refers to the community of Cologne* which was functioning prior to 321 There are evidences of even earlier Jewish settlement in Metz* Records are however wholly lacking from this early date to the reign of Charlemagne (771-814) for the excellent reason that there is no substantial recorded German history for the intervening period In the third cent the Romans began to adopt a policy of self defense against the Alemanni and the Franks and during the next 200 years the country was overrun by hordes of Vandals Suevi Heruli Goths and Longobards who gradually absorbed each other so that by the eighth cent the Saxons Frisians Franks Suabians and Bavarians controlled the country parcelled it out amongst their leaders and introduced their own religious cults a pantheon of their own gods who were preferably worshipped in groves forests heaths and on mountains

The conditions prevailing during this period can be gleaned to some extent from church records These indicate by their protests that the Jews lived on fair terms with their German lords who were not seriously amenable to canonical discipline—the Prussians had not accepted Christianity at this date Charlemagne was tolerant to the Jews in his service who were at the time extremely useful War was the principle trade of men and the Jews being excluded from military service trade commerce and in particular usury—which was forbidden by the church—fell into Jewish hands The Jews paid a special tax and were supervised by a *Judenmeister** By the 10th cent the scale had been turned against the Jews by the growth of ecclesiastical authority yet they moved about with some freedom and the founding of the schools in Mainz* and Worms* and the ministrations of R. Gereshom* indicate a certain measure of local tolerance coupled as rabbinic decisions indicate with some enforced conversion

1098 to 1426 The preaching of the First Crusade* inflamed the populace against the Jews and the forward movement of the mobs that preceded the organized armies marching toward Palestine resulted in the massacre of 12000 Jews in the Rhenish provinces the wiping out of whole communities and the unfolding of an era of misery The preaching of the Second Crusade was accompanied by a Papal bull absolving all debtors from the payment of interest due to the Jews This law was almost immediately followed by the attempt to regulate the status of the Jews Conrad III (1138-52) made them *servi cameræ* (*Kammerknecht**) Sacher (*History of the Jews*) describes this new condition clearly

The emperor extended protection to them and they paid goodly sum for his grant They repaid the gifts when new emperor ascended the throne when

new d n g r s thr atened th m The p act ce developed into a t d t on and the j ws became th pe al v ssals of the mpe At fi st th status saved the r l ves l t t b b d them of the r fr edom They became rvi came e servants f the ch mbe w rds of the mpe o To me ly th ugh th y h d been hunted and plund d they h d em n d f eemen N w they we e bond men h t l s to be bought and so d at th wh m f the pat n Emper s often onsign d the venu s f om th J ws to b ons nd nobl n r tu n f kump s m The J ws d d n t out of th hum l at ng t tus fo m th n s c hunder d years!

In 1342 Ludwig the Bavarian devised the additional impost the golden penny * and this was merely the prelude to an extortion process which was interrupted by the Black Death * mass persecutions which took toll of the Jews in every place in which they resided in the empire It was part of this extortion scheme which led to the appointment of Israel of Krems as chief master of all rabbis in 1407 over the protest of the Jews Sigismund (1410-37) improved on his predecessors by demanding a capital levy of from $\frac{1}{3}$ to $\frac{1}{2}$ of all the Jewish resources When the official revenue of the empire stood at 13 000 gulden nine Jews were expected to pay 5 000 gulden The Jews of Cologne offered 12 000 gulden rather than submit to an inventory When ever and wherever the Jews resisted this fleecing they were expelled with the result that after 1421 for a long time no Jew was to be found in the Austrian part of the empire

1431 to 1614 The expulsion of the Jews from Cologne in 1421 may be said to be the beginning of 200 years of acute suffering for the Jews in Germany During that period the only real interludes were the welcome involved in the charter granted the Jews of Poland by Casimir IV in 1447 the appeal made to them to settle in Turkey and come to Palestine after the Byzantine empire had fallen and Constantinople was in the possession of the Turk and Reuchlin's defense of the Talmud

The Hussite struggle inflamed the clergy with the result that a Blood Accusation * charge was raised in 1431 and the Council of Basle in 1432 renewed all the restrictive measures against the Jews This opened the road to intense persecution which was aggravated by the policy of Pope Nicholas V (1447-55) who appointed John of Capistrano head of an evangel that undertook to denounce and destroy heretics

The technique of the Inquisition as later enforced in Spain and Portugal and which Capistrano first began to practise in Naples could not be brought into play in Germany the movement therefor lacks the broad sweeping dramatic quality of the better known persecution and expulsion In Spain the Inquisition did not rise to power until the kingdoms of Aragon and Castile had been consolidated Germany on the other hand was a series of kingdoms principalities dukedoms bishoprics and a number of towns possessed rights which were independent of both state and church The attack of Capistrano was therefor a progressive one the Pope aiding by ordering the enforcement of the badge in 1452 Encouraged by Pope and monk Louis the

Rich of Bavaria ordered the arrest of all the Jews in his kingdom and having fleeced them of 30 000 gulden expelled them Next in 1453 all the Jews were ordered out of Franconia Following this Capistrano concentrated on Silesia where there were important communities in Breslau Olmutz Brunn and Schweidnitz In Breslau a charge of desecrating the host was made all the Breslau Jews were arrested in 1453 their property confiscated, their children seized for baptism and after 41 Jews had been burned the rest were outlawed and expelled The expulsion of the Jews from Olmutz and Brunn followed The conditions are described in a contemporary document the appeal of Isaac Zarfat a Jew of Frerch stock born in Germany who having settled in Turkey begged the Jews of Germany leave this accursed land forever and settle in Turkey

I h v he d f the affl tions mo e btt than death th t h v b f l l n o b th n n G many-of the ty nn al laws the ompulsory baptisms and the ban hm nts wh h ar f daly ne I am t l d th t wh n they fle f om ne p lce a y t h d fat bef lls th m n anothe On all d s l l rn of angush f so l and t ment of body f d ly xactions St ng enj y y u goods of what p ofit s the wealth of y u i h men?

The celebrated Trent * Blood Accusation in 1475 led to the victimization of the Jews of Ratisbon * and in 1499 those in Nuremberg were banished The first change came in 1507 when the apostate Pfefferkorn * aiding the plans of the Grand Inquisitor of Germany Jacob Hoogstraten proposed the confiscation and destruction of all prayer books and copies of the Talmud The confiscation was completed but John Reuchlin humanist and the one scholar of the period familiar with Hebrew went to the defense of a cherished literature and in the struggle which lasted three years and ended in the restoration of the books to the Jews even the defense of the Jews themselves found some adherents This battle of the books in which Reuchlin wrote his famous Augenspiegel and Pfefferkorn responded with his pamphlets in German bringing the whole controversy within the understanding of the laity gave the Jews at least mental relax and it was in this period that Jewish scholars are again noted in the empire David Gans * being perhaps the most conspicuous of the men who combined the old learning with contemporary secular interests The great Reuchlin Pfefferkorn dispute proved however to be a precursor of the greater Reformation struggle The church through the Dominicans was endeavoring to maintain its power and Reuchlin represented a young Germany whose spearhead a little later was Martin Luther who readily accepted a Jewish view of the Bible but in his latter days denounced its custodians as vigorously as any Dominican he opposed

The Reformation served as a mental release for the Jews and ushered in milder methods The contrast illustrates itself in the record In 1510 the year in which Reuchlin won his battle and the Hebrew books were returned to

Jewish hands there occurs the first mention of Jews in Berlin 30 were brought there and burned July 19 1510 on a charge of desecrating the host This type of outrage ceased after the Reformation had won the mind of the German people The change was also marked by the admission of Maranos in Hamburg in 1612 and the recalling of the Jews to Frankfurt in 1616 after the attack and expulsion instigated by Fettmilch *

1615 to 1750 —The religious feuds of which the Reuchlin Pfefferkorn controversy and the Reformation were part were the background of the Thirty Years War which ended in the Peace of Westphalia in 1648 The banishment of the Jews from Worms and Frankfurt and their readmission preceded the war the end of which witnessed the expulsion of the Jews from Hamburg The three decades of struggle disrupted communities and its end saw no material change in the status of the Jews They were still kammerknechte as subject to the whim of monarchs as a cent before and for small reason they were banished from Prague and then from Vienna part of the empire in 1670 This latter act resulted in the permission to settle in the Mark of Brandenburg and the founding of the Berlin * community

German Jewry played no part in the great Shabbethai Zebi * movement the surge and contagion of which evidenced the precarious condition of the Jews everywhere The subsequent struggle over mysticism was fought out to a considerable extent in Germany by two contemporaries Jonathan Ebyeschutz * and Jacob Emden * During the same period anti Semitism found a new mode of expression in the German empire by the republication of Eisenmenger's * Judaism Unmasked

Jewish life was at a low ebb in central Europe at the beginning of the 18th cent and the first gleam of a new order of things was the permission to indulge in public worship in Berlin in 1712 though the Jews in Mainz and elsewhere had exercised that privilege for a cent The communities everywhere were small but were increased by immigration from eastern Europe the Jews being forced west by the great Khmelnicki massacres * in Poland

1755 to 1800 —By the middle of the 18th cent the Jews of Prussia had come to dominate German Jewry because Prussia under Frederick William I (1713 40) had come to lead all the Germanic states It was in Berlin that Moses Mendelssohn * by the publication of his first volume in 1755 and the work of David Frankel * exhibited not only a resurgence of the Jewish spirit but the ability for the first time in cent to exhibit self volition in relation to environment as well as in matters of learning There was no thought even with Frederick the Great of recognizing the rights of the Jewish minority On the contrary the laws of 1750 were carried out with a new type of discipline There were three classes of protected Jews the rest were tolerated The categories were precise and developed on

caste lines which could not be legally crossed Even the rabbis were treated as of the lowest class the tolerated and the rich who were granted most privileges came under draconian regulations

The new intellectualism which was in a measure symbolized by Frederick's friendship for Voltaire swung the Prussian Jews from orthodoxy and created a demand for life outside the narrow and confining ghettos It was into this milieu that Lessing plunged in order to find his Nathan the Wise and it was out of it that Mendelssohn wormed his way to create the new Aufklärung Thus arose the era of intellectual awakening and the famous salons led by Jewesses who readily deserted their faith surrounded by the intellectuals of Germany These various stirrings creating one of the most interesting chapters in German Jewish history had their reward in 1787 by the removal of the poll tax in Prussia five years after the Toleranz Patent was issued in Austria

1800 to 1900 —For a spell all Germany came under the influence of the French Revolution and the marching armies of Napoleon Thus Westphalia Baden Hamburg Mecklenburg and even Prussia accorded the Jews some type of emancipation between 1808 and 1812 The new freedom was symbolized by the opening of the first Reform synagogue in Hamburg in 1818 Zunz * too at this period laid the foundation of his Jewish Science * but the

Hep Hep * persecutions of 1818 19 were a set back and whilst a great stream of new learning was being poured forth by Jost * Geiger * Franz Delitzsch and others Gabriel Riesser * began that struggle for political emancipation which occupied Jews in the various states of Germany to the Franco-Prussian war Every victory counted because each petty state had to be won separately and behind each grant there was some reserve of rights which were not granted to the Jews The struggle exhibits the complex of the German states and the sharp divergence of authority which existed for in some states the Jews were free to share in and play a notable part in the revolutionary struggles to 1848 in some they were still battling against the Jewish oath * and other disabilities At the same time a series of synods were in progress which suggested that the uppermost problems were those of a theological character

The perspective of history records the gradual progress to uniform emancipation which resulted from the creation of the German Empire at the conclusion of the Franco-Prussian war but the contemporary German Jewish judgment throughout the cent recognized no such satisfactory progress This dissatisfaction exhibited itself from 1818 onward in the determined struggle of Jews in Germany and particularly in Berlin to achieve equality and social and political acceptance by complete assimilation Mendelssohn's family was largely converted Heine * and Borne * who both had joined the first Jewish culture group were

converted and every historian calls attention to the epidemic of apostasy most evident in the 30s and repeated in the last quarter of the cent. Conversion was at once the road to political preferment, professorial office and the judiciary. The internal communal life of the Jews in Germany in the 19th cent thus exhibits a keen struggle for orthodox Judaism which evolved the precise observing attitude associated with Frankfurt, the middle conservative historical type associated with Breslau and the dividing schools of Reform associated with Berlin. The external life exhibits Jews prominent in all walks of life who if they held formal office were generally converted, who if interested in political affairs like Carl Marx*, Lassalle*, Simonsen*, Lascker* were either converted or by intermarriage or avowed disassociation expressed determined assimilation. The tremendous intellectual forward thrust of the Jews in Germany from the beginning of the 19th cent provided the background for the Haskalah in Eastern Europe and the great contributions to Jewish scholarship made by Wessely*, Sachs Zunz and Graetz* and de Judaized Jews in every walk of life gave prestige to German Jewry whilst the inward fabric was weakening.

The non ceasing of Judeophobia in Germany is the primary cause of this paradox. Jew hatred became in a scientific era anti-Semitism* but in its resistance to Jewish emancipation and in its frequent attempts to re isolate the Jews it had temperamentally not departed from the attitude and concepts of the Middle Ages. Thus the Society to Combat Anti-Semitism was founded in 1890 and the Central Society of German Citizens of the Jewish Faith in 1893.

1900 to 1933—The imperialism of William II led indirectly to the formation of the Hilfsverein* in 1901 and the creation of the Union of German Jews but the antipathy which had expressed itself in the ritual murder charges in Xanten* in 1891 and in Konitz* in 1900 together with the anti Jewish debates in the Prussian Parliament and in the Reichstag from 1892 which were repeated in one or the other chamber right into the sessions held during the World War explain the pressure toward assimilation in all its forms which marked the history of Germanic Jewry for nearly 130 years as well as the resistance of the German Jews to the settlement of Ost Juden in the last half cent.

The World War was wholly destructive to the Jews. It cost 12 000 German Jewish lives and apparently intensified individual anti-Semitism. Defeat was attributed to men like Ballin* the conditions of the peace to individuals like Kurt Eisner* and Rosa Luxemburg* and the immediate aftermath to men like Walter Rathenau*. The purging of the assimilative factors in the German people which animated the anti Semites of the beginning of the 19th cent when the Aryan cult was first advanced and repeated by Stocker* and Ahlwardt* at the close of the cent were

renewed with increasing emphasis from 1922 by the Swastika* groups enrolled under the banner of Adolph Hitler*. To some extent the appeal against the Jews was that assimilators like Karl Marx, Edouard Bernstein* and Clara Zetkin* to name only a few had corrupted the German people with political ideas incompatible with the Nazi concept of a united German people. Intellectuals from Nietzsche to Spengler supported this theory.

The capture of all the power in the state by Hitler in February 1933 the outrages and brutalities, boycotts, segregation in schools, the burning of books by Jewish authors, the declassing of the Jews, the ousting of them from all professional and public ranks—all these acts are fresh in the public mind. German Jewry which numbered 560 000 in 1925 was self reducing by intermarriage and conversion. The total was reduced in 1933 by the flight of from 50 to 60 000 the permanent settlers going to Palestine, the refugees being cared for in France, Switzerland, Czechoslovakia and elsewhere.

The latest phase as this volume goes to press is the promulgation on Jan 12 1934 of the text of the proposed Jew law—a measure to regulate anew the rights of citizenship of the entire population of the Reich. It proposes to divide the population into four classes. The fourth category includes German citizens of alien blood especially Jews, Wends, Poles and Gypsies who possess German citizenship. The proposed law recommends that Jews should be given the protection of the Reich but not citizenship in the narrower sense. The author of the law, Dr. Helmut Nicolai, President of Magdeburg, favors the granting of minority rights for Jews in Germany subject however to protecting the German nation from mixing with Jews, Mongols, Negroes and Gypsies by prohibiting intermarriage and sexual intercourse with alien races, restricting and deporting aliens and the complete expulsion of alien races from certain professions and the restriction of their numbers in others.

Statistics. Despite frequent references to mass immigration from eastern Europe the Jews decreased relatively from the organization of the Empire. In 1871 the Jews represented 1.25 per cent of the total population; in 1890 1.15 per cent; in 1905 1 per cent; and in 1925 0.90 per cent. The figures then were 564 379 compared to 538 909 for the same area in 1910. The net gain in 15 years including the war period was 25 470 and this was undoubtedly due to immigration from eastern Europe. Germany lost 12 000 Jewish soldiers in the War; the birth rate had steadily decreased and the mixed marriages and conversions to Christianity provided for a constant diminution of the older Jewish population. Thus between 1901 and 1927 32 787 Jews and Jewesses—the women predominating—married out of the faith. After 1917 the ratio of these mixed marriages averaged 44.8 to every 100 regular Jewish marriages. Between 1880 and 1919 ac-

cording to the reports of the German Evangelical Church Conference 11 600 Jews were converted For 1920 26 the figures were 2 213 practically a doubling of the annual ratio These statistics however do not include the apostasy to Catholicism and dissenting Protestant sects

The table which follows gives the 1925 census returns for Jews in the larger cities The 1932 German official statistical table gives about the same figures for Berlin but does not detail the changes within the community itself It is reported (1933) that 7 200 East European Jews have been deprived of their citizenship in southern Westphalia This represents about 10 per cent of the Jewish population of that area The Jewish birth rate is reported to be three per 1 000 against a death rate of 13 per 1 000 This together with apostasy and mixed marriages must have reduced the Jewish population in seven years The migration in 1933 is reported at 50 000 which would be approximately 10 per cent of the total For Chemnitz Gelsenkirchen Liegnitz (Lower Silesia) Plauen and Stolp detailed reports show that 15 per cent emigrated in 1933

Aach n	1 420
Altona	2 409
Aug bu g	1 203
Ba m n	721
B l n	172 672
Bo hum	1 122
B emen	1 328
B i u	23 240
B unsw ck	939
Chemn t	2 796
C logne	16 093
Dortmund	3 820
Dr sd n	5 120
Du bu g	2 080
Dus ld rf	5 130
Elberf ld	2 335
E furt	819
E s n	4 209
F nkf rt— M	29 385
Gelsenk ch n	1 440
Hall a S	1 236
H mburg	19 794
Hanov	5 521
Ka ls uhe	3 386
Kass l	2 750
K l	605
K ng be g (E Pru s)	4 049
Kref ld	1 626
Legnt (L we S l)	1 000
L p g	12 594
Lub k	629
Ludw gsh f n a R	1 211
Madgebu g	2 356
Mainz	2 738
Mannh m	6 972
Mulh m ad Ruh	626
M n ch	10 068
Munchen Gl db h	951
Munster	580
Nu nb rg	8 603
Ob rhausen	513
Plau n	623
Stett n	2 615
Stuttgart	4 548
Wi sbaden	3 088

GERSHOM B JUDAH Light of the Exile b Metz 960 d Mainz 1040 Gershom in the period of peace which preceded the Crusades when the Jews were living at their greatest ease in France founded the French

and German Talmudic schools which rapidly replaced those of the Orient He was so esteemed as an exegete and his rabbinical decisions found such acceptance that his authority surpassed that of the declining Gaonate in Babylon and he became the arbiter of European Judaism About the year 1000 he convened the synod which placed polygamy in the West under the ban reformed the divorce laws and revised the code relating to those who had been forced into conversion By his benign personality and his decisions he stands out as the progressive Jewish social legislator of the Middle Ages and his regulations are still regarded as binding by orthodox Jews

GERSHON B ELIEZER HALEVI of Prague Traveler and fabulist flourished in the first half of the 17th cent He wrote a book of travels in which he claimed that he reached the river Sambation

GERSONIDES (Levi b Gershon) Philosopher b Bagnols 1288 d Perpignan 1344 He was also known as Raibag Leo Hebraeus Maestro Leon de Bagnols and was surnamed Ari meaning lion He spent his days between Orange and Avignon Of all Jewish philosophers he is the one in whom scholasticism reached its highest articulation He was not only a distinguished philosopher—the greatest scholastic after Maimonides—but also a famous astronomer a prominent Talmudist an outstanding Bible commentator and a physician by profession He was an exceptionally rapid and varied writer He treated of logic metaphysics psychology physiology commentaries on Averroes mathematics physics meteorology Talmudic treatises biblical commentaries and astronomy

His chief work *Milchamoth Adonai* (Wars of the Lord) comprises all of the medieval questions relating to man to God and the universe as seen through the Aristotelian prism The basis of his metaphysics is Platonic and the structure Aristotelian But Gersonides was an original thinker his scientific temperament acute logical mind and independence of spirit led him to transcend his own time More than any other scholastic he made a decided attempt to weave a metaphysics of his own He himself points out that each of his investigations was either not treated at all or was treated inadequately by his predecessors Maimonides* included He believed sincerely that the questions with which he concerned himself were of the utmost importance and that their solution would be a great factor in human happiness Unlike Maimonides who whispers only to the wise Gersonides insists that it is one's duty to impart truth to all He does not shrink from facing it and expresses his views fearlessly The Torah would not force us to believe an untruth

Gersonides puts miracles in the same class as natural phenomena The glory of God manifests itself more in the permanent regularity of nature than in its sudden changes He also attempts to prove that the biblical refer

ences to the angels are allusions to prophets and not to supernatural beings Gersonides theory of attributes—namely its application to God by way of priority and posteriority 1e in God they have their real existence while in us they are derivative—is carried out to its logical conclusion by Spinoza when he at tributes extension to God So great was Ger sonides influence on his times that even his foremost opponent Crescas * has appropriated many of his ideas Isaac b Shesheth of Sara gossa Don Isaac Abravanel Shem Tob b Joseph Iben Shem Tob and Manasseh b Is rael were among Gersonides adversaries But he also had staunch admirers who tried to re fute the criticism against him Isaac Lattes (14th cent) speaks of Gersonides as the great prince our master He writes Gersonides does not have his equal in the world He has commented on the Bible most profoundly and has enlightened the world by his science and specially by his famous work Milchamoth the great value of which can be appreciated only by the initiated Simon b Zemach Duran (1361 1444) at the age of 76 wrote his Or Ha Hayim to refute Crescas criticism against Gersonides Even as late as the 19th cent Gersonides is discussed by a Cabalist Abraham Shalom b Israel

Gersonides occupied also a unique position in the Christian world Pope Clement VI or dered a Latin translation of his description of an instrument he invented with which to fix the position of the stars with greater exacti tude Subsequently in 1377 his whole work on astronomy was translated into Latin Keppler made attempts to obtain a copy and Pico de Mirandola highly praised his astronomical tables N H A

H h ld th t o ly th nt llctu l de of m n n
tu l t d on b y nd th d th—JOSE H JACOBS J w
h Cont but on t C v l at n 1919

GERSHWIN GEORGE Composer b Brooklyn N Y 1898 He is the composer of a large number of popular musical come dies including La La Lucille 1919 George White's Scandals many editions Primrose 1924 Song of the Flame 1924

GERSTLE LEWIS California pioneer b Bavaria 1824 d San Francisco Cal 1902 Gerstle came to America in 1845 After wan dering through the South he was attracted in 1849 by the gold discovery in California In San Francisco he started as a street vender of apples and became a stockbroker In 1870 Gerstle and three other Jews acquired sealing rights in Alaska and in 20 years their pay ments for these rights to the government were equivalent to the cost of Alaska to the United States

GESENIUS HEINRICH FRIEDRICH WILHELM Hebrew grammarian b Nord hausen 1786 d there 1842 Gesenius who was a Christian devoted himself to Hebrew grammar and lexicography He published two vols in 1810 12 and an abridged edition in 1814 which through translation became the

standard Hebrew grammar until in recent years it was replaced by the work of the Palestinian philologists of modern Hebrew

GESHEM Rain The title of the addi tional service in the orthodox liturgy for the Eighth Day of Solemn Assembly when ac cording to the Palestinian calendar the prayer for rain is seasonal

GET Bill of divorce Mentioned in Deut xxiv 4 and in Jeremiah iii 1 as being well known to the people The important features of the bill of divorce are the date the place the names of the parties the signatures of the witnesses and the phrases which express separation M A

GEULLAH Redemption Though there is a prayer so named the word is generally used as applying to the Redemption of Israel by resettlement in Palestine and as the an tonym of Galuth

GHAZZATI NATHAN BENJAMIN LEVI Cabalist author and rabid follower of the pseudo messiah Shabbethai Zebi b Jeru alem 1644 d Sofia (Uskub) Macedonia 1680 He studied Talmud for several years with Jacob Hagis and then settled at Gaza (whence his surname the Gazatte) and de voted himself to Cabala After his marriage to the daughter of Samuel Lisbona a rich Damascan Jew Ghazzati became an enthusi astic Shabbethaian He pretended to be the prophet Elijah who was to be the forerunner of the Messiah In 1666 after Shabbethai Zebi's conversion to Mohammedanism and after all his own fanciful messianic predictions had been proved false Ghazzati was excommuni cated by the rabbis and took refuge with Shab bethai Zebi at Adrianople Banished thence soon thereafter by the rabbis of Constanti nople and Smyrna because of his continued messianic agitations he fled to Venice in 1668 where the rabbis compelled him to make writ ten confession that his predictions concerning Shabbethai Zebi as the Messiah were purely fantastic and spurious After a short residence at Venice he went to Rome and after his ban ishment thence to Leghorn after which he returned to Adrianople A I S

GHETTO Presumed to have originated in Italy as the name of the quarter to which Jews were restricted The restricting of Jews to a given district did not originate in Italy unless it be assumed that the Jews who settled in Rome before the destruction of the Temple voluntarily confined themselves in the neigh borhood of the Tiber and in the vicinity of what became the historic ghetto The segre gation of a group of nations or religionists or fellow craftsmen is at least as old as the evolu tion of the Greek city state and was character istic of Jerusalem at its height Such segrega tion was enforced in the early Islamic state and there were distinct Jewish quarters in Egypt under the Fatimites and in Spain at an earlier date under the Moors

The earlier segregations represented self interest mutual protection and the convenience of religious practices through close contact. Some of the early ghettos as in Speyer were enforced from a wholly benign motive the protection of the Jews behind walls on the outskirts of cities at a time when life in unwalled areas was unthinkable.

The enforced ghetto was designed as a means of persecution humiliation and as means of preventing contact between Jews and non Jews. This prevention of contact runs through all the early proscriptions and finally embodied itself in housing the Jews within a limited space in which they could be locked at night and let out by day at the discretion of public officials. This kind of ghetto existed in Acre and Sidon in Palestine at the end of the Crusades and in the cents following. The five great ghettos were those of Rome instituted 1556 by Pope Paul IV. Frankfurt on the Main. Prague (some of which still exists) Venice and Trieste. But most other towns in which Jews resided in any number in western Europe had official ghettos. Of some the gates were destroyed during the advance of Napoleon in his various campaigns many of them ceased to be the legal residence of the Jews after 1848 but in a number of cases the gates were not removed though the restrictions had disappeared until after 1870.

The type of ghetto of the 16th century was usually founded near the gates of the city. But before the segregation became expedient physically the Jews already had in all the ghettos lived in crowded buildings what was in every respect a cultural community definitely set apart from the Christians and Muslim culture about them. The forcible confinement within the ghetto walls merely served to give the community a more definite geographical expression in the hands and to intensify the self-consciousness of the members on the ghetto. —Louis Wirth. The Ghetto Chicago 1928.

GIBRALTAR Jews settled in this British possession on the south coast of Spain after 1704 when it came under the British flag. Its first synagogue dates to 1760. In the 19th century it became a refuge first for some Maranos who there resumed Judaism refugees from Tunis and later for Jews from Russia and Poland. The majority of the community is Sephardic. There are four synagogues.

GIDEON A judge in Israel (Judges vi 11 to ix 32). According to his own report a poor man who was called by God to destroy the altar of Baal and became the military leader of the Jews in a war with the Midianites. Gideon declined to become king and retired to his home and lived to a great age.

GIDEON SAMSON (Sampson de Rehuel Abudiente) English financier b London 1699 d there 1762. Avoiding the gambling mania of the South Sea Bubble period Gideon acquired an immense fortune. He made loans to the British government and in 1749 consolidated the English national debt. He was an art connoisseur collected pictures and en-

deavored to become a landed proprietor. He left a fortune of \$3,000,000 most of it to his children who married out of the faith. He left £1,000 to the Portuguese community in case I shall be buried in the Jews burying place and an Escabab said every Yom Kippur.

GIKATILLA JOSEPH Cabalist and author b Medina Celi (Castile) Spain 1248 d Penafiel Spain c 1305. At an early age he wrote a Cabalistic work and devoted serious attention to the mysticism of numbers and letters. He was greatly influenced by the writings of his teacher Abraham Abulafia* and was well versed in various secular sciences. In later years Gikatilla was regarded as of supreme authority and was superstitiously considered to have been a miracle worker hence his name Joseph Baal Hamssim (Joseph the Miracle Worker).

Gikatilla's main work was Ginnath Egoz (The Nut Garden cf Song of Songs vi 11) the first word of the title being an abbreviation formed from the initial letters of the Hebrew words for the three Cabalistic and Rabbinical methods known as Gematria, Notarikon and Temurah. The second word (Egoz nut) is the mystic symbol for esoteric and secret wisdom concealed under the symbolic nut shell as is the nut kernel under the actual nut shell. Ginnath Egoz treats of the meanings of the various names for God. His second important work Shaare Orah (The Gates of Light) treats of the ten divine names which correspond to the ten Cabalistic Sefiroth (spheres). In all his Cabalistic works Gikatilla tried to harmonize philosophy and Cabala.

A I S

GILEAD The district mountain range and city north of Yarmuk and east of the Jordan now generally designated Hauran. It is sparsely populated and under the French mandate.

GIMEL Third letter of the Hebrew alphabet. Its numerical value is three.

GINZBERG ASHER See Ahad Ha'am.

GINZBERG LOUIS Professor of Talmud at the Jewish Theological Seminary New York b Kovno 1873. After studying in eastern and western Europe and holding various positions he came to New York in 1900 and was appointed editor of the rabbinical department of the Jewish Encyclopedia. In 1901 he received his appointment at the seminary which he still holds. His scholarly contributions to Jewish learning include The Legends of the Jews (6 vols 1909-25) The Geonim and Their Halakic Writings (1909) Studies Into the Origin of the Mishnah I (1920).

GLASER EDUARD Traveler b Deutsch Rust Bohemia 1855 d Munich 1908. He traveled extensively in Arabia making no less than four journeys and in the last 1892 penetrated the interior and returned with many inscriptions.

GLASS MONTAGU MARSDEN Creator of Potash and Perlmutter b Manchester England 1877 d Westport Conn 1934 He came to the U S as a lad settled with his parents in New York and became a lawyer His early attempts at writing met with scant success and it was not till about 1910 that his first Abe Potash and Mauruss Perlmutter was published These two querulous humorous Jewish clothing manufacturers became popular in stories sketches movies and dramas Glass was a prolific writer but whether he wrote a colyum or sketches for broadcasting on the radio the homespun of his two very real New York immigrants who struggled to success were the chief puppets of all his literary efforts

GLUCK ALMA Operatic soprano b Bu charest 1884 She was educated in New York and in 1909 12 sang at the Metropolitan Opera Company Since 1912 she has confined herself to concert work In 1914 she married Efrem Zimbalist *

GLUECKEL von HAMELN See Hameln Glueckel von

GLUGE GOTTLIEB (Theophile) Pathologist and physiologist b Braki Westphalia 1812 d Nizza 1898 He was the son of the cantor of his native town In 1831 he began his research work in Berlin He was the first to examine diseased tissues microscopically and in 1837 received a medal from the Berlin medical faculty for his investigations of the symptoms of influenza He settled in Paris as a physician and in 1838 was appointed professor at the University of Brussels and physician to the Queen of the Belgians

GOD The Supreme Being Creator Author First Cause and Ruler of the universe whose existence is assumed from the third word of the first chapter of Genesis and throughout all the biblical narratives God is the English equivalent of the Hebrew El Eloah Elohim and JHWH In prayer the last mentioned name is never used being replaced by Adonai Lord in order to avoid irreverent use which is prohibited in the Third Commandment Philo * was the first Jewish writer who undertook to prove the existence of God but the Jewish attitude by and large has been to assume the fact and to stress the incorporeality and indivisibility of God Many attributes are ascribed to God but all of them individually and collectively are merely the human attempt to express praise goodness and greatness The Jewish attitude may be compressed into the thought God is and Israel is His people The statement of the abstract idea of God which is the cardinal concept of Judaism is embodied in Ex ii 14 where Moses question how he should describe God to the children of Israel is answered And God said unto Moses I AM THAT I AM and He said Thus shalt thou say unto the children of Israel I AM hath sent me unto you

God is not a pale theo y a greater o l ser a su nce of thought H s b uty s other than the ne t c g n y of a collect on of numbers st ung out n b nominal s qu nce For God ne er known i e eahz d God is th mmed te r v l tion of th h a t God c n n t l e th subje t of good t d ngs H s H own p t l H n nounce H m elf to y so l H th T d gs nd He i th Bringer —JOEL Bl u The Me no ah Journal V l X N 5

It s mp ss bl t B n S i s th nk ng that men should sp k f G d d quat ly Let th m exalt l m s much a t l y c n nd p t fo th r full str ngth they w ll t ll fall b t n th att mpt to utt H g atr ss —HENRY W WICKS, Th Doctrin of God 1915

See Creed

GODEFROI MICHAEL H Minister of Justice of the Netherlands b Amsterdam 1814 d Wurzburg 1882 At 32 Godefroi was appointed judge of the provincial court of North Holland In 1860 he was honored for preparing a new code of judicial procedure and it was only on the insistence of William III that he accepted office in the cabinet as minister of justice He was a devoted Jew and president of the Jewish consistory and aided in the emancipation of the Jews in Switzerland He opposed the ratification of treaties with Roumania until guarantees were given for the rights of Dutch Jews in that country

GODFATHER Hebrew sandek an officer in the rite of circumcision

GODOWSKY LEOPOLD Pianist b Wilna 1870 He made his first tour in Poland when only nine years old and almost immediately thereafter came to the U S After some years of study in Europe he returned in 1890 and in 1895 accepted a position at the Chicago Conservatory From 1900 to 1912 he resided in Europe returning to the U S in the latter year He ranks as one of the foremost pianists of the period and has edited a number of musical publications Since 1925 he has cooperated in the establishment of a Musical Institute in Palestine W F

GOLDBERG REUBEN LUCIUS Cartoonist b San Francisco 1883 He started his career on the San Francisco Chronicle coming later to New York He is one of the most successful and popular of the strip cartoonists Some of his humorous characters have acquired international fame

GOLDEN BULL OF 1356 At an imperial diet held at Nurnberg in Nov 1356 a constitution known as the Golden Bull was promulgated by which among other grants the emperor conferred on all the Electors the privilege to hold Jews though he retained his old rights to the *servi camera* living under the rule of the minor princes and in cities By this rule which readmitted the Jews to Germany after the Black Death persecutions and expulsions the Electors were granted proprietary rights in Jews

GOLDEN PENNY A tax of one florin as a golden penny gift c 1342 was imposed throughout the German empire on every Jew and Jewess above the age of 12 and who was

believed to be in possession of over 20 florins. This tax was enforced during the ensuing half cent and more.

GOLDFADEN ABRAHAM Founder of the Yiddish theater b Starokonstantinov Russia 1840 d New York 1908 In 1876 at Jassy Roumania he organized the first regular Yiddish performance when his *Recruits* was performed. He built the stage, painted the scenery, wrote the play, composed the music and trained the performers. In 1878 he organized a theatrical company and toured Bessarabia with it. In 1883 his Yiddish performances were forbidden in Russia and he returned to Roumania. In 1887 he came to New York, edited a Yiddish illustrated paper and aided in the development of a Yiddish theater. In 1889 he returned to Europe and divided his time between London and Paris. He finally settled in New York where his last play, an adaptation of Nordau's *Dr Kohn*, was produced prior to his death. Goldfaden wrote some Yiddish poetry but he is remembered chiefly as the composer both of the lyrics and the music of his plays or operas. Of his operas *Shulamit*, *Bar Kokba*, *Die Zwei Kune Lemels* and *Dr Almasada* were the most popular. His plays have been collected and published. He had a keen wit and the motto he wrote for his published plays may be rendered thus:

Sh k p n h tred of the Jews
Put Shylock on th st g
The Jew n v ng
St g d Shakespeare

W F

GOLDING LOUIS Novelist b Manchester England 1895. He has published several volumes of poetry and some essays besides eight novels. His novel *Magnolia Street* 1932 dealing with life in his native city was a best seller. His contribution to belles lettres. Those *Ancient Lands*, *A Pilgrimage to Palestine* 1928 brought the author definitely into the ranks of the pro Zionists.

GOLDMAN EMMA Anarchist leader b Kovno 1869. She spent her early childhood in Courland, lived as a girl in Koenigsberg, East Prussia, and settled with her parents in St Petersburg in 1882. She there learnt Russian, worked in a factory and became imbued with revolutionary ideas. When 17 she emigrated with her sister to U S A and worked for years in a clothing factory in Rochester N Y. After the Haymarket Chicago murders of 1887 she became an Anarchist and a follower of John Most. Two years later she joined Alexander Berkman and after his imprisonment became one of the storm centers of American Anarchism. In 1893 she was tried and sentenced for a political offense. She was for several years a nurse and later managed a Russian theatrical troupe. Prior to the World War she toured Europe and the U S several times in the interest of her cause, attended secret and open Anarchist congresses and for a few years helped to edit an An

archist monthly *Mother Earth*. On the establishment of the Soviet system in Russia she went to Russia but found its conditions unacceptable and has since wandered from land to land. In 1934 she was permitted to re-enter the U S. Her views are set forth in a number of volumes. Her autobiography has aroused considerable interest in her personality.

GOLDMARK KARL Composer b Keszthely Hungary 1830 d Vienna 1915. Entered the Conservatory of Vienna in 1843. Was compelled to join the army in 1848. After a brief career as a violinist he began devoting himself to composition and in 1857 gave a concert of his own works. In 1864 the overture *Sakuntala* established his reputation. *Spring* and the *Rustic Wedding* symphony are his most important and best known symphonic works. *The Queen of Sheba*, his most popular opera, was written in 1875. It was performed in many countries and reached New York in 1885. Of his three remaining operas the last, *Cricket on the Hearth* (performed in 1896) is the best known. It was written after a 10 year search for a libretto dealing with simple and happy people.

W F

Gldma k mu c w s n t h s only h vem nt H
w s also a cl v w te But Gldma k the w t r on
mus c h been ent ily fog t t n The M t h mself
refe s n h s M m s to m of h must al c iti m
They a e nt ll g t and conv n ng In them h em
phat cally m nt n d th t J w h o ient l exot c mus
could ex t st mul t ng nflu n e upon our w tern art
a d h was o of th fi st t d t—ALICE GOLDMARK
BRANDIS K l Goldm k N t s f om the L fe of a
Viennese Composer New Yo k 1927

GOLDSCHMIDT (Benas) HENRIET TA Leader of German woman's movement b Krotoschin Posen 1825 d Leipzig 1920. She was the founder in 1864 of the effort to obtain the rights of higher education for females in Germany. Her life was devoted to that educational phase of feminine emancipation.

GOLDSCHMIDT HERMAN Painter and astronomer b Frankfurt on the Main 1802 d Fontainebleau 1866. He settled in Paris as a painter. Astronomy was his avocation and between 1852 and 1861 he discovered 14 asteroids between Mars and Jupiter. His solar observations on the eclipse were published in 1861.

GOLDSCHMIDT LAZARUS (Ehezzer) Talmud translator b Plungian Lithuania 1871. He studied Orientalia and his earliest literary efforts were devoted to Ethiopic and kindred tongues. In 1892 he published his first work on old and modern Hebrew literature. His great achievement however is his complete translation into German of the unabridged Babylonian Talmud. As a preliminary to this he published a concordance of the Talmud. The translation which has been praised by authorities in all countries is from the text of the *editio princeps* and notes all variants. In 1929 an edition without the Hebrew text was published. Goldschmidt has

also published a study on the jurisprudence in the Talmud and has issued editions de luxe of rare mss. of the Talmud

GOLDSCHMIDT MEIR AARON Author and Danish politician b Vordingborg 1819 d Copenhagen 1887 Goldschmidt had a stormy career the Danish orthodox preventing him in 1836 from entering the medical profession He then organized a political journal opposing the crown and advocating socialism In 1861 he moved to England but in 1862 returned to Denmark and wrote novels and dramas which had a considerable vogue In some of these he dealt with Jewish themes such as *The Jew Homeless Rabbis* or *Knights*

GOLDSCHMIDT RICHARD Biologist b Frankfurt on the Main 1879 In 1909 he was appointed professor in Munich and in 1914 he was transferred to the Kaiser William Institute at Dahlem He spent two years in Tokyo as visiting professor He devoted 20 years to research in the biology of sex and was the first to demonstrate the method by which the sex determining factors in their action lead to the production of the sex characteristics of the adult

GOLDSCHMIDT VICTOR MORITZ Physicist b Zurich 1888 In his youth he settled in Norway Since 1914 he has been professor of mineralogy at Oslo as well as director of the Mineralogical Institute and director of the committee on Norwegian natural resources In 1922 he reported on the structure of the globe on the basis of his physico-chemical investigations

GOLDSMID ABRAHAM English financier b Holland 1756 d Morden England 1810 After his settlement in London Goldsmid became one of the prominent bill brokers on the Royal Exchange and in 1810 achieved his first great coup by negotiating the British government loan amounting to \$70 000 000 He met with severe opposition in banking circles was crushed and he committed suicide His estate paid 75 per cent of its liabilities

Ab h m Gldsm d w s d d! Th news of th lam ty p du d n unpa allel d ensat n consols f li bu n w usp ded the new f pea w ly us d eg al x tem nt—Picciotto Sket h s f Angl J w sh H tory

GOLDSMID ALBERT EDWARD W British colonel and the prime mover in the organization of the English Chovevi Zion b Poona India 1846 d Paris 1903 Goldsmid's romantic assumption of Judaism as a major in the Indian army was the basis of *Daniel Deronda* * He rose in the army till in 1894 he became colonel On his marriage he toured the world visited Palestine where both his daughters were born became a Jewish nationalist and on his first settlement in England in 1885 advocated the return to Palestine In 1892 he undertook the supervision of the Baron de Hirsch colonies in the Argentine but re-

turned to his army duties in 1894 and was staff officer in the Boer War He was the organizer of the Jewish Lads Brigade a fore-runner of the boy scout movement For a time he opposed political Zionism but participated in the Sixth Congress

GOLDSMID Sir FRANCIS English politician b London 1808 d there 1878 His barony was Portuguese In 1860 he entered parliament having taken a notable part in the struggle for Jewish emancipation in England He was one of the co founders of University College London of the Reform Congregation and of the Anglo Jewish Association

As an e ne t wo k f t d ng to both s x s the adv nt ge of sup r du t n san o n of th ol nd a genu ne Engl h l ndl d a gen us p t n of nce l te at and t S f n G ld m d has don mo e than any oth man n ur g nerat on to ex lt the n m f Jew and to f ee t from ny t at and vulga p ejud c s—D vin WOLF MARKS Memo of S F n s Henry Goldsmid

GOLDSMID Sir ISAAC LYON Financier and Jewish emancipator b London 1778 d there 1859 As a bullion broker he acquired great wealth and was one of the founders of the London Docks From 1829 he devoted himself to the task of emancipating the Jews in England and was the first English Jew to receive the title of Baronet from the Crown He was a co founder of the University College London and of the Reform Synagog

GOLDSMID Sir JULIAN Deputy Speaker of the House of Commons b London 1838 d Brighton 1896 He was elected to Parliament in 1866 and with a slight intermission was a member till his death when he held the office of Deputy Speaker with the prospect of becoming Speaker In the political struggle over the Home Rule Bill in 1895 he swung from the Liberal to the Liberal Unionist ranks He was president of the Anglo Jewish Association * of the Russo Jewish Committee and warden and lay preacher of the Reform Synagog As the Goldsmid estates were entailed they passed on the death of Sir Francis who broke his collar bone in a fall from a horse to Osmond d Avigdor * who assumed the additional name of Goldsmid

GOLDSTEIN MAXWELL Communal worker b Quebec 1863 He was Gold Medalist at McGill University in 1882 and was appointed King's Counsel in 1903 He is one of the founders of Temple Emanu El Montreal and president of the Federation of Jewish Philanthropies He was with others instrumental in having the law of Quebec altered so as to secure equal rights in the schools for Jewish children

GOLDWATER SIGISMUND SCHULZ Hospital administrator b New York 1873 He was superintendent of Mt Sinai Hospital N Y 1903 16 commissioner of Health N Y C 1914 19 He was appointed Commissioner of Hospitals of N Y C 1934 He is regarded as one of the

outstanding authorities on hospital construction and administration

GOLDWYN SAMUEL Motion picture producer b Warsaw 1882 He came to the U S in 1896 and from a humble occupation founded the Lasky Co in 1912 and brought about the merger of Famous Players Lasky and later organized the Metro Goldwyn Mayer combination which has been merged in a larger aggregation

GOLDZIERH IGNAZ Orientalist b Hungary 1850 d Budapest 1921 In 1873 he undertook a scientific journey through Asia Minor and achieved a reputation as an Orientalist In 1900 he was appointed lecturer in religious philosophy at the Budapest rabbinical seminary His studies in Arabic folklore did much to throw light on biblical passages and obscurities in Talmudic literature The best of the translated volumes is Mythology Among the Hebrews and Its Historical Development London 1877 In 1916 he was elected in succession to Joseph Jacobs member of the Royal Spanish Academy of History

GOLEM Embryo (Ps cxxxix 16) In the Middle Ages the word was used to describe the automaton into which by cabalistic means life was artificially created Solomon ibn Gabirol Elijah of Chelm and the Hohe Rabbi Low* of Prague are credited with having created such mystical robots

The G l m w s f m d f l a y t s e v d t s m s t r d u t f u l l y n d l y l y u l t m t l y h w e v t b e a m m d d a d a n g e t o t h e n t t y s t h a t t m t r h d t o t u n t b k g n n t a t h w h h d d b y t a k n g a w y f o m t t h e S h e m t h s a d w o d t h e l f e p n e p l e A l w y s n t h e s l g n d t h G l m s u t l e d f o t h e p t c t n o f p e s c u t d j a t u c h j n t u s w h n m h u m n t n g t h d w s d m l o n e r n l o n g e r e f f c t u l —CHAYIM BLOCH Legends of the G h t o f P r a g u e

GOLLANCZ Sir HERMANN Rabbi b Bremen 1852 d London 1930 Gollancz who in 1902 edited an English version of the Bible was rabbi preacher doctor of medicine laws and literature He was the minister of the London Bayswater Synagog and the only officiating minister knighted (1923) He was appointed professor of Hebrew at University College London in 1902 His writings covered a wide field of Hebrew and Semitic literature

GOLLANCZ Sir ISRAEL Secretary of the British Academy b London 1864 d there 1930 Professor of English at Cambridge 1896 1903 Gollancz who was lecturer in English at several English universities is best known as the editor of the Temple Shakespeare 1894-96 and of the Temple Classics and the King's Classics a series of the best books in English He was knighted in 1919 He was a member and secretary of the English Academy and president of the Early English Texts Society

GOLOMB HIRSCH NISSAN Editor of music b Wilna 1853 In 1877 he published a musical chrestomathy Kol Yehudah This

he followed by a musical glossary and manual of harmony 1885

GOMBOS MAX Inventor of Hebrew stenography b Hungary 1840 d Budapest 1920 He was a professional stenographer and dean of shorthand writers in Budapest He traveled throughout the Orient applying Gabelsberger's system of shorthand to many languages In 1865 he perfected a system of Hebrew stenography in which field he has had a number of successors He was an ardent Zionist and devoted to Hebrew culture

GOMEL BENSCHEN Blessing recited on the escape from any peril

GOMPERS SAMUEL Founder and president of the American Federation of Labor b London 1847 d San Antonio Tex 1921 Gompers as a boy was a cigar maker in London In 1863 he emigrated to America and founded the Cigar Makers International Union In 1881 he was a delegate at the first convention of the American Federation of Labor and in 1882 he was elected president With slight interruption he held the office till his death During the World War he rallied American labor on the side of the Allies induced the organization among other things to support Zionism and was active at the Peace Conference Gompers was a thoroughgoing trade unionist and exerted all his influence against organized American labor as such entering the field of politics His policy has been continued by his successors

A t t h e h a d f n o g n i t n w h h d n s t s e l f p o w e v t n t t n t n h b u g h t n d h i d t g t h t m o t w d l y d v g n t a n d f t e n n t a g o n s t u n n s w h i l e p r m t t n g c h t o d v e l p n d n t c h a g e t s h a t t f i t t h c h n g n g i n d u s t l o n d t n —S E L I G P R L M A N A H t y f T r a d U n i o n s m n t h e U n t d S t t e s

GOMPERTZ BENJAMIN Mathematician and actuary b London 1779 d there 1865 Son of a distinguished family from Emmerich he was debarred in England as a Jew from a university education In 1822 he began with W Francis Baily the construction of tables for the mean places of the fixed stars but was anticipated in this by Bessel So great was Gompertz's reverence for Newton that he adhered to the almost obsolete language of fluxions throughout his life When the Guardian Insurance Office was established in London in 1821 he was a candidate for the actuaryship but was objected to on the score of his being a Jew His brother in law Sir Moses Montefiore* and his relative Nathan Mayer Rothschild thereupon founded the Alliance Assurance Company (1824) and Gompertz was appointed actuary In 1825 he expounded a mathematical law of human mortality which embodied the physiological principle that vitality decreases as age increases The principles he laid as to the decline in the resistance to death are the foundation of all actuarial calculations in use

A I K

H d t l p n ple (Gompertz s l w) been p oponded
n th d ys f N wton v taly w uld h e b e n m d e a
thing of l ke t t t n—Augustus DE MORGAN D c
t n y of N t nal B og apy

GOMPERTZ LEWIS Founder of the movement which culminated in the organization of the Society for the Prevention of Cruelty to Animals b London c 1780 d there 1861 He was devoted to the cause of animals and by his propaganda brought about the formation of the society of which he was the first secretary Later he resigned and founded the Animals Friend Society

GORDIN JACOB Yiddish playwright b Mirgorod 1853 d New York 1909 Gordin who started his career in Russia as a writer organized in Elizabethgrad in a semi Jewish sect The Bible Brotherhood In 1890 he emigrated to the United States and in New York became a Yiddish playwright and wrote perhaps as many as four score plays Incidentally he became the center of a group that raised the issue of Yidden as against Yehudim in New York His best known plays were The Yiddish King Lear Mirele Effros She chita Sappho Gott Mensch un Taiwel Kreutzer Sonata and Yetomoh

GORDON DAVID Hebrew journalist b Wilna 1826 d Lyck Prussia 1886 In his youth he spent some time in England but returned to Russia and became one of the contributors and afterwards editor of Hamagid He was one of the leaders of the Chovevei Zion movement and translated many well known works into Hebrew

GORDON Lord GEORGE English convert to Judaism b London 1751 d 1793 He was the third son of the Duke of Gordon and in 1784 first conceived the desire to be converted to Judaism His request was refused by the Chief Rabbi in London but he was admitted in Birmingham In 1787 he was convicted for libelling British justice and during his confinement in Newgate where he died he conformed strictly to the Jewish dietary laws

GORDON LEON Hebrew poet b Wilna 1831 d St Petersburg 1892 Gordon was one of the champions of the Haskalah* and felt the full brunt of the orthodox opposition to the advance of enlightenment In his youth he was a teacher of Hebrew in the governmental schools of Russia and in 1872 he became secretary of the Society for Promoting Culture among the Jews His contributions to Hashahr and later to Hamelitz made both these publications popular and he was recognized as the leading Hebrew poet of his time Toward the end of his life his influence was negated by the spread of Jewish nationalism He is best remembered for his assimilative plea Jew in the synagogue man in the world

Go d n w s nd ed a t ue H b ew poet H lo ed h p pl nd the l ngu g w th l h s h t nd soul H l ked w th ev nc upon th p st and with hop and n t c pat n towa d the futu but the p ent w s te bl lm st un b arabl —A B RHINEZ Leon Gordon Philad lph a 1910

GORDON SAMUEL Novelist b Buk Germany 1871 d London 1927 Officially Gordon held the office of secretary of the Great Synagog London He began writing c 1895 His Jewish stories include A Handful of Exotics 1897 Daughters of Shem 1898 Sons of the Covenant 1900 and Strangers at the Gate 1902

GOTTHEIL GUSTAV American rabbi b Pinne Prussian Posen 1827 d New York 1903 In 1860 he was appointed minister to the Reform Congregation at Manchester England In 1871 he participated in the synod at Leipzig and in 1873 was elected assistant and 18 months later rabbi at Temple Emanu El New York In 1886 he issued the first Jewish hymn book published in America and in 1889 he founded the Sisterhood of Personal Service in connect on with the Temple In honor of his 75th birthday the Gustav Gottheil Lectureship in Semitic Languages was founded at Columbia University the chair of which has been occupied by his son Prof Richard James Horatio Gottheil*

Gustav Gottheil was an eloquent preacher and a stalwart of the Reform movement but from 1892 the mass immigration movement of Jews from eastern Europe influenced his trend of thought He was proud that he had led Emma Lazarus* to Jewish thinking and writing When he read the report of the First Zionist Congress in 1897 he swung at once to Zionism and remained devoted to the cause till his death

GOTTHEIL RICHARD JAMES HORATIO Orientalist and organizer of American Zionism b Manchester England 1862 Since 1887 he has been professor of Semitic languages at Columbia University and since 1896 head of the Oriental department of the New York Public Library In 1909 10 he was in charge of the American School of Archeology Jerusalem and in 1920 21 Exchange Professor at the University of Strasbourg Dr Gottheil was one of the founders of the American Zionist movement and was president of the organization 1898-1904 participating in the congresses and serving on the international executive In 1914 he published a history of the movement He is one of the founders of the Judeans the American Jewish Historical Society and the Zeta Beta Tau Fraternity which in combination with other fraternities annually awards a Gottheil medal for distinguished Jewish service He was one of the editors of the Jewish Encyclopedia and has contributed to many scientific publications His wife Mrs Emma Gottheil has been equally active in Zionism and is one of the founders of the original Hadassah circles established in 1898 She was decorated by the French government

GOTTLIEB ABRAHAM American bridge builder b Tauss Bohemia 1837 d Chicago Ill 1894 Gottlieb came to America in 1866 and in 1868 was appointed chief engineer of the American Bridge Works Many

of the great bridges over the Missouri the Sixth Avenue Railroad New York City and other bridges and elevated structures were erected under Gottlieb's supervision. He was president of the Keystone Bridge Company.

GOUDCHAUX MICHEL French states man b Nancy 1797 d Paris 1862 He took an active part in the Revolution of 1830 In 1848 he accepted the portfolio of finance but resigned in a few days In 1857 he was elected to the Chamber of Deputies but did not take his seat refusing to swear allegiance to Napoleon III

GRADUATE SCHOOL FOR JEWISH SOCIAL WORK THE Organized in New York in 1925 To provide facilities for the initial training of Jewish social workers by offering a course of graduate study to provide facilities for the further training and preparation of such workers as are already in the field of Jewish social work and to build up a literature of Jewish communal life

Course of Study Two academic years of three quarters each leading to the M S S and D S S degrees Admission requirements The B S or B A degree Library 7 500 books and pamphlets on social work social science and Judaica Fields prepared for Family case work child care medical social work psychia tric social work community center work so cial research Graduates to date 120 Chair man Louis E Kirstein Boston vice chair man Fred M Butzel treasurer I Edwin Goldwasser Dr M J Karpf president of the faculty and director M J K

GRAETZ HEINRICH Historian of the Jews b Xions Posen 1817 d Munich 1891 In the controversies of the 40 s Graetz became prominent as an advocate of conservative Judaism and by his support of Hebrew In 1854 he was appointed on the teaching staff of the Breslau Seminary and in 1869 he was made full professor at the University of Breslau In 1872 he visited Palestine in order to study the scenes of the history which he was then writing He completed his history in 1876 His magnum opus was attacked by Treitschke for its anti Christian attitude and it was later criticized by Jews for its illiberal attitude toward the East European especially the Polish Jews Notwithstanding these views Graetz History remains the standard compilation It has been translated into many languages

The l k of sp i l stud es n th p ovince of J w h
h tory m d h s attempt t w te h ury of th J ws
ppear untim ly and the p o p t of su s ful execut
l ght H s und t k ng s m d t b p o s s e d not only by
well n gh nsuperabl nn and t r o b t a l l but also
by stubb n p jud s W th bold h nd he v ntur d t
bru h de th lay of dust and m uld n usting th
d kened p t r a t of th p s t and t f e s h r e s s n e s s
o l r to the f a d p a l o n t o u s and f m s In the
form t o n of h s op n n s f e a o m d t y h d n o p r t
they d d not curtail the exp n s f h s h d g m n r e
ga d l e s s of the feel ng s of fr i n f o c H w a s the first
t d v e t h i m s e l f w h y l o f Ch t n p e j u d n the
c n s d e t o n f i t h J e w i h p t h f i r t t r y to expl n
the dev l o p m e n t f j u d m n n h n t p n c i p l e s a l l
s m i r p h e n m e n a e x p l a n d —P H I L I P B L O C H I n
d e x V I G r a e t z H s t o r y of the J w s A m r a n e d t n .

GRAETZ LEO Physicist b Breslau 1856 Son of the historian Heinrich Graetz. His name is intimately associated with the whole range of modern science because he was the first to investigate the dispersion of electric waves. He originated a method in popular use for converting alternate in direct currents. The Graetz lamp is one of his inventions. His *Die Elektrizitaet und ihre Anwendungen* reached 100 000 circulation in 22 editions in 1925 in Germany. It was translated into Spanish French Italian Dutch and Russian.

GRANADA Capital of the Spanish province of the same name. It shared with Cordova and Toledo the glories of Iberian Jewish culture. The date at which Jews first settled there is unknown but it was known as the City of the Jews at the Moorish conquest when Jews guarded it. Its Jewry reached its greatest height when Samuel ibn Nagdela * was vizir. The massacre of 1066 destroyed the community but it recovered its splendor under the later caliphs. In 1491 Granada became part of Castile and in 1492 the Jews were banished. It produced many of the greatest Jewish scholars who were the forerunners of the Renaissance.

GRATZ HYMAN Philanthropist b Phil
adelphia 1776 d there 1857 Gratz who was
a successful business man and president of an
insurance company by a deed dated Dec 18
1856 provided an endowment for the establish
ing of a college in Philadelphia which became
Gratz College

I memb my uncl a one f th hand m st m n I
ever s w nd rt nly the m st mp ng Hs
bea t f wh te h and lght hat-f lt n wint and
t w n summe -could b en fr squ n Ch strt
St t-Moses A Drobiz M n f Hyman Gr tz
qu tng a l tte f om a n ece n Publ cati ns f Gratz
C ll ge

GRATZ REBECCA Prototype of Rebecca in Ivanhoe b Philadelphia 1781 d there 1869 She was the founder of the Philadelphia Orphan Asylum 1815 and subsequently organized a Hebrew Sunday school She took an interest in a number of other charities It was through Washington Irving who knew her that Sir Walter Scott became acquainted with her character and used it in his portrayal of Rebecca

GREAT BRITAIN See England Scot
land

GREECE Josephus traced the Jewish contact with Greece to remote times. There is sufficient evidence in Roman history to show that a considerable number of Jews were spread throughout the country during the Flavian period when the Greeks held Berenice in esteem. Very little, however, is known of the Jews in Greece during the later Roman and Byzantine eras though there is reason to assume that the Jews of Epirus, who are wholly Greek in language and culture, have been settled there uninterruptedly for nearly 2,000 years. In the 12th cent. there were a con-

siderable number of Jews on the mainland 2000 at Thebes included the best dyers and silk manufacturers of Greece. Some of these dyers were brought to Sicily by Roger of Sicily (1147) and settled in Palermo. After that date there is no record of enforced migration or expulsion. On the contrary the refugees from Spain settled in Greece and apparently absorbed the older Jewish population.

In 1821 during an insurrection many of the small Jewish settlements were wiped out. In 1830 the Jews in Greece were fully emancipated. To the end of the 19th cent the Jews made no progress on the mainland and the Athens synagog was not built till 1899. Individual Jews prospered for Isaac Daniel a few years ago bequeathed 1200 000 drachmas to the community of Xanthi and 250 000 to the community of Serres.

The peace of 1919 gave Salonica * to Greece and thus brought 60 000 Jews under Grecian influence and made that city the official Jewish center in 1921. One result of the incorporation of Salonica was the election of a considerable number of Jews to the Greek parliament. In 1925 the Jewish population including the Ionian Islands and Salonica was estimated at 125 000. This figure was reduced in 1928 to 72 791. The Jews at Chalcis are Sephardim who settled there in the Middle Ages and are Hellenized in language customs and habits. On the mainland the settlement at Ephesus is historic. Pompey recruited the Ephesian Jews in 29 b c e. Paul preached to them. The Jews in this historic spot are wholly Greek. See Athens Salonica.

GREENBERG LEOPOLD JACOB Editor Jewish Chronicle and Zionist leader b Birmingham England 1861 d London 1931. He came to the fore in Anglo Jewry about 1896 when he was established in London as an advertising agent and publisher of sport publications. He was active in the founding of the Hampstead Synagog London and as a member of the Council of the United Synagog was conspicuous as the advocate of a progressive policy. About that time he began the publication of a Jewish children's paper Young Israel which survives as a supplement of the Jewish Chronicle. In the winter of 1897 he joined Joseph Cowen (1868 1932) and other new forces in the organization of a new Zionist group in London and thereafter became one of the outstanding personalities in English Zionism and an intimate associate of Theodor Herzl. He was one of the sponsors of the existing English Zionist Federation of which he was the first honorary secretary but rendered more important service in being the first Jew (1900) to discuss Zionism with Arthur Balfour and was one of the commission sent by Theodor Herzl * to study the opportunities of settlement at El Arish.

From 1900 he was the leader in the Jewish struggle in England against the restriction of alien immigration and wrote extensively on the subject. It was as an authority on immigration that he brought about the appearance

of Herzl before the Royal Commission on Alien Immigration in 1902 and then introduced Herzl to the Colonial Secretary Joseph Chamberlain who was also a native of Birmingham. He then undertook the detailed negotiations with Mr Chamberlain—engaging Lloyd George as legal counsel to the Zionist organization—which resulted in 1903 in the British offer of Nairobi East Africa (Uganda project) for Jewish settlement.

Greenberg became an exponent of the East African plan and was in considerable measure responsible for the schism which later Zangwill's tutelage developed into the Ito * which organization however Greenberg did not join. On the death of Asher I. Myers its editor and proprietor Greenberg became more personally interested in the Jewish Chronicle * and gradually took over the editorship and the largest share of the ownership. Later he purchased the Jewish World which he issued as a briefer and popular version of the Chronicle. Forthright and bold he maintained his nationalist principles as well as his criticism of all and sundry. Thus during the early stages of the War he did not hesitate to demur to a British alliance with Russia. So too he was critical of the terms of the Balfour Declaration the appointment of Sir Herbert Samuel as first High Commissioner and vigorously attacked the Churchill White Paper and the Zionist and Palestine administrations in and out of Palestine from 1919 to the day of his death.

He was even bolder in his onslaughts on the government from the 1929 riots through the Shaw commission the Passfield White Paper and the McDonald letter of 1931. He opposed the formation of the Jewish Agency. Despite these policies which had far from general acceptance—the nationalism of the Chronicle provoked into existence the short lived Anti Zionist Jewish Guardian—his publication grew in authority power and circulation. The day he became editor of the Chronicle Greenberg resigned office in every Jewish and Zionist organization with which he was affiliated and was practically never again seen on the public platform. By his will his ashes were burned in Palestine which country despite his interest in it he never visited.

GREENSTONE JULIUS H Principal Dropsie College Philadelphia b Mariampol Poland 1873. He taught at Gratz College from 1905. His present appointment dates from 1934. His publications include The Religion of Israel 1901 The Messiah Idea in Jewish History 1906 and The Jewish Religion which has gone through a number of editions.

GROSS CHARLES Historical essayist b Troy N Y 1857 d London 1909. Professor of history at Harvard. Gross wrote considerably on historical subjects delving into medieval English history and writing on British municipal history and kindred subjects. He took an interest in Jewish history translated

Kayserling's Christopher Columbus 1893 and cooperated in the work of the American Jewish Historical Society

GROSS MILT Cartoonist b New York 1895 He started with the New York American in 1912 and has since developed as one of the most popular writers of dialect humor combined with cartoons

GROSSMAN IGNACZ Physicist b Goencz Ruszka Hungary d Budapest 1866 In 1834 he was appointed principal of the girls' school of the Pester Israelitische Religionsgemeinde After holding a similar post from 1857 to 1862 he became engineer of a railroad In the course of his work he invented the mercurial pneumatic pump

GRÜNEBERG HERMANN JULIUS Chemist and industrialist b Stettin 1827 In 1877 he constructed an apparatus for the distillation of ammonia and he thus founded the process upon which American chemists improved for the commercial recovery of ammoniacal salts In 1855 he started a factory in Deutz and later another in Stassfurt in which he perfected his processes for the manufacture of cheap industrial chemicals The recovery of potash (calcium carbonate) from calcium sulphate for fertilizer purposes and the utilization of free magnesium sulphate are amongst his great contributions to industry

GRUSENBERG OSCAR ISRAEL Russian jurist and communal worker b Yekaterinoslav 1866 Upon his graduation from the university the Czarist government offered him a professorship if he would embrace Christianity Rejecting this he settled in St Petersburg and practiced law He soon attracted attention as a skillful defense attorney and he became the chief defender of those brought to trial for offenses against the government Maxim Gorky Milyukov Leon Trotsky and many others whose names have become famous in Russian political cases entrusted Grusenbergs to defend them before the courts All through his career Grusenbergs was actively identified with the Jewish community and served Jewish interests with the greatest devotion He represented the Jewish interests before the Senate Tribunal on the Kishineff pogrom* took part in the defense in ritual murder trials heading the Jewish defense in the Mendel Beilless* case As a member of the liberal constitutional Democratic party he participated in the meetings of the Council of Jewish Deputies in the third and fourth Duma In 1917 the Kerensky government appointed him a member of the Senate After the Bolshevik upheaval Grusenbergs settled in Riga Latvia where he continues to practice his profession and takes an active part in Jewish affairs He represents Latvia in the Jewish Agency A street in Tel Aviv has been named for him

L M R

GUATEMALA This Central American republic has attracted few Jewish settlers and these have not been particularly welcome al

though the Stahl family organized the first and only cotton mill in Guatemala City The 100 Jewish settlers are of German or Turkish birth In 1932 60 Jewish families were ordered deported but through foreign intervention were permitted to remain provided they abstained from peddling There has been an increase in Jewish immigration since 1932 from Eastern Europe

GUDEMANN MORITZ Chief rabbi of Vienna b Hildesheim 1835 d Vienna 1919 He was appointed chief rabbi in 1868 and held office to his death He wrote considerably on Jewish cultural history and on the history of Jewish pedagogics in the Spanish Arabic period

GUDELLA PHILIP Essayist b London 1889 He was president of the Oxford Union in 1911 was for a time interested in politics ran unsuccessfully for parliament in the Liberal interest and practiced law He was hon director of the Ibero American Institute of Great Britain and for a year president of the Zionist Federation of Great Britain His epigrammatic historical essays have gained him a considerable audience His works include Metri Gracia 1914 Supers and Supermen 1920 The Industrial Future 1921 Second Empire 1922 Master of Men 1923 Napoleon and Palestine 1925 Palmerston 1926 Conquistador 1927 Gladstone and Palmerston and Bonnet and Shawl 1928 and The Duke 1931

GUENZBURG MORDECAI AARON Creator of modern Hebrew prose b Salant Kovno 1795 d Wilna 1846 He lived for a time in Courland but settled in Wilna where he became a voluminous writer translating standard works into Hebrew designed especially to interest the younger generation His translations forced him owing to the range of subjects to borrow expressions and adapt them to Hebrew usage

GUGGENHEIM DANIEL Copper magnate b Philadelphia 1856 d Port Washington L I N Y 1930 He went to Switzerland as a lad of 17 to manage a large business concern established there by his father Meyer Guggenheim For 20 years he was president and chairman of the board of director of the American Smelting and Refining Company which has developed copper nitrate and tin mining on an immense scale in Chile Alaska Mexico South America Asia and Africa as well as in various ores in the United States In June 1925 he established the School of Aeronautics at New York University and in 1926 he founded the Daniel Guggenheim Fund for the promotion of Aeronautics to which he contributed over \$4000 000 He also established the Daniel and Florence Guggenheim Foundation

He was one of the foremost entrepreneurs of American industrial empire In the success of his operations affected the prosperity of foreign countries in the stability of governments His influence was absolute —MAX LERNER Dictionary of American Biography Vol VIII

GUGGENHEIM HARRY F U S A Ambassador to Cuba b West End N J 1890 He is a son of Daniel Guggenheim and has been associated with the American Smelting and Refining Co since 1907 He was president of the Daniel Guggenheim Fund for the Promotion of Aeronautics from 1926 to 1930 In 1927 he was first appointed one of the experts to report to the League of Nations upon the limitation of air armaments having been a naval aviator during the World War He was appointed Ambassador to Cuba in 1929 and held office to the end of the Hoover administration

GUGGENHEIM MEYER Mining financier b Langenau Switzerland 1828 d Palm Beach Fla 1905 He came to America with his father in 1847 and started his career by selling shoe laces in the streets of Philadelphia As he and his father prospered they began to import Swiss embroideries and he established himself in that business in New York in 1881 A few years later he became interested in Colorado silver mining built a smelter in Pueblo and gave up the embroidery business Within a decade his firm had become one of the most important silver smelting companies in the world In 1899 he extended his interests to other metals and retained a controlling interest in the American Smelting and Refining Company which he organized as well as in the Guggenheim Exploration Company

GUGGENHEIM SIMON U S Senator (1906 13 b Philadelphia 1867 He has been closely identified with the mining industry in Colorado In 1888 he became associated with the management of the Philadelphia Smelting and Refining Co of Pueblo Col Despite the labor struggles with which he was identified he was nominated but declined to run for the office of Governor in 1898 In 1906 he was elected U S Senator for Colorado and served his term to 1913 He then became chairman of the board and afterwards president of the American Smelting and Refining Co He presented to the state of Colorado a number of educational buildings which he built and equipped The institutions so benefited include the State Normal School at Greeley the State School of Mines at Golden the State University at Boulder and the State Agricultural College at Fort Collins In 1925 in memory of his son he established the John Simon Guggenheim Memorial Foundation with a capital of \$3 000 000 for aiding scientists and artists in their education without distinction of race creed or color

GUGGENHEIMER RANDOLPH Lawyer president of the New York Municipal Council (1897) b Lynchburg Va 1846 d New York 1907 In 1882 he formed a law partnership in New York with Isaac and Samuel Untermeyer This in 1893 became Guggen-

heimer Untermeyer & Marshall From 1887 he held a number of public offices in New York City As school commissioner he originated the evening high school system and supported the free lecture system He was the pioneer in erecting large office buildings on Broadway In 1897 he was elected president of the Municipal Council and in that capacity was acting Mayor of New York City on occasion

GUTERMAN ARTHUR Poet and essayist b Vienna 1871 He came to the U S as a child Prior to 1918 he was an editorial writer on various weeklies and monthlies 1912 15 he lectured on verse writing at New York University School of Journalism He is the author of Laughing Muse The Mirthful Lyre The Light Guitar etc

GUNZBURG Baron HORACE Russian philanthropist b Kiev 1833 d St Petersburg 1909 His father Joseph settled in St Petersburg as a merchant after the Crimean War Baron Horace whose title was a grant of the Grand Duke of Hesse Darmstadt in 1871 became prominent in 1863 when he became a charter member of the Society for the Promotion of Culture Amongst the Jews of Russia Throughout his life he was the largest contributor to this organization which did its utmost to ameliorate the conditions of the Jews during the Czarist regime In 1870 he was summoned as an expert before the Russian Commission on the Jewish question In 1893 he became chairman of the central committee of the Russian Jewish Agricultural Society From 1880 he was constantly employed by the Russian treasury department in financial matters and received recognition for his service His 70th birthday was celebrated throughout the Jewish world

GUTMANN WILHELM Ritter Von Austrian philanthropist b Leipsik Moravia 1825 d Vienna 1895 In 1853 he and his brother David developed the Silesian coal mines an enterprise which yielded large returns and influenced Austrian national economic politics Later he became an iron master and in 1871 he established the first Austrian sugar factory Both Wilhelm and his brother gave considerable sums for Jewish and non sectarian philanthropy in Vienna Wilhelm was elected to the Lower Austrian Diet and held several communal offices All the wealth of the Gutmanns disappeared in the post war debacle in Austria The Silesian mines have become the property of the Prince of Lichtenstein who married a daughter of the Gutmann family

Yeste day I p k to Dav d Gutmann and S n Th
ld man w s t fle c ndescending He l sten d e ne tly
Th s n w nt d to mak jokes bout the J w sh stat
and J w sh Balmachom s I r sed my v c Dont
r ck ily j k i J k ste s w ll b u hed and
t mped on by th m ement —THEODOR HERZL Tage
bucher Vol I Be i n 1922

HAAN JACOB ISRAEL DE Poet and Agudist leader b Zaandam Holland 1881 murdered in Jerusalem 1924 He was in his youth far removed from Judaism but later became intensely orthodox and moved to Jerusalem where he was appointed professor of law at the Hebrew University As the outspoken opponent of all non religious attitudes and a severe critic of the Zionist organization de Haan in his poetry as well as his conduct incurred the bitter enmity of Palestinian Jewry His protest against the workaday world is expressed in his poems God Nature Love and Wine

HAAS JACOB DE Journalist and author b London 1872 Associate editor London Jewish World 1892 to 1900 He introduced Theodor Herzl * to the London masses in 1896 and remained associated with him in Zionist work to Herzl's death in 1904 He came to United States in 1902 at the request of Herzl and was elected secretary to the Zionist organization and editor of The Macca bean He was editor of the Boston Jewish Advocate 1908 18 He is the author of Theodor Herzl 1927 Louis D Brandeis 1929 The Great Betrayal co author with Stephen S Wise 1930 History of Palestine the Last Two Thousand Years 1934

HAASE HUGO German Socialist leader b Allenstein East Prussia 1863 d Berlin 1919 from wounds received in an attempt on his life whilst entering the Reichstag building He was first elected in the Reichstag in 1897 and won the support of Bebel and Singer He rapidly rose in the ranks of the Socialist party and in 1912 was acknowledged as such He succeeded Bebel as parliamentary chairman of the party and at the outbreak of the World War he led the radicals In 1915 he demanded the cessation of the war and in 1916 led the dissentients In Gotha in 1917 he became leader of the Independent Socialist Party which in 1920 merged with the Communists He was one of the six men who formed the provisional government of the German Reich from Nov 9 to Dec 29 1918 After that date he refused office as he declined to enter a coalition which included the bourgeoisie

HABAKKUK One of the 12 minor prophets of his life practically nothing is known He is presumed to have lived c 630 bce His book consists of three chapters In the first he foresees the invasion of Judea by the Chaldeans The second is a preachment against iniquity and the third is a prayer full of bold metaphors and ringing lines which has the quality of a great psalm

HABDALAH Separation A home and synagogue ceremony performed after dusk on

Saturday The purpose is to declare the Sabbath formally at an end The ceremony consists of four benedictions (a) over a cup of wine (b) over spices (B somim) (c) over a braided candle light specially lit for the occasion and (d) the benediction which affirms the custom of separating the holy from the profane The use of aromatic spices unique to this ceremony is related to the use of censers of spices at meals in ancient times The hands are cupped around the candle light exposing clean hands so that the new week is started morally with clean hands M A

HABER Hebrew term used either to designate a scholar or an associate more commonly used in the sense of member of a brotherhood comrade

HABER FRITZ Chemist b Breslau 1868 d Basle 1934 He was first appointed staff professor at Berlin University and afterwards he became director of the Kaiser Wilhelm Institute for physical chemistry and electro chemistry He specialized in research in thermodynamic technical gas reactions and in the synthesis of ammonia His investigations during the World War led to the production of gas masks and chemical means for frustrating the effects of poison gases With Bosch he produced ammonia from atmospheric nitrogen and is therefore responsible for the fixation of nitrogen supplying the German farmers with nitrogen from the air during the World War For his contribution to science he was awarded the Nobel Prize in 1919 In recent years he experimented with the production of sugar from cellulose

HADASI JUDAH Karaite theologian philosopher and scholar lived at Constantinople c the middle of the 12th cent Nothing is known of his personal life other than the fact that he was well versed in both Arabic and Greek and that in 1148 he began his important work Eshkol Hakofer It is a discussion of the commandments written in rhymed prose In it he presents the thesis that the Ten Commandments form the gist of all biblical legislation and of all ethical precepts He then cites a complete group of kindred laws under the heading of each of the Ten Commandments For the time at which it was written this work formed an esteemed compendium of all branches of knowledge including philosophy of religion natural sciences astronomy exegesis hermeneutics and grammar It contains also severe polemics against the Rabbanites and Christianity as a result of which the Karaites were banished from many Castilian communities by the emperor of Spain between 1150 and 1157 It is of interest that when the work was published at Eupatoria Crimea in 1836 two whole chap

See Karaism

1913 Two Ame can Jew h t n d nu ses sent to
P l m n g t d v i s t n g n i n J u l m 1915
C m p n g n t m l a n d t r a c h m a b u n 1918
Ame Z n t M d l U n t a e m b l e d T a n g S h o l f
N u s e o p n d 1921 F s t I n f a n t W i f e s t n
e s t b l s h e d 1922 S h o l a s h p g n t e d t o a n H a d a s s a h
n u s t d o p o s t g d u a t w k n A m a 1924 C o u
n p u b l i c h e l t h w o k a d d t o u r l u m f T n n g
S c h o l f N u s e 1926 I n f n t W i f e S t a t i o n s
c d t o f i f t n 1927 C n t o n l d f o N t h a n a n d
L n S t u H l t h C n t t o h u e H d s h p u b l i
h l t h a c t v s n J u l m 1928 R d e m p t i o n o f 2 5 0 0
d n m s o f H f B y L a n d n r t a k e n 1929 S t u
H l t h C e n t n J r u l e m a n a n w h o s p i t a l b u i l d n g
n T l A v v o p n d S t a u s H a l t h C e n t n T l A v i v
o m p l e t e d 1930 C l W a c h t e l D e n t a l C l n o p e n e d n
J u l m t h e P t J S h w t z r M m o a l H o p t a l
p e n d n T b c a (1 s d) 1931 T l A v v a n d H a f
h o s p t l s t a n s e d t l o l m m u n t a n d u a l v
t n s f e d t K u p p t H l m A m m t 1933 N w
I n s t i t u t e f R a d i o l o g y o p n d

HAD GADYA Aramaic one kid This popular allegorical hymn is chanted at the conclusion of the Passover Seder * service It was first printed in the Prague Hagada of 1590 but it is probably much older for it is in use in the Seder services of the Orient and was recited in the South of France in the dialect of Provence and in Germany in Yvri Teutch As a cumulative verse on the lines of the House that Jack built it was easy to memorize and as some of its allegories were intended to be prophetic it was probably purposely withheld from the early Hagada mss and printed books

It w s all flux—th e w s n th ng but flux Th w t
had lways seen th t the cat which devoued the k d
nd the d g w h b t th cat and the st ff wh h m te
t d g nd th fie wh h bu nd th staff and o on
endles ly D d n t h omm nt s say th t that w s
th me nng f th v ry p ble—the p ss ng f emp s
th an ent Egypt A y a P a G e Rom p—
ISRAEL ZANGWILL Chad G dy n D eam s of th
Gh t

appointment in Geneva In 1889 he worked under Pasteur in Paris studying typhoid and cholera and discovered the method and principle of inoculation against cholera In 1893 he was invited to India by the government and undertook the prevention and cure of bubonic plague which was then carrying off thousands upon thousands Risking his life in his experiments Haffkine discovered in 1897 an effective method of inoculation which reduced the mortality by over 80 per cent His vaccine was adopted by the British Indian Army and Commander of the Indian Empire On his return to England in 1898 he was hailed by Lister and other leaders of medical science for his great work The Czar in 1897 awarded him the Vladimir Order Haffkine was a Zionist and in his youth participated in the work of the Paris Central Committee and was active in Paris in the post war period In 1925 the Bacteriological Laboratory in Bombay was renamed Haffkine Institute by the Indian government

HAGADAH Narration The name of the book which contains the Seder* service. So called because the youngest child in the family (where there are no children the wife) asks four questions beginning "Wherefore is this night distinguished from all other nights?" Then the master of the house tells the reasons as found in the book. The Hagadah is primarily the narrative of Passover* and contains the answers to the Four Questions. The name derives from the Hebrew word **VHagad** to in the verse "Thou shalt tell thy son on that day—this is done because of that which the Lord did for me when I came forth out of Egypt—Ex xiii 8. M A

HAGADAH To narrate Designation of the various branches of rabbinic literature which do not directly deal with the regulation of religious practice and therefore used in contradistinction to Halakah It consists of legends bearing on biblical and post biblical personalities and events and folklore It is more interested in ideas than in details It is subjective in interpreting the Bible and exaggerates in depicting human virtues vices or miracles Hence it is not exact

Being however essentially poetic and written in a popular spirited impressive and moving vein it drew the hearts of the people like wine R Isaac said Formerly when money was plentiful people were anxious to hear the words of the Mishnah and Talmud now when money is scarce and especially when we are sick from persecution people wish to hear words of the Bible and of the Hagadah The spiritual importance of the Hagadah is seen

from the following passage in a Tannaitic Midrash If you wish to know Him who called the universe into being study the Hagadah

This type of biblical interpretation began in early times and it reached its highest development in Palestine between the 2nd and 4th cents The Hagadists remained productive till about the year 1000 The Geonic period was mainly one of collective activity in this field

Beginning with the 3rd cent when Christianity began to spread in Palestine and its followers challenged Jewish scholars to disputations on belief and religion the polemic element in Hagadic literature grew immensely and became popular among Jewish scholars Discussion was one of the best means of defending Judaism and of exhibiting its beauty and essence

The aim of Hagadah spiritually to enlighten the people ethically to educate them to strengthen them morally and to help them realize the significance and to see the beauty of religion

It forms about a third of the Babylonian Talmud and one sixth of the Jerusalem Talmud numerous Midrashim and it is also contained in the Targumim of the Bible It consists mostly of short sayings quoted anonymously or repeated by students in the name of their teachers At first it was spread orally parts of it however were written down at an early age The first Amoraim* wrote their stories despite the objection of the authorities

Hagadah may be divided into six main groups (a) Homiletic which interprets the Bible homiletically (b) ethical consisting of similes sayings fables parables (c) religious polemics apologetics theology and home spun philosophy (d) popular science dealing with medicine magic astronomy astrology and mathematics (e) historical containing legendary embellishments of historic events miracles sagas and legends But it also contains real history of post biblical times thus being an admixture of truth and fiction (f) mystic comprising speculations about God His heavenly kingdom and creation influenced by Gnostics and other sectarians

The Hagadah has been not only a unique product of the Jewish people but also a flowering of the Jewish spirit It is a flower that has bloomed afresh in the garden of Israel—H. G. Finkelstein, Ye book Central Conference of American Rabbis Vol XXIV p 295

A R

See Talmud

HAGGAI One of the minor prophets of whose life very little is known He wrote after the captivity for he conceives himself to be the messenger of Zerubbabel The Book of Haggai contains only two chapters 38 verses in all Broadly the theme of the prophet is to urge the completion of the rebuilding of the Temple

There is evidence in it that one prophecy has been suppressed and another censored Not only did he advocate the speedy building of the Temple but he also predicted that

Zerubbabel* then governor of Judea would restore the Davidic line amid great world changes An interesting prediction of his that turned out to be correct was that the glory of the Second Temple would exceed that of the First

HAGIOGRAPHIA Sacred Writings in Hebrew Ketubim All the Books in the third category of the Jewish Canon viz Psalms Proverbs Job Song of Songs Ruth Lamentations Ecclesiastes Esther Daniel Ezra Nehemiah I Chronicles and II Chronicles in the order named

HAKOAH The popular football branch of the Maccabi* international Jewish sport union The success of the Viennese Hakoah a few years ago did much to popularize football among Jews everywhere Hakoah teams won games against noted contestants in many countries Athletics are being most assiduously cultivated in Germany

HALAKAH Used in the sense of guidance tradition practice rule and law Halakah sometimes stands for the whole collection of Jewish legal tradition comprising civil and ritual law as well as customs ordinances and decrees in contradistinction to Hagadah which embraces ethical teachings sayings of the wise legends and allegories The term Halakah also designates the decision in a controversy concerning a religious law

There is a special category of Halakah known in Talmudic literature as Halakah le Moshe mi Sinai viz when God gave to Moses the written law on Mount Sinai he also transmitted to him oral laws which comment upon the written ones The fact however that R Akiba* endeavored to derive these Halakot from the Bible suggests that he was not convinced of their Sinaitic origin For more than 2000 years Halakah was the center of and main factor in Jewish spiritual religious and national life It is an inner Jewish product on which little outside influence has been exerted

A fruitful activity in the field of religious laws developed in the time of Ezra and Nehemiah The principles of the new legislation were derived by a group of experts known as the Soferim who flourished in the pre Tannaitic period References to the Halakah prevailing in the Maccabean period are to be found in the Apocryphal literature The Septuagint too renders many biblical passages according to Halakic exegesis With the rise of Hillel* and his school new paths were introduced in the field of Halakah Hillel was the first to formulate the seven rules of interpreting the Bible which according to tradition are of Sinaitic origin Besides the Hillelites endeavored to make the Halakah fit the times

After the destruction of the Temple the development of the Halakah was furthered in the several academies as a result of the various conceptions held by the scholars This period was followed by that of R Akiba and R Ishmael

who were destined to further the development of the Halakah. However with the codification and redaction of the Mishnah by R. Judah ha Nasi* the development of the Halakah changed entirely. Thenceforth the Mishnah* and not the Bible became the starting point for Halakic controversies. The Amoraim the expounders of the Mishnah who show a fine psychological understanding of ritual as well as of civil law were also creative in this field. Their spiritual work is deposited in both Talmuds. The controversies in the Babylonian academies based upon the interpretation of the Mishnah further led to a new impetus in the field of Halakah. It thus kept on developing until it reached its height under Rab* and Samuel*.

The extraordinary amount of traditions accumulated in the course of 300 years became a great strain on the memory of the scholars. In order to prevent this material from falling into oblivion Rabina and R. Ashi undertook the compilation of the discussions in the academies which resulted in the redaction of the Talmud. Some additions to the Talmud crept in at the time of the Saboraim*—the immediate successors of the Amoraim*.

The Geonic period however brought the increase of contents in the Halakah to a standstill but the Geonim added to its form for they considered the opinion of the Amoraim as authoritative. While in possession of oral traditions which enabled them to interpret the Halakah their main interest was in rendering practical decisions. Thus the Responsa arose and the compendia came into existence. The so called small treatises the Halakot of Jehudah Gaon Amram's Sidur the works of R. Samuel b. Hofni Haj's commercial law and others are all products of the Geonic period.

An immense growth of the Halakah took place also among the north African and Spanish scholars. At the end of the Geonic period in the struggle against the Karaites and Arabic culture a theoretical system arose. Thus appeared works on the Talmud by Saadia Gaon* R. Samuel b. Hofni R. Samuel ha Nagid the letter of R. Sherira Gaon the Talmud commentaries of R. Haj Gaon R. Hananel R. Nissim of Kairwan and R. Gershom of Mainz.

Rashi's commentary to the Talmud and the additions by the Tosafists resulted in the Piske Tosafot. The codification of Jewish law reaches its highest peak in Maimonides' Mishneh Torah. This is followed by many commentaries the Shulhan Aruk of R. Joseph Caro with glosses by R. Moshe Isserles and numerous commentaries.

It only in the Halakah that we find the mind and heart of the Jewish people exactly and adequately expressed.—Prof. Louis Ginzberg Student Scholar and Scribe.

See Talmud

A R

HALÉVY JACQUES FRANÇOIS FRO
MENTHAL ÉLIE Composer b. Paris
1799 d. Nice 1862 Son of a Paris cantor

After winning a number of prizes he studied composition under Cherubini and in 1819 won the Grand Prix de Rome for a cantata *Herminie*. His masterpiece *La Juive* (1835) was hailed with enthusiasm on its first presentation in Paris and Halévy's reputation was assured. He wrote considerably thereafter but none of his operas not even the *Wandering Jew* (1852) achieved the success of *La Juive*. W F

HALÉVY JOSEPH Scholar and traveler b. Adrianople 1827 d. Paris 1917. Halévy who began his career as a teacher in Oriental Jewish schools became one of the foremost Jewish Orientalists and one of the most brilliant and erudite of the group of Jewish scholars that arose in France in the second half of the last century. In 1868 he was sent by the Alliance Israélite Universelle to Abyssinia to study the condition of the Falashas. Then the French Institut sent him to Yemen and returning with hundreds of inscriptions he reconstructed the unknown Sabeian language and mythology. In 1879 he became professor of Ethiopic and engaged in a notable controversy over the ancient Babylonian tongue known as Sumerian. He also took up the cudgels for the traditional as against the Higher Critical view of the Book of Genesis. His *Recherches Bibliques* (1895) based on a consideration of the Assyro-Babylonian archeological discoveries opposed the Elohistic Jhvhistic theories of authorship although he traced the first part of Genesis to Assyrian myths. He wrote about 30 learned works on Oriental and Jewish subjects in French besides some volumes in Hebrew.

HALIZAH Ceremony prescribed Deut. xxv. 5-10 and described in the Book of Ruth (iv. 7 etc.) for the redemption of a widow who is childless when the brother of the deceased refuses to marry her.

HALLAH Name applied to the twisted loaves of ceremonial bread eaten on the Sabbath and festivals. Two loaves are used in remembrance of the two portions of manna for the Sabbath. Originally it designated the priests' share of the dough (Num. xv. 17-21). The breaking of a portion of the dough and casting it into the fire is symbolic of the setting aside of the portion for the priest (Ezek. xlv. 30). It is burned because there is no priesthood to claim it. M A

HALLEL Talmudic and ritualistic name of the group of Psalms cxiii-cxviii which are recited on the New Moon and the festivals and incorporated in the Seder service.

HALPER BEN ZION Hebraist and Arabist b. Zhoslv Lithuania 1884 d. Philadelphia 1924. Educated in Talmud and Hebrew in Russia he went to England in 1901 to obtain a modern education. Whilst studying at the University of London from which he graduated in 1904 he worked as a carpenter's apprentice. In 1910 the University approved him as Gilchrist Scholar in Arabic.

which enabled him to spend a year in Egypt. In 1911 he came to the U S and was soon after appointed a Fellow of Dropsie College. From Dr. Cyrus Adler's * Genizah * collection he recovered the Sefer ha Mitzvot of Hefes b. Yashiah. In 1921 he published Post Biblical Hebrew Literature. During his brief but brilliant career he contributed to the Hebrew publications in New York and was esteemed for the clarity and grace of his style. Prior to his death he completed his Descriptive Catalogue of Genizah Fragments in Philadelphia.

HALUKKAH Funds gathered throughout the world for sustaining the aged and the pious settled in the four Holy Cities of Palestine: Jerusalem, Hebron, Safed, and Tiberias. This collection, which is now gradually diminishing, has an ancient but intermittent history. It may be traced back to the collections made in olden times to sustain the Academy of Palestine. It was revived in the 13th cent. when the settlement of 300 French and English rabbis and their disciples in Palestine occasioned a need for appealing for support for the Jewry of Palestine. It was not, however, prior to the 15th cent. that messengers of Zion made charity appeals in Europe for Jerusalem. Joseph Caro * ordained priority in collections for Palestine, and early in the 17th cent. testamentary gifts for Palestine were made part of the ordinances of all Palestinian congregations. In 1625 an inheritance tax was introduced, claiming the property of those who died without heirs.

Much of the Halukkah, as local Jerusalem records show, fell into the hands of Turkish governors who constantly levied on the Jews for gifts, so while amounts shipped were considerable, the dependents were poor. However, sufficient was raised to convince widows in Europe that Jerusalem was for them a 'snug harbor' where they were sure of sustenance. The 18th cent. Halukkah thus created a large widowed population in Jerusalem.

The community of Palestine, being overwhelmingly Sephardic originally, the direction and management of this charity was in Sephardic hands, but with the influx of east European Jews, specifically Hasidim *, who came to Palestine after 1666, the authority and the division of the funds was badly split. The result was the gradual evolution of the kollelim, that is, communities organized according to the land of origin of the settler. From 1824 to 1890 the Jews of Holland played a conspicuous part in supporting the Halukkah. The split came definitely in 1850, but the Crimean War destroyed all the east European resources of the Poor of Jerusalem, and they were on the verge of starvation until help came from western Europe. In 1866 Chief Rabbi Auerbach organized the Waad Hakelali or central committee, and the system was continued by his successor, Rabbi Salant, in 1878. In 1896 45 per cent of the funds were distributed amongst the Dutch German Jews, about 200 out of 30,000 cases.

A conference in 1901 amended the system to that in vogue at the present time, though during the World War the collections were mostly replaced by grants from the Joint Distribution Committee. The collectors, who are known as meshullahim, still travel from place to place despite numerous proposals to organize the collections on modern lines. The collection box, labeled for Rabbi Meir Master of Miracles, is still popular in thousands of homes. The beneficiaries number less than 25,000, and their numerous institutions rather than the individuals are the concern of modern social workers. No statistics are available on the amount of the collections, but at the beginning of this century it was estimated at \$500,000 annually, the sources being numerous and giving intermittent aid. All the Christian groups in Palestine have always been and still are dependent in a large measure upon similar aid. Until the post-war industrial and agricultural development began, the inhabitants of the cities in Palestine had no other outlook than charity support.

HALUTZ Pioneer vanguard. Term applied to the youth settling in Palestine and laboring in the agricultural settlements. The word first came into vogue in 1852 and was then applied to the vanguard of Jewish critics who outcriticized the higher critics in their radical views of tradition and history. There have been three distinct waves of pioneer settlement in Palestine: the Bilu of 1882, the second Aliyah, 1904-18, and the post-war movement, which has been organized and which by preparation sends annually an average of a thousand young men and women to Palestine to start life as farmers and laborers.

Wh n one l k th ough the do um nt f H h lut
h c nn t f l t be mp s d by tw out t nd ng ph
nom fi st that at the end f the W ld W g ups
f Chalut m o p n s sp ng up pont n ou ly a d
s multaneou ly w th ut nt mmun t n p f nge
m nt s nd th t th b p n pl f th n w
mov m nts w lmo t d nt l n a h g up p
t v f ts co ntry —SHLOMO B. DIN P n Youth n
Palest ne

HAMABDIL Popular hymn recited on Saturday evenings, composed by Isaac Hakaton (1030-89).

HAMADAN One of the ancient cities of Persia in which Jews have been settled since its foundation, and in which are the reputed tombs of Esther * and Mordecai *. The Jews were persecuted after the Arabs conquered Persia in 636, nevertheless the Jews have always formed a considerable community in Hamadan. Their sufferings in the 17th and 18th cents. have in part been related in a Perso-Jewish martyrology. In 1811 a traveler reported 600 Jewish families in the city. By 1840 these had dwindled to 200 families. The Jews were still living under the Omar restrictions of dress, etc. in Hamadan in 1850. Later in the cent. the Alliance Israelite Universelle * came to their aid and built a modern school. The present Jewish population is about 10,000.

HAMBURG Whilst Jews are known to have settled in Hanover early in the 14th cent the Jewish record in Hamburg begins with the secret settlement of Portuguese Maranos* in the second half of the 16th cent. As the commercial history of the free port and some time Republic of Hamburg is known the lack of earlier traces of Jews there has occasioned some surprise. The Maranos at first practised Judaism in secret but in 1612, when they numbered 125 adults the senate gravely decided to tolerate them provided they did not practise their religion publicly. This was a most favorable attitude in the light of the fact that a plea for the admission of German Jews made in 1583 was rejected. By 1641 however there were some Schutzjuden in the city but they were expelled in 1648. The Sephardic settlers by bringing trade from Spain and Portugal helped to increase the commerce of the city aided in the founding of the Bank of Hamburg and no doubt owing to the diplomatic offices some of them occupied impressed the burghers. Whilst the Sephardim did not greatly increase in numbers their leaders Abudiente Cohen de Lara Fonseca de Castro Texiera and Sasportas created traditions which still have their influence in a typical Ashkenazi community.

As a result of the Swedish war 12 German Jews were permitted to settle in Hamburg in 1657 and these as servants of the Portuguese community were allowed to settle permanently and develop a congregation. Until 1710 the government and the burghers treated the two groups differently the Sephardim were free whilst the Ashkenazim were persecuted. At that date a new code was promulgated treating all the Jews in Hamburg alike and thereafter the Ashkenazim gradually obtained ascendancy. Even in the present cent the Sephardic congregation maintained its social prestige.

Hamburg Jewry became prominent for other reasons. Glueckel von Hameln* described its life in her 18th cent diary and Heine* ridiculed it in his writings 100 years later. The city felt the full force of the French invasion and that masterfulness of Napoleon which Heine describes. It submitted to his regulatory spirit he forced a union of the three congregations and emancipated the Jews. His defeat robbed the Jews of their freedom—all the old regulations were restored and the Jews were not enfranchised till 1848—but something of France remained behind and is still characteristic of Hamburg Jewry. There in 1818 the first Tempel was established with all the features of modern Reform. There too Isaac Bernays* championing orthodoxy delivered the first sermon in German and laid the foundation of an orthodoxy distinct from that of Frankfurt and Mainz.

Officially the community was kept under the paternalistic regulative method of the German states till 1870 so that the Jew settling in Hamburg not only had to join a con-

gregation but was limited by law in his choice. Nevertheless certain cultural attitudes are associated with Hamburg which have remained characteristic of it to the present day. The early marked success of Hamburg Jews in banking and commerce the fact that as the principal port of Germany it was of necessity more impressed with foreign concepts than the rest of the country may have been contributing causes but in the worst days of the Hitler advance in 1933 Hamburg was reported tolerant of its Jews.

HAMBURGER JACOB Author of the Realencyclopedia des Judenthums b Loslau Silesia 1826 d there 1911. He was landesrabbiner of Mecklenburg Strelitz. His monument of erudition was published in 1862.

HAMELN GLUECKEL VON Diarist b Hamburg c 1646 d Metz 1724. Glueckel who was given a good Hebrew education—unusual for girls in her period—was married at 14 to Cham of Hameln who lived in the town of that name. A year later the young couple moved to Hamburg where they prospered. Glueckel had six sons and six daughters all of whom married into the best families. But when Cham died eight of the children were still unmarried. She managed her husband's business as well as her family. In 1700 she married Cerf Levy of Metz who lost his own and her fortune. In 1712 he died. Glueckel then sat down and wrote a racy and interesting autobiography. The original is in Ivri Teutch a dialect which is still known in Hamburg. Her memoirs have been issued in German translated in part in English and recently retranslated into English by Marvin Lowenthal (New York 1932).

HAMMERSTEIN OSCAR Theatrical manager b Berlin 1848 d New York 1919. In 1863 he came to New York and worked as a cigar maker. He invented cigar making machinery and gained a fortune from a plumbing device. In 1883 he took to theatrical management on the Bowery. He managed a considerable number of theaters and roof gardens but became an outstanding personality in the theatrical world by challenging the supremacy of the Metropolitan Opera House. He erected the Manhattan Opera House in which he produced many operas and introduced a galaxy of new stars to the operatic world. He attempted a theatrical revolution in London where he rebuilt the Drury Lane Theatre.

HAMON JOSEPH AND MOSES Physicians to Turkish sultans. Moses the father who was b c 1490 in Spain became court physician to Selim I and to Suleiman the Magnificent. The son held the same office to the latter monarch. They wielded considerable political power and were scholars and collectors of Hebrew mss.

HANANIAH B TERADION Second cent martyr Hananiah who was of the 3rd Tannaitic generation taught at Siknin during the Hadrianic persecutions when the teach-

ing of Judaism was forbidden. He was arrested and he and his wife were condemned to death. Wrapped in a Scroll of the Law he was placed on a pyre of green brush and was doused with water to prolong the agony. To one of his daughters who was forced to witness this agony and lamented the scene Hananiah answered serenely: "I should lament were I burned alone but the Power which avenges the burning of the scroll in which I am wrapped will avenge me." His disciples watching the flames dancing over their beloved teacher asked: "Master, what seest thou?" Hananiah answered: "I see the parchment burning but the letters of the Torah fly upward." He was then urged to open his mouth and permit the flames to end his sufferings and he answered: "He that hath given the soul will take it away. No man may hasten his own death." Whereupon the executioner fanned the flame and plunged into the pyre.

Hananiah's daughter Beruria the wife of R. Meir was one of the few women teachers of the Talmud.

HANAU ZEBI HIRSCH HALEVI Mystic b Vienna 1662 d Gemund Bavaria 1740. In 1702 he was appointed district rabbi of the Palatinate and resided in Heidelberg. In 1709 he became rabbi of Ansbach. Hanau was accused of witchcraft on account of his cabalistic studies. He spent 24 years in jail. During his incarceration he wrote an abstract of the first 189 sections of the Yoreh De'a a commentary on the Psalms and an autobiographical poem. An inundation threatening the prison Hanau was released.

HANINA B. DOSA Miracle worker flourished in the first cent. He was a pupil of Johanan b. Zakai * who solicited the prayers of his pupil for his own son. It is related that he also cured the son of Gamaliel II. In every case his power of cure was obtained by prayer and he prayed continually. Piety and poverty were his lot and that of his wife. Tradition credits him with working wonders for all sorts of purposes. He stands apart in this aspect from all his contemporaries who however ascribed the Divine response to his prayers as a reward for his unaffected piety.

HANNAH Wife of Elkanah and mother of the prophet Samuel * (I Sam 1). She is the first of whom it is related that she prayed silently without moving the lips.

HANNOVER NATHAN B. MOSES Historian flourished in the 17th cent. He lived in Volhynia and after the Cossack risings wandered from city to city so that neither the exact dates or places of his birth or death are known. He wrote *Yewen Mezulah* (Venice 1653) which is a complete account of Jewish experiences in Russia during the Khmel'nitski pogroms * of 1648-49. This work was translated into Yiddish, German and French and is one of the best histories of the period.

HANUCAH Dedication. This festival is observed for eight days beginning the eve of the 25th of Kislev. Apart from slight additions in the orthodox ritual it is principally observed in the synagogue and the home by the lighting of candles set in an eight branched Menorah with an additional holder for the Shammash or candle with which the others are lighted. The custom is to light one candle the first evening, two the second, progressively increased each evening until eight are lit on the eighth night. The lighting is preceded by brief appropriate blessings and the singing afterwards of the popular hymn *Ma oz Tzur* (Our Rock). Hanucah was instituted in 165 b.c.e. by Judas Maccabeus * as a memorial of the purification and rededication of the sanctuary three years after it had been defiled by Antiochus Epiphanes. Games like the royal game of goose, and others with a Trendel a teetotum with Hebrew lettering are played during Hanucah.

In recent decades Hanucah has been revived in popularity and it is celebrated in Sabbath and religious schools by presenting appropriate plays.

O l i t h t b u n t n o l d n t m p l e
E g l t d y n l y d d s t g v f o t h l i g h t l
O l f f t h u t n d t h e e p o p l
Th o u g h t h c e n t u r y f d k e s t n g h t
—CAROL N. Z. DEUTSCH qu ted n T d
l n d s S t n d d B o k f J w h
Ve

HARBY ISAAC Founder of American Reform Judaism b Charleston S.C. 1788 d New York 1828. Harby was a journalist who practiced his profession in South Carolina. In 1825 he founded the Reform Society of Israelites which aimed at the curtailment of the liturgy and the use of English in the service. His granddaughter Leah Cohen Harby known as Lee C. Harby was a member of the N.Y. Texas and S.C. Historical Societies and wrote on historical subjects. She was an officer of Sorosis and the Daughters of the American Revolution. She wrote *Texan Types and Contrasts* and several novels.

HARDEN MAXIMILIAN (Witkowski) German publicist b Posen 1861 d Berlin 1927. At 16 he was baptized and began life as an actor but early in the 80s he began writing under the pen name of Keut in *Die Nation*. His forcible style attracted attention and in 1893 he founded *Die Zukunft* in Berlin and for 25 years was the arbiter of German letters and one of the most powerful individual factors in German politics. His brilliant criticism, his resourcefulness in obtaining political information, the surprises he was able to launch week by week, gained him a large following and at the same time made him the best hated man in Germany. Politically he espoused at the outset the cause of Bismarck and on his dismissal Harden undertook a single handed journalistic contest against Wilhelm II, his policies and his entourage. Harden spared nothing and nobody. He was frequently arrested for *majestatsbeleidigung* and

saw the inside of a number of prisons and paid many fines. His attacks on the emperor went to the length of a charge of perversion in court circles. In opposing the emperor he had the support of the conservatives and all those who leaned to the Bismarckian view.

He maintained this position to the World War and for some time after it began. He then swung away from the conservatives, preached the unity of the masses throughout the world and supported the independent Socialists. He acclaimed the rise of Woodrow Wilson in the international field of politics. After the German revolution he supported the Republicans vigorously, criticizing however every sign of weakness. His former supporters opposed his change of front and the storm he created ended in his attempted assassination. His assailant received a light sentence though Harden was sufficiently hurt for the wound to force his retirement from active public life. In the agitation against him racial anti-Semitism played a conspicuous part for with Walter Rathenau* and Albert Einstein* he was on the anti-Semitic proscribed list. In 1900 for the first time he avowed an interest in Jewish affairs. He then wrote an open letter to Rathenau in which he discussed phases of the Jewish problem, the article being entitled "Hear, Oh Israel." In his later years he was in active sympathy with Jewish art and other cultural efforts and with the Zionist movement.

HARKAVY ALBERT ABRAHAM Librarian of the Imperial Public Library of St. Petersburg. b. Novogrudok, Minsk 1839. d. Petrograd 1919. Graduated in 1863 as an Orientalist; he devoted himself to the Muslim elements in Slavonic literature. In 1872 he was acknowledged as an historian of the Semites, Aryans and Hamites and being appointed to the Imperial library began an intensive study of its unique collection of Hebrew and Arabic mss. He threw considerable light on Russo-Jewish history, much of which up to his researches was an unknown chapter. His work in this field and in Orientalia generally was recognized by the government and by a public celebration in 1902 of 40 years of his literary activity.

HARKAVY ALEXANDER Yiddish philologist. b. Novogrudok, Minsk 1863. Harkavy was practically educated in a Wilna printing office though he had been privately tutored at home. He came to the U.S. in 1882, left in 1885 and returned a few years later when he joined the staff of *The Jewish Morning Journal*. His *Complete English Jewish Dictionary* (1891) and his *Dictionary of the Yiddish Language* (1898) are standard works. It is in a great measure due to Harkavy that Yiddish has been recognized as a language.

HARRIS Sir AUGUSTUS GLOSSOP Actor and theatrical manager. b. Paris 1852. d. Folkestone 1896. Harris, who revived

grand opera in England, became famous as the manager of the Drury Lane Theatre, London, one of the oldest playhouses in which he presented popular spectacular melodramas with much realistic scenery.

HARRIS MAURICE HENRY Rabbi. b. London 1859. d. New York 1930. In 1883 he was elected rabbi of Temple Israel of Harlem, New York, a position that he held till his death. Among his books are *A Biblical History*, *A Thousand Years of Jewish History* and *Modern Jewish History*. Medieval History of the Jews and three vols. of his *Selected Addresses*.

HART AARON Soldier in the Canadian wars. b. London 1724. d. Three Rivers, Que. 1800. He was a commissary officer in the English army which took Canada from the French and rode into Montreal in 1760 at its capture. At the close of the war he settled in Three Rivers where he occupied a high social position. He was the founder of the Canadian Hart family. His son, Ezekiel Hart, was the first Jew elected to the Canadian Parliament.

HART AARON (Uri Phœbus) First chief rabbi of the Ashkenazic Jews in London. b. Breslau 1670. d. 1756. He was appointed in 1692. In 1707 Hart published *Urim ve Tumim*, which was the first Hebrew book printed in London.

HART EPHRAIM One of the founding members of the New York Stock Exchange. b. Furth 1747. d. New York 1825. He first settled in Philadelphia, later came to New York and in 1792 helped to organize the Board of Stock Brokers, out of which developed the Stock Exchange. He was a state senator in 1810.

HART ERNEST ABRAHAM Editor, *British Medical Journal*. b. London 1835. d. there 1898. Hart was a physician who first wrote for *The Lancet* and in 1866 became editor of the journal of the British Medical Association. He published *The Mosaic Code* 1877, an exposition of Mosaic sanitation. Through his efforts legislation to ameliorate public evils resulted in the establishment of the Infant Life Protection Act, which aimed at baby farming, and the Metropolitan Asylums Board, which improved workhouse conditions.

HART Sir ISRAEL Thrice mayor of Leicester, England. He became identified with local municipal affairs in 1874 and was Leicester's foremost citizen during his life.

HART SOLOMON ALEXANDER Painter. b. Plymouth 1806. d. London 1881. He exhibited at the British Institution in 1828 and later at the Royal Academy of which he became professor and librarian. His best known Jewish painting is *The Conference Between Manasseh b. Israel and Oliver Cromwell*.

HARTOG LEVI DE Netherlands jurist b Gorinchem 1835 d Amsterdam 1918 In 1877 he was appointed professor of law at the University of Amsterdam He took an active part in Jewish affairs and wrote on the Ben Sira ms and the persecutions of 1096

HARTOG NUMA EDWARD First Cambridge Jewish senior wrangler b London 1846 d 1871 In 1865 he entered Trinity College Cambridge and in 1869 won the highest mathematical honors within the gift of the university

A S Wrangl r alw ys stands alon the tele
g ph h fl sh d th n ws th ough the k ngdom be u
t k n vent th p ofound s gn fic n of wh h
i ec gn ed on all hands —LONDON JEWISH CHRONICLE,
F b 5 1869

HASDAI HANASI (Hasdai Abu Yusuf ibn Shaprut) Minister to Abd al Rahman b Jaen c 915 d Cordova c 990 Hasdai who was the son of a rich man acquired all the learning of his age He was a physician and a brilliant Hebrew Arabic and Latin scholar and gathered around himself the learned Jews of the period In his capacity of physician he became the caliph's confidant and minister In this role he received the Byzantine envoys in 949 Among their gifts to the caliph was a codex of Dioscorides Botany This Hasdai and his assistants translated into Arabic and made the ancient Greek knowledge familiar to the Arabs and to the scholars of the Middle Ages In 956 he was the intermediary between the Germans and the caliph of Cordova and rejected the missive which the Abbot Johannes of Goritz brought because it was derogatory to Islam In 958 he won a still greater triumph when he was sent to represent the caliph at the court of Navarre Queen Toda was vanquished by the subtle wit of the Jew a fact heralded in the poetry of the period Yet his letter to the King of Chazars betrays a Jew more mindful of the Jewish lot than of his own individual greatness He helped maintain the academies of Sura and Pumbedita and yet transferred Jewish authority from the East to the West by opening what became the great Jewish school of Cordova Hasdai not only retained the esteem of the caliph but held his office during the reign of his successor Al Hakim one of the greatest of the Moorish patrons of science and art

Ha d h d the restr t d v w of the timē vi
th t el gi n nd a p pic w th ut a c untry k ng u t
s ve gn nd ubj t had ne th firm s nor v tal ty
—GRAETZ H st ry of the Jews V I III h p v i

HASHKAMAH Early morning service

HASIDISM Religious movement originated in southeastern Poland in the 18th cent Three factors contributed to the rapid growth of what has often been regarded as the greatest Jewish revivalist movement Economically life was at one of its lowest ebbs the collapse of the Shabbethai Zebi * movement had shattered the faith in messianism cabalistic mysticism was popular among the informed Upon this environment the Baal Shem Tob * (1700

60) poured the healing warmth of a new vitalizing enthusiasm

Besht as he was called started out no better than an amulet writer and a weaver of incantations Soon however he added a synthesis composed from the practical and the theoretical Cabala So he then evolved a popular system from which the unlettered derived a living faith From the Cabala * he borrowed the stressing of the omnipresence and imminence of God But the duality disappeared The great practical stimulant of Hasidism which drew tens of thousands within its fold and at the same time prevented a cardinal breach with standard orthodoxy was the sanctification of the current hour Accepting the efficacy of prayer the Hasidic leader taught that neither asceticism nor great learning is acceptable in His sight whereas the prayers of the ignorant uttered spontaneously with great fervor (Kawanah) could reach the Divine Spheres

The realization of God's presence created joy religious routine performed joyously brought God nigh This led to physical ecstasy (Hislahabut) dancing religious song a general optimism and produced an enthusiasm which led to a feeling of brotherhood The group was small so as not to destroy the personal contact necessary for the moved spirit and religious merry making In a sad and sombre world the Hasid discovered in his religion a source of unquenchable joy

The traditionalists opposed they were scandalized by this doctrine of exhibited joy Hasidism however led to no schism in Judaism because it did not oppose tradition while it injected new and vital power into what had become a huge mass of formalism So arose a human type still distinct the Hasid

The propagation of Hasidism was a unique effort From Medzibozh where the Baal Shem Tob settled in 1745 and remained to his death in 1760 he sent out his disciples and as rabbis teachers itinerant preachers and shochetim they won their places in the small outlying communities On the death of Besht the movement was centered in Meserich where Dob Baer * a great teacher and the second founder of Hasidism lived Thus Hasidism gradually approached the bulwark of Rabbinism Lithuania and its capital Wilna Jacob Joseph of Polonnoye the first polemical writer and theoretician of the new faith in his writing incorporated the sayings and parables of the master Under the leadership of the Gaon Elijah * of Wilna Rabbinism had enough strength to attempt to stem the tide of the new and rapidly growing heresy

In 1772 occurred the first excommunication of a few Hasidim of Wilna Letters of herem or excommunication were sent out to the various communities of Poland and the Hasidim prevented from observing their peculiar rites and customs These persecutions however merely resulted in counter reprisals The second letter of excommunication against sectarians was sent out from Wilna in 1781 This

second herem had its repercussions over the whole of Eastern Jewry and even as far as Prague where Hasidic works are said to have been burned publicly. For a time there was a peace in the two camps but in 1797 after the death of Elijah of Wilna the struggle broke out anew. Denunciation to the Czar (Russia had in the meantime incorporated most of Poland) became the new weapon of some opponents. The Hasidim were accused of having founded a religion inimical to the state of being in league with the Freemasons of plotting against the government etc. As a result of these baseless accusations a group of Hasidim were arrested and imprisoned in 1798 among them Shneur Zalman who was sent to St Petersburg. The government officials however after a long investigation found nothing objectionable in their teachings either politically or morally. They were all freed again and the new sect given full freedom. Further accusations of irreligiosity and moral laxity resulted in a second imprisonment of Shneur Zalman in 1800 but with the accession of Alexander I to the throne all official meddling in the religious differences of the Jews stopped.

In the meantime some Talmudists had joined the faith and these began to rationalize its teachings. These and others began to advance the theory of the importance of the Zaddik. This superman, holy, righteous and a leader was credited with being the intermediary between God and man. He had supernatural powers and could work miracles. His wonder working became the theme of his own k'laim and was passed from lip to lip. An extraordinary explanation of every common place incident was preferred to the normal and real.

Elimelech of Lizensk and Baruch of Tolczyn, the grandson of the Baal Shem Tov, expounded the theory that Hasidism is possible only through the belief in the power of the Zaddik. It was in this theory of Zaddikism that the germ of the future decline of the movement lay for it led to a conception of hereditary sainthood and to the intrusion of a mercenary spirit into its very heart.

The dreams of reform of such rabbis as Nachman of Bratslav who tried to set off the true Zaddik as against the false one ended only in strengthening the cult of Zaddikism. Decline and degeneration set in although Hasidism continued to increase in numbers and spread into Bukowina, Roumania and Hungary. Rivalries between Zaddikim because of territorial encroachments were common. In Poland proper the succession of disciples continued till about the middle of the 19th cent. But even there there was no more that intimate and all embracing contact between Zaddik and disciple. Zaddik and community which was the very cornerstone and glory of Hasidism. 1810-15 was the critical period of Hasidism. It marked the death of a number of Hasidic leaders of the third and fourth generation, namely Levi Isaac of Ber-

dichev d. 1809, Nachman of Bratslav d. 1811, Shneur Zalman of Lyady d. 1813, Israel the Maggid of Kozienice d. 1814, Jacob Isaac the Seer of Lublin d. 1815, Menachem Mendel of Rymanow d. 1815 and Jacob Isaac of Przysucha d. 1815.

It was the Haskalah* (enlightenment) that tended eventually to smooth the differences between the Hasidim and the Misnagdim (their opponents). For the Haskalah was a danger to the religious tenets of both. This united front was especially in evidence in Galicia where reform propaganda was carried on also on the part of the Austrian government especially by the director of the assimilationist German schools, Herz Homberg, who looked forward to the spread of the Mendelssohnian reform in Galicia. The leaders of the Haskalah proper, Joseph Perl and Isaac Erster, ridiculed in their satiric writings the Hasidic superstitions but did not spare religious observances in general. Hasidism was able to resist these various attacks victoriously for a while but soon decay set in from within.

The continued attack of the Haskalah in Russia in the middle of the 19th cent. enforced secular education in Galicia and finally the World War undermined many Hasidic communities. One may say that while historically Hasidism has come to an end, psychologically it simply is changing its content and its vital enthusiasm is a great contributing factor in the regeneration of the Jewish spirit today.

It did not come from above from the seat of the mighty from the scholars from the homes of the phyllophes—on the contrary it came from the lowly from the poor and the ignorant of the world and it was but it spoke with a tongue of fire and it was deep in the mind of the people and it was light and it was joy to the downtrodden—G S R L d of H d m

See Baal Shem Tov, Baer Dob, Elimelech of Lezayok, Isaac Levy, Israel of Ruzhin, Nachman of Bratslav. A B

HASKALAH Sekhel, intelligence whence enlightenment. Denotes the movement to modernize Jews and Judaism which began in Germany about the middle of the 18th cent. and thence spread to Austria, Poland and Russia. Its first champions were mostly the prosperous and cultured merchants who were influenced by the German Aufklärung headed by Frederick the Great. They were joined by some of the leading Jewish thinkers and literateurs of whom the most notable was Moses Mendelssohn* whose translation of the Pentateuch into German together with the Hebrew commentaries (Biar) written by himself and some of his disciples and friends became the chief cornerstone in the edifice of Haskalah. The first organized effort to spread enlightenment was made in 1781 with the establishment of modern schools to replace the antiquated Hederim in Berlin, Breslau, Hamburg, Königsburg and other cities. In 1783 the Society for the Cultivation of Hebrew Literature launched the periodical Ha Meassef for the purpose of

fighting the battles of light against darkness and leading the Jews out of the intellectual ghetto in which they became confined during the persecutions of the Middle Ages

From Germany Haskalah spread to Austria and especially to the Germanized communities of Vienna and Prague. However in the Polish province of Galicia which was annexed to Austria in 1772 the movement found considerable opposition. Despite the Edict of Toleration (Toleranzpatent)* issued by Joseph II in 1781 and the appeal made by the distinguished Hebrew poet and scholar of the day Naphthali Herz Wessely* in his Words of Peace and Truth (1782) urging his people to send their children to the approved schools and adopt the language and manners of their non Jewish countrymen the Orthodox feared modernization would lead to assimilation as it did in Germany where the children of Mendelssohn and some of the Maskilim* themselves and their descendants were ultimately lost to Judaism. They therefore thwarted the efforts of the Maskilim as much as lay in their power persecuted those who studied the *Biur* or read Meassef and regarded as renegades those who sent their children to the government schools instead of the Heder.

The Maskilim however were not unsuccessful even in Galicia. In the larger cities like Brody, Lemberg and Lublin their number grew steadily. In Tarnopol Joseph Perl established a school (1813) which became a model for many similar institutions elsewhere. Shalom Cohen's *Bikkure Ha Itim* published in Vienna (1820) and Joshua Herschel Schorr's *He Halutz* in Lemberg (1852) helped considerably to forward the cause of Haskalah and the writings of the educator Joseph Perl* a Talmudist S. L. Rapoport* a philosopher Nachman Krochmal* the archeologist Simhah Pinsker* the poet M. H. Lerner* and the physician and satirist Isaac Erter became the classics of modern Hebrew as well as Haskalah literature.

The opposition to Haskalah in Russia did not begin till about the time of Nicholas I (1825-56). Until then the Jews while devoting themselves mainly to the study of the Talmud found no fault with those who also indulged in mastering the wisdom of the Gentiles. This was especially the case in Lithuania. But the ruthlessness of the Second Haman who tore little boys from their mothers and distributed them in distant parts among the peasants or the soldiers that they might be raised as Christians made the Jews suspicious of any movement which was encouraged by the government. When therefore in 1842 Dr. Max Lilienthal* at the instance of the ministry of education set out on a tour of propaganda for enlightenment he was looked upon as a conversionist and the schools and the two Rabbinical seminaries which the government established at Jewish expense in Wilna and Zhitomir were attended only by a few and regarded as hot beds of assimilationism.

Undaunted by popular disapproval however the Maskilim steadily and at great sacrifice continued to spread the gospel of Haskalah by precept and example and constantly gained new recruits to their cause. Their efforts began to bear fruit especially under the reign of Alexander II (1856-81) who started out as a liberal. This period marks the golden age of the Haskalah movement in Russia. The writings of Isaac Beer Levinsohn* (1788-1860) and of Mordecai Aaron Guenzberg* (1795-1846) produced a marked effect.

Jewish periodicals began to make their appearance in Hebrew (Hameliz by Alexander Zederbaum 1860 and Hazzefirah by Hayyim Selig Slonimsky 1862) and even in Russian (Razsviet 1860). For the first time a French novel *The Mysteries of Paris* was translated into Hebrew by Kalman Schulman and original novels in which the prevailing mode of living was severely condemned by Abraham Mapu* *Ayit Zabua* 1857 Perez Smolensky* (*Hattoe Bedarkhe Hahayyim* 1868) and satirical pamphlets by Moses Loeb Lilienblum* (*Hattoh Nurim* 1876) and poems by Judah Loeb Gordon* in which orthodoxy was held up to ridicule. In 1863 a group of Maskilim headed by Baron Joseph Yosel Guenzburg* and his son Horace A. Brodsky Leon Rosenthal and Daniel Chwolson* organized the Society for the Diffusion of Enlightenment among the Jews of Russia with its main office in St. Petersburg and branches in Odessa (1863) Moscow Kiev etc. This society promoted the cause of higher education by establishing modern schools granting stipends to deserving students to pursue their studies in their chosen fields and assisting writers in publishing translated and original works in Russian and Hebrew.

The pogroms and the repressive measures which followed the enthronement of Alexander III and continued during the reign of Nicholas II diverted the Haskalah movement from its original trend toward Russification and substituted for it the ideal of Zionism. The voice of Leo Pinsker* Nahum Sokolow* and particularly Perez Smolensky* in his monthly *Hashahar* found a response in the hearts of the Jewish youth. Thenceforth the goal of Haskalah was not to assimilate Jews to the culture of the country in which they live but to rehabilitate Palestine and to revive their own language and literature. With this new ideology Haskalah may be said to have come to an end. J. S. R.

The champions of the German Haskalah did not clearly recognize the content implied in their slogan of "Man Jew." That while generation laid the capacity for better cultural thinking and modernness on the very honest confession—SHALOM SPIEGEL Hebrew Reborn.

See Neo Hebrew and Yiddish Literature Reform Judaism Zionism

HASMONEANS Family name of the dynasty officially established by popular vote (I Macc. xiv 41) in 141 B.C.E. It was recognized by the Roman Senate and lasted till 37

bce when Herod* the Great came to the throne By his marriage to Mariamne he continued its prestige The surname is first associated with Simon Hasmonai grandfather of Mattathias Nine rulers constituted the dynasty

S mon	143 135 bce
John Hy canus	135 106 bce
Jud A t bulu	106 105 bce
Al nd J n u	150 78 bce
Ale nd	78 69 bce
Hy n II	69 65 bce 47-40 bce
A tob I II }	65 49 bce
Al d II }	
Ant gon s	40 37 bce

See Individual names

HASSIDEANS Sect of pietists which arose at the beginning of the Maccabean era and who are referred to (I Macc 11:41) as joining Mattathias after he had decided to fight on Sabbath if necessary Very little is known about them beyond the references in Josephus The presumption is that they were an early type of Zealot

HATIKWAH Jewish National Hymn composed by Naphtali Herz Imber* and since 1898 accepted throughout the Jewish world

Th oughout ts wh l nge mod n Heb e lt atu
n ff p mt val n popula ty Imb s g
n th t k ng m t f Hat kw h m st b obs ved
Unlk many the pet f Z on Imb do s nt d
no n He mak s n att k on th e wl d nt sh e
l s f l g H pont to th nt nu d x st c f th
h p fo the turn but h f n f m d mn ng
pt by th m t mpl at on tl wh h n n
u nes f th h p —Is AE ABRAHAM By P th n
II b B kl d

HATTARAT HORA AH Rabbinical diploma issued as evidence that the holder is qualified to teach preach etc if elected to office

HAUSER PHILIPP Jewish physician in modern Spain b Hadas Hungary 1832 Hauser who graduated in 1858 went as physician to Tangier and later having settled for a time in Gibraltar went in 1872 to Seville where despite his being a Jew he was permitted to practice In 1883 he moved to Madrid where he was one of the few Jewish physicians in the city He wrote in French and Spanish on medical subjects Estudios Epidemiologicos Relativos a la Etiologia y Profilaxis del Colera 1887 Cholera en Europe depuis son Origine jusqu a nos Jours 1892 received from the Academy of Paris the Prix Breant of 3000 francs as well as the Pettenhofer prize of 1500 marks

HAWAIIAN ISLANDS A S Grinbaum was the first Jew to settle in Honolulu in 1856 A congregation was formed in 1901 in Honolulu No increase in the Jewish settlement has been reported in the last decade

HAYIM Life Common first name which has also been used as a surname Its variants and derivatives include Aim Agin Chajim Chakin Chakinet Hagin Haine Hayem Haym Hayum Heine Hyam

Hyams Hyamson Jehiel Veide Veitel Vida Vital Vitales Vitelles Vivian Vivis Vivo Its feminine synonym is Zoe It is now often interchanged as Charles but Henry is regarded as more correct

HAYIM B ISAAC OF VOLOZHIN Founder of the Volozhin Yeshiva b Volozhin 1749 d there 1821 He was a distinguished Talmudist and a pupil of Elijah Gaon of Wilna In 1803 he founded the Yeshiva which became the most important seminary in eastern Europe

HAYS JACOB High Constable of New York 1802 to 1849 b New York 1772 d there 1849 He was the grandson of Michael Hays of Holland who founded the Hays family in the United States

HAYUG JUDAH B DAVID Definer of the root system of Hebrew b Fez c 950 Hayug was one of a group of great Hebrew grammarians who flourished in Cordova and made the discovery that all Hebrew stems or roots consist of three letters His discovery and classifications provided the basis for scientific Hebrew grammar

HAZAN Cantor In the Amarna tablets the word means a governor stationed in Palestine by the Egyptians

HAZAN JOSEPH B CHAIM Chief rabbi of Jerusalem 1813 19 b Smyrna 1741 d Jerusalem 1819 He was rabbi in his native city before being called to Palestine

HAZKARAT NESHAMOT Memorial service according to the Ashkenazic ritual held Eighth Day of Passover the Second Day of the Feast of Weeks Day of Atonement and the Eighth Day of Solemn Assembly

HE Fifth letter of the Hebrew alphabet numerical value five It is however not used in any addition where the arrangement of the letters compose the name of God Thus 13 is not composed of *Yod He* but of *Tes waw* 9 plus 6

HEBRA KADISHA Term applied to a voluntary organization which cares for the dying and buries the dead The organization of such societies dates back to remote times though the name is not so old as the organization

HEBREW Abram is designated Hebrew (Gen xiv 13) and the plural form first appears in Gen xxxix xliii Various forms of the word are found in the Amarna tablets The word is traced either to a tribal ancestor Eber or to Abraham's crossing the Euphrates or the Jordan The Israelites addressed themselves as Children of Israel and spoke of themselves or were described as Hebrews The five terms Children of Israel Israelites Hebrews Judeans Jews imply the same human group at different stages of their history

HEBREW LANGUAGE The language in which the Hebrew Scriptures (except parts of Daniel and Ezra and a verse in Jeremiah) and the greatest part of post biblical Jewish literature were written. Biblical writers use the term the language of Canaan (Isa xix 18) or the Jew's language (Kings xviii 26). From Talmudic times on the term Hebrew was applied. Jews frequently refer to Hebrew as the Holy Language or Lashon Kodesh because it is the language of the Bible and other religious books. Originally it was the Israelitish dialect of the languages of the Canaanites and belongs to the group of Semitic languages which includes Aramaic, Arabic, Assyrian and others used in southwestern Asia.

The square Hebrew alphabet (known as the Assyrian, more probably Syrian or Aramaic) gradually came into use in the period immediately preceding the Christian era. The one formerly used was more cursive. It contains 22 letters, these are consonants and are written from right to left. Certain letters have double pronunciations. For vowels a system of signs is used, consisting of dots and lines placed above or below the letters.

Only a few peculiarities of Hebrew will be mentioned. Root forms are usually trilateral. Internal vowel changes are used for change in mode (as is the case in expressing the intensive form of the verb). Sentences especially in biblical Hebrew are short and are connected with one another by a conjunction and which is an attached participle. There are in reality no tenses to the verbs but states of action indicating complete and incomplete action. The word forms are rarely compounds except in some proper nouns. The concrete meanings of the word stems tend to make Hebrew a language of vividness of expression and poetic composition but hardly for abstract ideas or philosophical thought.

In Hebrew we have a vast and varied literature in prose and poetry covering a period fully 3000 years from the earliest parts of the Bible to the present time. During such a long period the language has naturally gone through many changes in syntax, word form and vocabulary. Its contact with other languages induced especially modifications in word forms and additions of many loan words.

Broadly speaking we may reckon three phases of linguistic development: (a) the biblical period of about 1000 years when it was the language of the people and therefore creative; (b) the post biblical period covering nearly 2000 years when it was rarely the living speech of the people but was used largely for literary purposes—in prayer, synagogue life and religious expression; and (c) since recent times when the national consciousness was stirred among the Jewish people and the establishment of the Jewish homeland in Palestine became a concrete manifestation leading to the revival of Hebrew as a living medium of expression espe-

cially in the new Palestine settlements where the language is being adapted to every possible phase of human life.

Till the time of the Babylonian Exile Hebrew was spoken by the Jewish people. Then Aramaic became the popular speech in Palestine. With the Diaspora Jews generally adopted for daily use the languages of their localities, retaining Hebrew—by that time largely influenced by Aramaic and partly by other elements—for religious and literary purposes only.

Yet Hebrew was generally known by Jews wherever they dwelt throughout the centuries and served as the common denominator linking the Jews of the world into one people. Certain words like Shalom (peace), Mazlov (good luck) and Le chayim (your health) were understood by all Jews in all lands. D R

HEBREW MELODIES Collection of poems written by Lord George Gordon Byron 1815 and translated into Hebrew and other languages. The poems were written for Nathan the composer and sung by Brahms.

HEBREW SHELTERING AND IMMIGRANT AID SOCIETY OF AMERICA (HIAS) Organized in 1887 to make possible the migration of Jews to countries offering opportunities for permanent settlement to meet, guide, assist and protect Jewish immigrants upon their arrival in the United States, Argentine, Brazil, Uruguay, Cuba and other countries of immigration and to aid them to adjust themselves to advise emigrants in countries of emigration and to aid them in preparing for settlement in the new lands to make representation on legislation affecting immigration and immigrants to provide shelter for Jewish immigrants and for the Jewish homeless and unemployed.

Hias has its central office in New York, branches in Baltimore, Boston, Chicago, Philadelphia, San Francisco and Seattle. Bureaus at Ellis Island, N. Y. and Washington, D. C. affiliated offices in Belgium, China, Danzig, Holland, Latvia, Lithuania, Poland, Roumania, France, South American countries and Cuba. I L A

HEBREW THEOLOGICAL COLLEGE Organized 1921 in Chicago, Ill. to educate young men for the Orthodox Rabbinate in this country. Courses are given in Bible, Talmud, Codes, Hebrew Grammar, Literature—both ancient and American, Jewish Philosophy, History and Homiletics. The courses cover four years in the Preparatory school and seven years in the collegiate department. Students who are not preparing for the Rabbinate are not compelled to take all the subjects. The students studying for the Rabbinate are required to have a degree from a recognized university before receiving their Rabbinic diploma. The number of students in the institution at the present time (1933) is 409, hailing from 26 states in the Union and

Canada. The institution has had four graduations and 38 of its graduates are holding leading pulpits in various communities throughout the States. The college has a Hebrew library of close to 15 000 volumes. The faculty consists of 17 instructors and professors. The president is Rabbi Saul Silber who together with a board of 61 directors conducts the affairs of the college.

The following students have graduated since the foundation of the institution to 1933:

Paul Bender Harold Berger Charles Chavel Eliezer Cardon Jacob Danziger Reuben Deitz Paul Dissen M. Dobrow Oscar Z. Fasman S. Fisher I. Gerstein J. G. Glick David Graubart Philip Graubart Morris Katz Louis Kaufman Milton Kopstein Simon Kramer J. Krizstein M. Laderman Louis J. Lehrfeld Carl Manello Irving Meisel Harry Miller Israel Miller Leonard C. Mishkin M. S. Notis Myron Rissman Milton Rosen David Rosenbloom Chas. Rubinstein H. Schambaum Mordecai Schultz H. Shapiro E. Siegel David Tamarkin Irving Weingart Solomon Zaimon S. S. S.

HEBREW UNION COLLEGE Third oldest modern rabbinical seminary in the world and the oldest in America was founded by Isaac M. Wise* in 1875 in Cincinnati, Ohio. It was designed to meet the need of the Jews of America progressing steadily in numbers and in adaptation to American environment for rabbis with a sound Jewish education interpreted from the point of view of modern American Jewish life. It has accordingly always been the recognized exponent of Reform or Progressive Judaism. Already in 1854 Dr. Wise had founded Zion College for this same purpose but the project was premature and the institution but short lived. In 1873 Dr. Wise established the Union of American Hebrew Congregations primarily to found and maintain the Hebrew Union College. This remained its chief function despite the development of important new activities until 1926 when the college was chartered separately under the laws of Ohio. The Union continues however as the patronizing body and appoints 19 of the 31 members of the Board of Governors of the college. The remaining members are appointed by the Alumni Association and by the Central Conference of American Rabbis. At present the college is maintained entirely from its own resources chiefly an endowment fund approximating \$2 650 000 raised in the main by Adolph S. Ochs* son in law of Dr. Wise. Its annual budget averages \$250 000.

Dr. Wise served as president until his death in 1900. He was succeeded by Moses Mielziner* (1900-1903) and Gotthard Deutsch* (Feb. Oct. 1903) as acting presidents and as president by Kaufmann Kohler* (1903-21) and Julian Morgenstern* (1921-). The faculty consists of 15 regular members in addition to several special instructors, lecturers and teaching fellows. The curriculum covers a period of eight years. The 361 graduates occupy pul-

pits in all parts of the United States in Canada, England, Australia and South Africa and include the Chancellor of the Hebrew University in Jerusalem. The library contains over 86 000 volumes and 2 500 manuscripts. From 1923 to 1932 the college maintained the Hebrew Union College School for Teachers in New York. Since 1909 it has also maintained an institute for the training of Jewish religious school teachers supported by a fund established by Jacob H. Schiff*. It has likewise since 1925 conducted a summer school consisting of two departments: a college for graduate rabbinical studies and a school for teachers. Since 1924 it has published a Jewish scientific journal. The Hebrew Union College Annual and also through its Hebrew Union College Press two volumes of Jewish scientific character. The student body 68 in number publishes the Hebrew Union College Monthly. J. M.

The alumni according to the year of graduation are (the * indicating deceased):

1883—Israel Aaron* Henry Berkowitz* Joseph Krauskopf* David Philipson

1884—Louis Grossmann* Max Heller* Joseph Silverman* Joseph Stolz

1885—Isaac Rubinstein*

1886—Moses Perez Jacobson Tobias Schanfarber

1887—Edward N. Calisch

1889—Heiman J. Elkin William S. Friedman Moses J. Gries* Rudolph Grossman* Adolph Guttmacher* Charles S. Levi William Rosenau Isaac L. Rypins

1890—Alexander H. Geismar Clifton H. Levy

1891—Samuel Greenfield Samuel Hirschberg Israel Joseph* Alexander Lyons Charles A. Rubinstein

1892—Leo M. Franklin

1893—Charles Fleischer Aaron Friedman Marcus Salzman M. G. Solomon*

1894—Abram Gideon Bennett Grad Isaac E. Marcuson David Marx Isidore E. Rosenthal Abram Simon

1895—Seymour G. Bottigheimer* Morris Newfield George Solomon

1896—Frederick Cohn Gustav H. Loewenstein* Harry H. Mayer Abraham J. Mesinger*

1897—Harry Levi Julius Henry Meyer Harry Weiss Philip Wolf*

1898—Max Cohen Currick Hyman G. Enelow* Abraham Hirshberg Joseph S. Kornfeld Leon M. Nelson Simon Peiser*

1899—Simon R. Cohen Theodore F. Joseph Israel Klein Leo Mannheimer Louis Wolsey Martin Zielonka

1900—Abraham S. Anspacher* Abram Brill William H. Fineshriber Charles J. Freund Pizer W. Jacobs David Lefkowitz Emil W. Leipziger Juda Leon Magnes Jacob Mielziner Jacob S. Raisin George Zepin

1901—David Alexander Moise Bergman Joseph Blatt Henry Englander Morris M. Feuerlicht Solomon Lowenstein Elias Margolis Martin A. Meyer* Alfred G. Moses Leon Volmer

1902—Solomon Foster Emanuel Kahn Jacob H Kaplan Samuel Koch Maurice Lefkowitz Eugene Mannheim Eli Mayer * Julian Morgenstern Abraham B Rhine Isidor Warsaw

1903—Morris Cahan Henry M Fisher Solomon L Kory Nathan Krass Louis Kuppman Max J Merritt Max Raisin Jonah B Wise Louis Witt

1904—Harry W Ettelson Harry G Friedman Ephraim Frisch Alfred T Godshaw * Samuel H Goldensohn Joseph Jasim Leonard J Rothstein Mendel Silber Nathan Stern Joseph H Stolz

1905—Frederick E Braun Sidney E Goldstein Meyer Lovitt Joseph Rauch

1906—Louis Bernstein * Abraham Cronbach Nathan Gordon Isaac Landman Louis D Mendoza Julian H Miller Max Reichler Jacob D Schwarz

1907—Felix A Levy

1908—Joel Blau * George G Fox Herman Rosenwasser

1909—Louis D Gross Louis J Kopald * William Rice * David Rosenbaum Samuel Schwartz Jacob Singer Aaron L Weinstein Horace J Wolf *

1910—Israel I Mattuck

1912—Israel Bettan Samuel S Cohon Maurice M Mazure Jacob B Pollak

1913—Irving M Bloom David Fichman Adolf Rosenberg * Sidney S Tedesche

1914—Isadore Isaacson Israel L Kaplan Charles B Latz Morris S Lazon Lee J Levinger Edgar F Magnin Louis L Mann Marius Ranson Elkan C Voorsanger

1915—Solomon B Freehof Julius Halprin Harold F Reinhart Abba H Silver Jacob Tarshish

1916—Samuel J Abrams Hyman B Cantor * Simon Cohen Harvey B Franklin Raphael Goldenstein * James G Heller Abraham Holtzberg Jacob B Krohngold Morris Lichtenstein Julius Liebert Israel J Sarason Maxwell Silver

1917—Benjamin Friedman Samuel S Mayenberg Samuel Felix Mendelsohn Jacob I Meyer Harry R Richmond Jerome Rosen

1918—Nathan E Barasch Abraham J Feldman Samuel M Gup Harry S Linfield Wolfe Macht Jerome Mark Louis A Mischkind * Arthur S Montaz Alexander Segel Jacob Turner Philip F Waterman J Max Weiss

1919—Garry J August Barnett R Brickner Abraham Feinstein Joseph L Fink Edward L Israel Max Kaufman Albert G Minda Joseph E Sales * Meyer Salkover Ira E Sanders

1920—Joseph L Baron Solomon A Fineberg Leon Fram Samuel J Harris Bernard Heller Samuel S Kaplan * Solomon Landman Jacob R Marcus Abraham I Shinedling Harvey E Wessel

1921—Henry J Berkowitz Milton Ellis Iser Freund Carl N Herman Hyman Iola Alvin S Luchs Harry S Margolis Myron M Meyer Irving F Reichert Frederick I

Rypins William B Schwartz Jack H Skur bal Bernard J Stern Morris H Youngerman *

1922—Ferdinand M Isserman Julius Mark Samuel H Markowitz Solomon E Starrels Harry J Stern William Stern

1923—Michael Aaronsohn Solomon N Bazzell Louis Binstock Sheldon H Blank Max Bretton Benjamin M Frankel * Nelson Glueck Mayer Lipman David S Nathan Walter E Rothman Samuel Wolk

1924—Philip D Bookstaber Harry N Caplan Abraham L Feinberg L Elliott Grafman Theodore N Lewis Walter G Peiser Samuel R Shilman J Marshall Taxay Morris J Urich

1925—Beryl D Cohon Howard Fineberg Samuel Gordon Benjamin Kelson Harry L Kronman Samuel T Phillips

1926—Bernard J Bamberger Daniel L Davis Bernard M Dorfman Maurice N Eisendrath Julian B Feibelman B Benedict Glazer Julius Gordon Victor E Reichert William F Rosenblum Joseph Utschen Samuel J Wolk

1927—Samuel Halevi Baron Eugene Blachschleger Leon I Feuer Nahum L Freidless Martin Friedman Morris Goldstein David Goodis * Sidney L Regner Charles E Shulman Samuel Wohl

1928—Gustave F Falk Hirsch Elk Freund Milton Greenwald Israel Harburg Eugene E Hibshman Philip W Jaffa Lawrence E B Kahn Julius Kerman Max Lasker Irving M Levey Jacob J Ogel Efraim M Rosenzweig Herman Eliot Snyder Sidney E Unger

1929—Abraham Freed Joseph J Freedman Ariel Goldburg Norman M Goldburg Jacob Halevi Melbourne Harris Samuel D Hurwitz Henry Kagan Levi A Olan Louis J Segel Edgar Siskin Henry Tavel Jacob J Weinstein Bernard Zeiger David L Zielonka Maurice Zigmund

1930—Maurice Feuer Abba M Fineberg Adolph H Fink Morris W Graff J Aaron Levy Joshua L Liebman Jacob K Shankman Phineas Smoller Bertram Stein Alexander Alan Steinbach Joshua Trachtenberg

1931—Saul B Appelbaum William G Braude Frederic A Doppelt David Max Eichhorn Jerome D Folkman Maurice Goldblatt Avery J Grossfield Joseph H Gumbiner Carl I Miller Jesse Ross Hyman Judah Schachtel Abraham Shusterman Meyer Simon Mordecai M Thurman Arthur Zuckerman

1932—Elmer Berger Abraham H Feinberg Norman Feldheim Frederick W Frank Joseph Gitin Albert S Goldstein Ralph A Habas Arthur Lebowitz Raphael H Levine Nathan A Perelman Herman I Pollack Paul Richman William H Rosenblatt Jerome Rosenbloom Nathaniel S Share Samuel D Soskin Allan Tarshish Sidney Wolf

1933—Louis J Cashdan David I Cedarbaum Norman Gerstenfeld Theodore H Gordon Milton Louis Grafman Alexander S Kline Sidney M Lefkowitz Perry E Nuss

baum Norbert Rosenthal David J Seligson
Moses Cyrus Weiler David H Wice

HEBREW UNIVERSITY OF JERU SALEM Dedicated in April 1925 At the time it had no regular students but was composed of three research departments Since then two others have been added and upon this basis a Faculty of Humanities (1928) and a Division of Biological Studies (1931) have been organized for instruction purposes

The following institutes and departments are in existence The Institute of Jewish Studies the School of Oriental Studies the Institute of General Humanities the Institute of Mathematics and a Laboratory of Physics the Department of Biological and Colloidal Chemistry the Laboratory of Inorganic and Applied Chemistry the Institute of Palestine Natural History the Department of Parasitology and the Department of Hygiene and Bacteriology

Research is carried on in all the above departments their aggregate scientific staff numbering at present 67 professors lecturers and other worker Representatives of the various science departments participate in many undertakings of practical value for the development of the country

The Faculty of Humanities gives regular instruction leading to the M A degree after a four years course post graduate students are also admitted for the Ph D degree obtainable after two years study resulting in a piece of original research The Division of Biological Studies offers a four years course The first science degree will be granted in another two years There are at present 200 students at the university slightly more than one half of whom come from the schools of Palestine The university is open to all students who possess complete secondary education irrespective of creed race or nationality The language of instruction is Hebrew The Hebrew University Press established in 1929 publishes original work by members of the staff translations of classical philosophical texts and two quarterlies issued respectively by the Faculty of Humanities and the Library

Grounds held by the university on Mount Scopus are 50 acres in area The university is governed by a board of governors composed of prominent Jewish personages from different parts of the world The Administration of the University in Palestine is in the hands of the Chancellor Dr J L Magnes* and the University Council of Professors J S M

HEBRON One of the four holy cities of Palestine Despite the fact that it is celebrated for the tombs of the Patriarchs which are still zealously guarded by the Moslems Hebron has played no conspicuous role in Jewish history It was resettled after the captivity but fell into the hands of the Idumeans It was taken by Simon b Giora* but recaptured by the Romans who burnt the city Hadrian used it as a slave mart after the Bar Kokba* war It had little population till the Crusades when

it was renamed St Abraham No settlement of Jews is noted there prior to 1450 and a Marano Abraham Israel Pereira founded its first Talmudic seminary in 1664 after which its community was much affected by the Sabethian movement Jews have at no time lived at ease in Hebron and prior to the war they occupied El Cortijo a sort of enclosed ghetto They suffered severely in 1834 during the peasant rising The local Muslims have always had a reputation for fanaticism and they opposed both the residence of Jews and Christians in the town Prior to the World War there were four congregations numbering about 1 200 Jews

In 1925 a new Yeshibah was founded there but the city was the center of the 1929 riots in which many Jews were killed or wounded

HECHT JACOB H One of the organizers of Boston Mass Jewry b Heinstadt Germany 1834 d Boston 1903 He came to America in 1848 and lived in California during the height of the gold era settling in Boston in 1869 He took an active part with his wife (nee Lina Frank) in communal affairs and was recognized as the leading philanthropist of the community

HEDER Elementary Hebrew school Systematic teaching of Torah morals and ethics dates from the beginning of Jewish history References to teaching teachers pupils etc can be traced through the scriptures and continue in increasing volume in Talmudic writings

The hld en v l g u n t u t o n n a p v t e
l i (H d) k p t b y t a h e n h s o w n h u e o n
p b l i y u p p t d t t u t n l l d T l m u d T h
—ISRAEL COHEN I w h L f n M d n T m

HEIDENHEIM WOLF B SAMSON Founder of the Roedelheim press b Heidenheim 1757 d Roedelheim 1832 Heidenheim was an exegete and grammarian It was in order to publish his own works that he obtained a license to establish a Hebrew printing press at Roedelheim which afterwards became the great center for printing Hebrew prayer books The imprint was first used in 1800 Prayer books are still published in Roedelheim

HEIFETZ JASCHA Violin virtuoso b Wilna 1899 He began playing the violin at the age of three and played in public before he was five He studied with Leopold Auer At 10 he had achieved national fame in Russia He made his debut in Berlin in 1912 and in Vienna in 1913 At the outbreak of the war he toured Russia and the Scandinavian countries He made his first appearance in New York in 1917 making a sensational success

HEILPRIN ANGELO Naturalist geologist and traveler b Hungary 1853 d Philadelphia 1907 Son of Michael Heilprin he was brought to the United States in 1856 but returned to Europe for his education In 1880 he was professor of paleontology and geology at the Academy of Natural Sciences Philadel

phia In 1886 he explored the geological structure of Florida and in 1888 went to Bermuda in the same interest In 1892 he led the Peary Relief Expedition to Greenland having in the meantime crossed the plateau and mountains of Mexico in the interest of science In 1902 he visited Mount Pelee Martinique while the crater was still belching lava and fire

HEILPRIN MICHAEL Polish American scholar b Piotrkow Poland 1823 d Summit N J 1888 In 1843 he settled in Hungary and became identified with the cause of Kossuth in whose short lived government he held a minor post After the failure of the Revolution he settled first in Cracow and then in France In 1856 he went to England and then came to the United States He settled in Philadelphia and became one of the editors of Appleton's New American Cyclopaedia From 1881 he devoted himself whole heartedly to the succor of the refugees from Russia who came in streams to America

Mr Help n knowl dg of h tory was n thing l ss than n ept me of ts un v rs l cou e H s st ma h fo fa ts was s m thng w nde ful H s command of d t was by t ns f th sands H s a y w s equ l to h s ng —GUSTAV POLLAK M ch el H lp n nd H s S n

HEINE HEINRICH Poet and essayist b Dusseldorf 1797 d Paris 1856 Destined for a business career he was forced to live in Hamburg with his uncle Solomon Heine and learn banking He afterwards reviled the town and his relatives Being practically banished from Hamburg by his uncle for falling in love with his cousin Amalie he studied at Bonn and other universities Heine settled in Berlin produced there his first published poems and came under the influence of Moses Mendelssohn* Chamisso and Zunz* He joined the Verein fur Cultur und Wissenschaft des Judenthums but in 1825 embraced Christianity During the next six years he lived alternately in Berlin Munich and Hamburg

In 1835 he moved to Paris playing the role of literary mediator between French and German culture From 1837 to 1847 he received an annuity from the French government In 1841 he married Mathilde Mirat In 1847 he contracted an incurable disease and never rose from his bed after 1848 His Gedichte appeared in 1822 his Book of Songs in 1827 New Songs 1844 Romanzero 1851 and his Travel Pictures from 1826 to 1831 His complete works in 21 vols were published in Hamburg 1861 63

No poet of the 19th cent achieved the same type of reputation His biting wit his bitter sarcasm his entirely pro Napoleon and therefore pro French attitude horrified all patriotic Germans Nevertheless at least half a dozen of his lyrics became the most popular poems in the German language To many Germans he was at once Jew and Frenchman His native town even half a cent after his death rejected a statue of him whilst every German school child was singing Heine's Lorelei or reciting his Grenadiers Being an apostate

he was disliked by many Jews but they admired his Princess Sabbath his praise of Shaloth and his unfinished novel The Rabbi of Bacharach and sang his Moorish songs which mostly disguise Jewish themes In a long poem he compared himself to Judah Halevi* He disliked England where Matthew Arnold created a greater vogue for Heine than he at that time enjoyed in Germany The Empress Elizabeth of Austria had a statue to his memory erected in her garden in Corfu The statue which Dusseldorf rejected is at Mott Ave and 161st St New York

Y s I wa bo n f Par d x A Germ n Pa n a J w sh Ge man a h ted pol t c l ex le wh ye ns fo de old h mely G m ny a pt l suff e w th a Ch st n p t n m nt p t exp ess ng in l s c fo m the mod n p t a J w and p —ISR EL ZANG WILL F om a M ttr ss G ave n D came s of th Ghetto

HEKDESH Hebrew for hospital First used at Cologne in the 11th cent The older biblical term is bet ha Hofshit house of separation

HELLENISM The Greek civilization with which the Jews were in contact from the time of Alexander the Great's conquest of Judea and which represented morally and politically an inimical interest till the Maccabaeans gained independence for the Jews Hellenism however continued to influence the Jews in the Diaspora not only in speech—Philo* wrote in Greek—but in dress and more particularly in thought It is still common to speak of Jewish interest in art as an exhibition of Hellenistic influence in the harmonization of the conflicting concepts of life Hebraism and Hellenism still occupy many thinkers

The Jews and the Hell nes stand out from the oth r peopl s by that st ongly ma ked nat onal char cter nd th r ont ted d als wh h we e the outc me of g ne atu ns of nat onal lf disc pl n d n a particular w y V rtue to the Jew meant righteous lf t th H llen phy cal and int lle tu l and mo al ex llence Both nat s w re e g r f r knowl dge but th Jew ght fo knowledge of God the H ll ne f r knowl dge of natu e H d the J w s m t H llen sm on t own sol and in its p me true h m ny between th two mght hav esult d d p odu d a cvl at on mo pl nd d d m c m pl te than the wo ld h s yet kn wn —BENTWICH H ll n sm 1919

HELLER MAXIMILIAN Rabbi b Prague 1850 d New Orleans 1929 He was graduated from the Hebrew Union College rabbi 1884 86 Chicago Ill 1886 87 Houston Tex and appointed Temple Sinai New Orleans La 1887 where he remained till his death He was co editor of the American Israelite He joined the Zionist movement in 1900 attended the 1925 congress and took an active part in the Zionist organization in which his personality was greatly admired

HELLER YOM TOB LIPMANN B NATHAN Chief Rabbi of Prague b Wal lerstein Bavaria 1579 d Cracow 1654 He was appointed dayan in Prague when only 18 years old In 1625 he became rabbi of Vienna and obtained permission for the Jews to reside in Leopoldstadt In 1627 he was called to Prague and was compelled to enforce a tax of 40 000 thalers levied on the Jews for the

hedrin* in passing sentence of death on a group of criminals. He met the protest of that body by an attempt to overawe it with military power but had to flee. He became the protégé of Sextus Cæsar and on the assassination of Julius Cæsar Herod bought from Cassius the promise of the crown. Antipater was poisoned and Herod advanced his cause by quelling a revolt. Hyrcanus gave him in marriage his beautiful granddaughter Mariamne* the last princess of Hasmonean blood. Brutus and Cassius being defeated at Philippi in 42 the Jews approached Antony to depose Herod but the latter gained the support of Hyrcanus and was appointed with his brother governor of Judea.

In 40 b.c.e. Antigonus* was proclaimed king of Palestine. Herod fled to Masada where he built a great fortress and refuge for himself. In Alexandria Cleopatra offered him the generalship of her army but he declined the offer. He reached Rome and was proclaimed king of Judea by the Senate. Returning to Acre he began the conquest of Palestine and eventually captured Jerusalem. Antigonus being made captive and executed in Antioch.

His reign began with butchery. He killed all the members of the Sanhedrin and after some squabble appointed Aristobulus his youthful brother in law high priest. As the populace demonstrated in favor of the young Hasmonean Herod had him killed. He then ordered the execution of his Queen Mariamne and at the request of his sister Salome had her husband Joseph killed.

Siding in the struggle for imperial power with Antony he was defeated but he made his peace with the victor Octavianus at Rhodes in 30 b.c.e. meanwhile causing the death of Hyrcanus. Octavianus restored to him the territory of Jericho which Antony had given Cleopatra. Mariamne had not been slain but on his return from Rhodes he slew her jailer and at the suggestion of Salome ordered the execution of Mariamne. This crime filled him with remorse but his career of butchery continued.

He slew Costobarus Salome's second husband at her instigation and under the same influence killed his two sons by Mariamne, Alexander and Aristobulus (6 b.c.e.). Later in a fit of anger he ordered the burning alive of 42 men who revolted against his desecration of the Temple. He finally ordered the execution of his first son Antipater and when he fell ill and was dying meditated the execution of all the notables he had imprisoned so that at his own death there should be great lamentation.

Herod had no sympathy with his Jewish subjects and could not win their allegiance. To gain their good will he built the magnificent temple a task which occupied eight years and lavished art and wealth on it in abundance but he flouted Jewish sentiment when he attempted to put a golden eagle in honor of Rome over the entrance. The religious hated him for his crimes and Hellenization. He annexed

much territory and he built or rebuilt most of the fortresses and the cities of Ascalon, Acre, Tyre, Sidon, Beirut and the great port town of Cæsarea. But he offended Jewish law by his temples, monuments, sculptures and amphitheatres and the introduction of games and theatrical performances. He was married nine times. He had 12 children, three of whom he had executed.

H e t f h t S l m d her hu b nd Alex s
nd thu p ket th m I h l l d e n l t t l t m
wh ch d th o ght to b b ne he f lly d w l m d
by ll m b t I am p n pally t ubl d t l t I h l l
d e w th t h g l m nt d a d w th ut h m ng
m n sually xp t t K ng d th —JOSEPHUS
W s of the Jew

HEROD II King of Chalcis and governor of the Temple d. 48 c.e. He was the grandson of Herod the Great and of Mariamne the Hasmonean. In 41 he was appointed king of Chalcis by the Emperor Claudius who also made him governor of the Temple, an office that carried with it the power of appointing the high priest. He exercised that office for four years.

HERODIAN DYNASTY Founded by Antipater the Idumean the Herodians ruled Palestine as a whole or divided from 37 b.c.e. to the fall of Jerusalem in 70 though Agrippa II minted coins in Europe 25 years after the Jewish state had ceased to exist. The order of succession follows:

H d I 37 b e 4 b c e I ng f P l e t n
Ar h l u 26 Ethna h of Jud a d S ma
He d Ant pas 4 40 T tr h f C l l e e nd Pe æ
H d Ph l p 4 33 T t ch of G ul ant s B t n æ
T l n t s and Pana
Ag pp I 41 44 K ng f P l t e
H od II 41 48 Prin e of Chal s t t ul King of
P l t ne
Ag pp II 49 70 P nc f Ch l c t t ul King f
J d

HERODIAS Ordered the execution of John the Baptist. She was a granddaughter and niece of Herod the Great. She married her uncle Herod who to marry her divorced his wife which was forbidden by Jewish law. Herodias daughter (unnamed in the story but since identified as the famous Salome) danced before Herod and having won his consent to any request of hers demanded at her mother's instigation the head of John the Baptist. Josephus however, states the relationship to her husband differently and declares that Herod himself ordered the execution of John the Baptist as an agitator. Later on when Tiberius banished Antipas to Gaul Herodias was permitted to remain in Galilee but she refused saying that she had shared the prosperity of her husband and would also share his adversity.

HERRERA ABRAHAM DE Cabalist b. Spain in the latter part of the 16th cent. d. Amsterdam Holland 1639. De Herrera a Spanish Christian was introduced into the Cabalistic mysteries and lore by Israel Sarug* a German Cabalist who was also a disciple of Isaac Luria* however it was not until late in life that he became both a Jew and a cabal

ist In his early youth he had studied general philosophy De Herrera wrote two Cabalistic works in Spanish Casa de Dios (House of God) and Puerta del Cielo (Gate of Heaven) Inasmuch as De Herrera knew nothing of Hebrew he provided in his will for the translation of these two works into Hebrew by Rabbi Isaac da Fonseca Aboab of Amsterdam and for their publication

A I S

HERSCHEL Sir WILLIAM Astronomer b Hanover 1738 d Slough England 1822 He came to England in 1755 in the military Hanoverian band and was an organist in Bath in 1760 In his leisure he studied astronomy and made telescopes It was with a telescope of his own contrivance that he discovered the planet Uranus in 1781 and was made astronomer to the king and advanced to the foremost rank of contemporary scientists He was the founder of sidereal science and his conclusions and discoveries still rank him as one of the great astronomers He fixed the position of 2500 nebulae of which 203 had been unknown He determined the elements of Saturn and his views as to the relations of the Milky Way to the solar system constitute the basis of the modern theories of astro physics

That g at a d enthust c lthough aut s ob
r r w th fi t t und th d pths of hea n n
de to det rm ne th l mts and fo m f th ta y
t tum wh h w nhabt Wllam He chl s s
w ll exp ssed n the el g nt n pt n n h s m nu
m t t Upt n b ke th ough the nclosu f he v n
and l ke an th Cl mbu penet d nt n unk n
oc n fom wh h he b held co t nd group f l nd
wh tru p t n t em f futu ge to d t
me—AL XAN ER VON HUMBO DT C m s Vol I
h p

HERSCHELL SOLOMON Chief Rabbi of England (1802 42) b London 1762 d there 1842 His father was rabbi in London when Herschell was born there but returned to Germany where the son was educated He was called to London in 1802 as rabbi of the Ashkenazim but soon extended his authority over the Jews of the kingdom In 1841 he bitterly opposed the formation of the first Reform Congregation in London He issued a Herem* the last published by any rabbi in England

HERTZ HEINRICH RUDOLPH Nobel prize winner discoverer of Herzian waves b Hamburg 1857 d Bonn 1894 He studied physics under Helmholtz and in 1883 went to Kiel where he began research into Maxwell's electromagnetic theory which between 1885 and 1889 when he was professor of physics in the Karlsruhe Polytechnic made him famous He discovered the progressive propagation of electromagnetic action through space measured the length and velocity of electromagnetic waves and proved that in refraction and polarization they are in complete correspondence with the waves of light and heat He thus was the original discoverer of the wireless system perfected and industrialized by Marconi

In Bonn where in 1883 he was appointed ordinary professor of physics he continued his researches into the discharge of electricity in rarefied gases and it is assumed that only his premature death prevented him becoming the discoverer of X rays He was the son of a baptized Jew who was a senator Hertz's collected writings were published in 1894

In l ss cal t mes men w uld have reg ded th un
t m ly d th f H tz as du t th je l u y f th G d
—II mmo z Int odu t n to Hertz Coll cted W l

HERTZ HENRIK Danish poet and dramatist b Copenhagen 1798 d there 1870 His lyric dramas were played all over Denmark and his writings were published in 18 vols in 1853 73

HERTZ JOSEPH HERMAN Chief Rabbi of the British Empire b Rebrin Hungary 1872 In 1894 he received an appointment as rabbi in Syracuse N Y and in 1898 at Johannesburg South Africa During the Boer War he was expelled by the Boers from the Transvaal but he returned after the British occupation and the formation of the Union of South Africa He was elected Chief Rabbi of the British Empire in 1913 Dr Hertz who is a Zionist had a share in the framing of the Balfour Declaration*

HERTZKA THEODOR Utopianist b Budapest 1845 d Wiesbaden 1924 He was a journalist attached to the Neue Freie Presse and edited and wrote for several journals In 1894 he attracted considerable attention by his novel Freiland a Utopian solution of social and economic problems It was an unusual concept of national ownership of land and capital based on Henry George's theories combined with individualism Hertzka's attempt to found a colony in Africa on the lines of his Freiland failed

HERZ CORNELIUS Electrical engineer b Besançon France 1848 d Bournemouth England 1898 Herz studied medicine in Germany served with the French in the Franco Prussian war and received the Legion of Honor He became an American citizen and practiced medicine in Boston and worked as an electrician in San Francisco In 1877 he returned to France and formed the Paris Electric Light Company He was implicated in the Panama Canal scandal and sought refuge in England

HERZ HENRIETTE German social leader b Berlin 1764 d there 1847 Of Sephardic descent her beauty and vivacity and intellectual ability attracted even in her old age She was a great linguist knowing French English Spanish Italian and Greek and read Hebrew Portuguese Danish and Latin She even studied Sanskrit and Turkish Her maiden name was de Lemos At 15 she married Hofrat Markus Herz Her home was a salon at which the German French and Jewish scholars in Berlin gathered Borne* and

Schleiermacher were both in love with her She was baptized in 1817

Mark He philosopher and physicist
p t l c t e on phil phy w l h r t t n d d by
g n a l s m b d n n t s and p n of the
blo d H s h u e w a f q n t d by p t n d ulpt
th l g n d stat n I g e of em n n e
d m d t n h to b n v t d t t l v n n g n t n
m n t Th att t n h w t h lady of th
h u H t t H be ut ful m p l sh d n t l
l t g t n —MARGOLIS and MARK H t y of
th J w h P pl

HERZENSTEIN SOLOMON MARKO VICH Zoologist b Russia 1854 d St Petersburg 1894 In 1880 he was appointed custodian of the zoological museum of the Imperial Academy of St Petersburg He was an authority on mollusks and fishes

HERZFELD LEVI One of the conveners of the Brunswick Reform Conference b Ellrich Germany 1810 d Brunswick 1884 In 1842 he was appointed Landesrabbiner of Brunswick Although a moderate reformer and personally an observer of traditions he joined Ludwig Philippson * in calling the first reform conference in Brunswick

HERZL THEODOR Creator of modern Zionism b Budapest 1860 d Edlach Austria 1904 Herzl who settled with his parents in Vienna in his boyhood studied for the bar became a journalist and playwright specializing in feuilletons and light dramatic pieces In 1891 he became Paris correspondent of the Neue Freie Presse of which paper after 1896 he was literary editor It was whilst in Paris witnessing the degradation of Captain Alfred Dreyfus that he conceived The Jewish State an attempt at a solution of the Jewish problem Rejected by Baron Maurice de Hirsch * and Dr Gudemann * chief rabbi of Vienna Herzl proceeded to put his ideas into action whilst he was writing his first pamphlet

He endeavored to open negotiations with the Sultan in Constantinople when the English edition of his brochure appeared April 1896 From then on he threw himself entirely into the task of achieving his aim Despite the sharp opposition of all recognized Jewish authorities he won the masses first in London and then in east and southeastern Europe So great a mass rallied to him that in January 1897 he issued a call and in August 1897 held the First Zionist Congress in Basle at which the modern Zionist organization was founded and its principles adopted

He presided at the first six congresses was president of the organization its diplomatic director started the Jewish Colonial Trust * (1900) the Jewish National Fund * founded Die Welt (1897) and literally with a small group of ardent assistants turned night into day in the interest of the cause

In Oct 1898 he was received in audience by the German emperor in Constantinople and on Nov 2nd with a delegation was again received by the emperor outside the Jaffa Gate Jerusalem He attended the Hague Peace Conference June 1899 was received by the Sultan Abdul Hamid II in May 1901 was

recalled by him to Constantinople Feb 1902 and appeared as expert before the Royal British Commission on Alien Immigration in London July 1902 He was recalled to Constantinople the same month discussed in London with Colonial Secretary Joseph Chamberlain the settlement of Jews in the Sinai Peninsula Oct 1902 was in Egypt Apr 1903 received the East African proposals from the British government April went to Russia and was received by von Plehwe and de Witte in St Petersburg visited Wilna opened the sixth congress and received the written British proposals for East Africa all in August 1903 He was received by the pope and the king of Italy Jan 1904 and by the Austrian Secretary of Foreign Affairs in April

Besides all his professional work and his Zionist speeches and congress addresses Herzl wrote a Zionist play Das Neue Ghetto and the novel Altneuland 1902 He was survived by his widow a son and two daughters of whom only one daughter is now alive His passing was deeply mourned and witnessed an outpouring of Jews such as Vienna has seen only at the pilgrimage to his grave observed annually on the anniversary of his death

In his political insight as in his approach to Jewish problems Herzl stood apart from most Jews Just as the effect of the Dreyfus affair * was at once personal and racial so the Kishineff massacre * of 1903 affected him as perhaps it affected only the poet Bialik * He wanted to lift the Jews out of a degraded position He felt that all Jews high and low rich and poor were equally degraded and covered with shame as long as anti-Semitism * could keep them in sufferance during periods of peace and kill them with impunity during periods of strife and agitation

The Jews have a gift They have faith but they immolate them Her lands lea ly among the ch sen f w n f u th usand ye rs of h sto y He saw him elf b omng a myth he al dy a v y p we ful l g nd When th b urity th t ve ls Jew sh l f e c a s when th J ws tak th r place among the pe ples when H l s coffin like Jo ph s m ved to Pal t ne the eptaph that g t ful n t on m y w te upon h t mb st n sh uld b a s mple s the m tiv that fo d h m nt n n y of a el s t l —W th unfath m bl f th h l d h s peopl —JACOB DE HAAS Theodo H 1 V 1 II

See Basle Program Zionism Zionist Organization World

HESHVAN Eighth month of the Jewish calendar

HESPED Funeral address Eulogy spoken either at the house of mourning in the synagog or at the grave M A

HESS MOSES (Moritz) Philosophic protagonist of Zionism b Bonn 1812 d Paris 1875 Hess began his journalistic career as a supporter of Karl Marx and Engels The Damascus Blood Accusation * of 1840 led him to consider the Jewish Question in which to that date he had taken no interest He was however absorbed in the proletarian move

The Hilfsverein activities in Europe however were on a large scale to and through the World War From 1904 to 1914 it aided 200 000 emigrants and expended in that period over 2 000 000 marks Acting for American organization during the first two years of the War it expended together with its own resources 40 000 000 marks to 1918 It met the 1921 pogroms in the Ukraine by a large collection In Berlin it aided 237 000 emigrants 1921 28 expending 500 000 marks 1924 28 on their relief Its organizer was Dr Paul Nathan* who was succeeded as president by Dr James Simon Eugen Landau Max M Warburg and Willy Dreyfus being the vice presidents The secretaries were Willy Bam bus to 1904 Dr Bernhard Kahn (1904 21) and Dr Mark Wischnitzer

See Germany Ost Juden Palestine

HILLEL President of the Sanhedrin (30 b c e to 9 c e) b Babylon c 110 b c e d Jerusalem 10 c e Of the early life and family history of the greatest of the Jewish teachers very little is known though scores of legends cluster around his name That he lived 120 years is perhaps a complimentary expression of his great worth He came from Babylon to study exegesis when according to this computation he was 40 years old He was appointed head of the Sanhedrin by Herod I who could however have had very little in common with the liberal leader of the Pharisees* and Scribes Hillel's great authority enabled him to issue the famous Probul which overrode the law of the Jubilee* and ensured the payment of debts

Hillel however stands out as the advocate of the Golden Rule as an exposition of Judaism What is hateful to thee do not do unto thy fellow man this is the law the rest is commentary study it In his meekness he is likened to Moses His code was that of peace In stern conflict with his great opponent Shammai* who held firmly by the rigor of the law Hillel pursued a liberal policy His philosophy of life as set forth in Aboth (ii 8) runs the more flesh the more worms the more property the more anxiety the more women the more witchcraft the more maid servants the more lewdness the more men servants the more robbery the more Torah the more life the more schooling the more wisdom the more counsel the more understanding the more charity the more peace Johanan b Zakkai* was the greatest of his pupils but all the Talmudic patriarchs claimed descent from him and in turn claimed that he was descended from David

Hillel became a follower of the very deities of his co-religionists From the deities he gave to in Judaism he derived the principle that the history of the world is the history of the law Th t ad t nal law, a dng to Hillel carries with it itself its own justification and binding power it requires no other justification On the one hand Hillel agreed with the Sadducees that a law can only be valid if found in the authoritative text but on the other hand he declared that the authority did not merely lie in the text but was also derived from the general spirit of the scriptural writings — GRAETZ History of the Jews Vol II chap iv

HILLEL II Patriarch 330 365 son and successor of Judah III It was during his administration that the fixed Jewish calendar was finally adopted Previously the patriarch had been accustomed to make the proper astronomical calculations for the calendar and to inform all the Jewish communities of the proper date of the months About 350 the Jews in Palestine attempted to revolt on the occasion of an invasion by the Parthians accordingly Constantius who was in addition a bigoted Christian forbade the patriarch to communicate with the Babylonian communities Hillel met the situation by publishing the rules for calculating the calendar so that each community could determine it for itself His action weakened the hold of the patriarchate on the rest of Jewry but preserved the uniformity of the observance of the festivals Hillel was highly honored by Constantius successor Julian the Apostate who promised to abolish the special Jewish taxes and is said to have attempted the rebuilding of the Temple S C

HILLMAN SIDNEY Labor leader b Zagare Lithuania 1887 He has been active in the American labor movement since 1910 when residing in Chicago In 1915 he became president of the Amalgamated Clothing Workers of America He has directed strikes in New York 1916 Rochester 1918 New York 1918 Chicago 1919 the New York lockouts of 1920 21 and the Chicago New York strikes of 1924 and in Cincinnati in 1925

HILLQUIT MORRIS Socialist leader b Riga Latvia 1869 d New York 1933 He came to the U S as a boy and was admitted to the New York bar in 1893 He was one of the leaders of the American Socialist party a delegate to all its conventions and represented it at international gatherings In 1917 he ran on his party ticket for the office of Mayor of New York City and received 145 000 votes the largest support given his party in the city in an election He was the author of History of Socialism in the United States and among other Socialist books of From Marx to Lenin

HILSNER (Hulsner) LEOPOLD See Poina Affair

HIRSCH CLARA DE (Baroness de Hirsch Gereuth) Wife of Baron Maurice de Hirsch b Antwerp 1833 d Paris 1899 Her maiden name was Bischoffsheim and she married in 1855 She had two children neither of whom survived her She associated herself fully in her husband's philanthropic plans In New York she financed the building of the Baron de Hirsch Trade School and the Clara de Hirsch Home for Working Girls She contributed liberally to similar institutions in Galicia During her widowhood she distributed \$15 000 000 in charitable Jewish foundations and she bequeathed a further sum of \$10 000 000 for like purposes

membered. He occupied various positions until in 1851 he was called to Frankfort on the Main where he developed his theory of neo orthodoxy by establishing a great congregation with its parochial and religious school. His difference with Geiger * was productive of much polemics. He also wrote against the current anti Semitic slanders of the Jews and Judaism.

HIRSCH SAMUEL German American Reform rabbi b Thalfang Rhenish Prussia 1815 d Chicago Ill 1889. From 1838 to 1866 he held a number of positions as rabbi in Germany and in 1843 was appointed rabbi of Luxemburg where his son Emil was born. During this period he published his *Humanity as Religion* and took an active part in German reform. In 1866 he was invited to Philadelphia Pa and became rabbi of Kene seth Israel which post he held till his retirement in 1888. He presided at the Philadelphia rabbinical conference of 1869 at which the principles of American Reform were formulated.

HIRSCH SOLOMON First Jewish U S Minister to Turkey b Wurtemberg 1839 d Portland Ore 1918. Hirsch was a business man who lived in a number of states before he finally settled in Oregon in 1858. In 1872 he was elected a member of the state legislature and subsequently a state senator and was president of the state senate in 1880. In 1889 President Harrison appointed him U S Minister to Turkey which position he held to 1892.

HIRSCHFELD HARTWIG Orientalist b Thorn Germany 1865 d London 1934. After graduating in Germany he was in Paris associated in research work with the Deren bourgs father and son. He revised the Hebrew texts of the *Kusari* 1885 87. He was appointed teacher in Semitics at Jews College London and later became Chief Librarian. Among his important writings are *New Researches into the Composition and Exegesis of the Koran*, *Recent Theories on the Origin of the Alphabet*, *Ethiopic Falasi Glossary* and *Sketch of Hebrew Grammar*.

HIRSZENBERG SAMUEL Painter b Lodz 1866 d there 1908. Educated in Cracow he first exhibited in Paris in 1889. He then specialized in portraying Jewish themes. His *Silence of the Field* a picture of a Jewish cemetery 1891 created considerable sensation but his masterpiece was *The Wandring Jew* 1900 exhibited at the Paris Exposition.

HITLER ADOLF Chancellor of the German Reich and foe of the Jews b Branau am Inn Austria 1889. In *Mein Kampf* (Munich 1930) he states that after the death of his mother he settled in Vienna with the intention of becoming an architect's draftsman. Till then the Jews were practically unknown to him and he relates that he was stirred to hatred by the anti German and pro

French attitude of the Viennese daily press which he learned was controlled by Jews. Thereafter he began to read anti Semitic literature and by the end of the World War wherein he had served in a Bavarian regiment he came to see Jew in everything he disliked.

His opposition to Marxian Socialism is directly related to this anti Jewish obsession. Returning to Germany after the war he expected to organize a new political party but instead joined the *Deutsche Arbeiter Partei* in 1919 then in process of formation. Until 1923 when he took part in the Munich putsch his hatred and horror of the Jews deepened. He accepts the spurious *Protocols of the Elders of Zion* * as true in substance and fact despite existing proof that the sessions described therein were never held. He maintains that the more the Jews deny the *Protocols* the more he is persuaded that the denials are evidence of the truth of these charges. He desires the widest publicity for these Jewish machinations because common knowledge of them will break the Jewish power. He wrote *Mein Kampf* whilst in prison in 1924. He succeeded in 1925 in creating a split in the German People's Party and organized the *National Socialist German Labor Party (Nazi)* with himself as leader. A Rosenberg as editor of the *Volksischer Beobachter* and Count von Reventlow as parliamentary leader. The Nazis with their swastika storm troops parades and Hitler's eloquence rapidly gained momentum though their political fortunes varied until Feb 1933 when Hitler won his point and was made Chancellor. Hitler has at this writing more authority in Germany than was conceded to the Emperor even in war time.

See Anti Semitism Germany

HOENIG ISRAEL (Edler von Hoenigsberg) First Austrian Jew ennobled b Kuttenplan Bohemia 1724 d Vienna 1808. In 1752 with his father and brother he acquired a tobacco monopoly in Prague. During the Seven Years War his firm provisioned the army. In 1789 in recognition of his services he was granted a patent of hereditary nobility.

HOFFMAN DAVID Opponent of Wellhausen's Higher Critical theories b Verbo Hungary 1843 d Berlin 1921. He was rector of the Rabbinical Seminary at Berlin from 1899. He began to publish his own commentaries on biblical literature in 1873. These scholarly contributions appeared almost annually for 25 years and he edited the *Magazin für die Wissenschaft des Judenthums* 1876 93 and the *Israelitische Monatsschrift* 1884 95. In 1878 he began his series of attacks on the Wellhausen hypothesis on the Pentateuch. Priestly code.

HOFFMAN HERMANN ARTHUR President of the Swiss Confederation (1914 17) b St Gall 1857. Son of Karl Hoffman

whose family came from Frankfort on the Main and were granted citizenship in St Gall in 1841. They developed the manufacture of embroideries. Hoffman was a lawyer by profession and was elected to the State Council of St Gall in 1886 and was thrice elected its president. He rose in local and federal political office until in January 1914 he was elected president of the Confederation. Owing to the World War in which he rendered great service to the Republic by protecting its neutrality he held office for three years. In 1917 he resigned when a despatch of his to the Swiss Minister in St Petersburg.

HOFFMAN ISAAK LOW (Elder Von Hofmannsthal). Owner of Hungarian silk monopoly b Prostebor Bohemia 1759 d Vienna 1849. He was a Talmudic scholar who became a teacher in the home of the farmer of the Austrian tobacco monopoly. When his patron Baruch moved to Vienna Hoffman became manager of the firm. In 1794 he succeeded to the business and in 1796 he began to experiment in the production of silk. In 1802 he received from the Hungarian government a monopoly for the manufacture of silk a grant that was held by his firm to 1862.

HOFMANNSTHAL HUGO Elder von Author and dramatist b Vienna 1874. He began to write at 17 and a stream of poetry and dramas flowed from his pen to 1914. He has been equally prolific since 1918 and has wielded great influence on the younger generation. Two of his plays that have won international acclaim are *Rosenkavalier* (1911) and *Everyman* 1912.

HOLDHEIM SAMUEL Leader of the German Reform movement b Kempen Posen 1806 d Berlin 1860. The son of orthodox parents he received a thorough Talmudic training but at an early age became an advocate of modern attitudes. In 1836 he received his first rabbinical appointment in Frankfort on the Oder and struggled hard to induce his flock to regard him as a preacher and a teacher and not as one of the old style rabbis whose principal function was to decide ritual questions a duty he performed following the Rabbinic authorities closely. He wrote for the Jewish press took a keen part in the attack on the *More Judaico* * but above all became the exponent of the homiletic presentation of Reform Judaism.

In 1840 he became landesrabbiner in Schwerin and here he was able to cooperate more freely with Geiger * and Philipson * and defended the reforms which had been introduced in the Hamburg * Temple ritual.

Though the foremost advocate of the autonomy of the rabbi he found himself at times at odds with those of his fellow rabbis who in the struggle to make Judaism compatible with German culture rather than with patriotism went to extremes. Holdheim held strictly to the theory that Judaism was a religion and therefor sought to set aside all the old laws relating to marriage and divorce. On the other

hand he opposed the abolition of circumcision claiming that it had a purely religious significance. His larger struggle was the attempt to maintain the thesis of Biblical Judaism and divorce it from Talmudism.

He bore a notable part in the conferences at Brunswick Frankfort and Breslau struggling hard to maintain some of his positions but when he was appointed rabbi of the Berlin *Judische Reformgemeinde* in 1847 he moved deliberately forward in the direction of the left. He had a share in the editing of the new prayerbook instituted the Sunday services and abolished the observance of all the second day festivals except New Years. He wrote many books in defense of his attitudes and in constructive support of his program but was bitterly hated by his opponents.

HOLLANDER JACOB H Economist b Baltimore Md 1871. He was associate professor of finance to 1900 at Johns Hopkins University when he was appointed associate and then full professor of political economy. Since 1925 he has occupied the Abram G Hutzler Chair of Economics founded in memory of his father in law. In 1900 he was appointed special commissioner to revise the taxation laws of Porto Rico and was for some time treasurer of the island in which he devised the Hollander Law for systematizing the revenue. He has since held a number of appointments for the revision of taxation systems in Indian Territory San Domingo and has been umpire and arbiter in economic disputes. His writings cover his special field taxation.

HOLY CITIES Four cities in Palestine are so designated Jerusalem * Tiberias * Hebron * and Safed *. The sanctity of Jerusalem is associated with the erection there of the Temple * of Solomon * and within that area a special sanctity attaches to the Unhewn Stone presumed to be covered by the Dome of the Rock. Tiberias was sanctified by the establishment there of the Sanhedrin *. Hebron is holy by reason of the Cave of Machpelah. Safed was sanctified by the schools of the pious founded there in the 16th cent. Men devoted to the study of the Talmud have for cent lived in the holy cities. It is however only to Jerusalem that the term is applied with a geographical connotation. It is still the custom for observant Jews to utter a special prayer on approaching Jerusalem for the first time and to rend their garments in memory of the destruction in 70.

HOLY SOIL The idea that it is desirable to be buried in the Holy Land is symbolized by many Jews in the Diaspora by placing a pinch of Palestinian earth in the coffin prior to burial. M A

HOMEM ANTONIO Marano martyr b Coimbra Portugal 1564 d at the stake Lisbon 1624. In order to escape persecution Homem was educated for the church and in 1592 he was appointed deacon and professor of canon law at Coimbra University. In 1619

he was discovered conducting services in a secret synagog was arrested and tried and condemned to death He was burned alive five years later at an auto da fe in Lisbon

HORN EDUARD (Einhorn Ignatz) Hungarian cabinet minister b Vagh Ujhely 1825 d Budapest 1875 He was trained at the Presburg Seminary for the rabbinate but became a journalist and a preacher devoting himself keenly to Jewish problems He was a political as well as a religious liberal and on the former score was persecuted by the Hungarian police and fled to Leipzig where he assumed as his own his pen name Eduard Horn In 1851 his Louis Kossuth led to the imprisonment of the publisher whilst the author escaped to Brussels and Amsterdam He next became a journalist in France attacking Austrian policies In 1869 he returned to Hungary and was elected to the Hungarian Lower House Religiously he swung from reform to orthodoxy but his final interest was in Hungarian politics and he was a member of the cabinet at the time of his death

HORNER HENRY Governor of Illinois b Chicago 1878 He was a member of the Chicago Charter Commission in 1913 and elected Probate Judge in 1914 being re-elected in 1918 1922 and 1926 He was elected governor of the State on the Democratic ticket Nov 1932 He is active in many Jewish institutions and interested in Zionism

HOROVITZ ISIAH Cabalist and author b Prague c1555 d Safed Palestine c1625 At an early age he went to Poland with his father and later became prominent in the communal affairs of Polish Jewry He served as rabbi in Cracow Frankfort Prague and Posen In 1621 he emigrated to Palestine settling in Jerusalem A short time later the pasha of the district imprisoned him for ransom After his liberation he settled in Safed then the center of Lurian Cabala to which he devoted himself with unusual assiduity He succeeded in greatly popularizing Jewish mystical teachings and together with Naphtali Frankfurter was instrumental in bringing the Lurian system of Cabala into high repute in Poland and Germany

Horovitz's main work was *Shene Luchoth Haberith* (The Two Tables of the Covenant) in which he attempted to give a presentation of the whole of Judaism's religious life on the basis of Cabala Encyclopedic in nature this work became very popular was later adopted by Hasidic circles and despite its stringency in matters of ritual law contains numerous great ethical maxims Horovitz is frequently referred to as *Shelah* a name formed from the initials of the three words constituting the Hebrew title of his work **A I S**

HOROWITZ LEOPOLD Painter b Rosgony Hungary 1837 d Vienna 1917 He achieved in the 60's a reputation as a portrait painter in western Europe In 1868 he went to Warsaw to study Russo Jewish

ghetto life A number of his pictures depict ghetto life the most popular is *The Ninth of Ab in a Polish Synagog*

HOROWITZ MOSES HALEVI Yiddish playwright b Stanislaw Galicia 1844 d there 1910 In 1876 he established a Yiddish theater in Bucharest He was the first to introduce actresses on the Yiddish stage In 1884 Horowitz settled in New York bringing with him a company of players He wrote 169 plays many of them topical presentations of current incidents like *Tisza Ezlar* the Blood Accusation story and *Kishineff* the 1903 massacre

HOSEA First of the minor prophets His career lasted 59 years c784 to 725 b.c.e He prophesied to the kingdom of Israel at the height of its greatness when Jeroboam II was on the throne He relates that he was a son of Beeri and that he had a wife who was faithless His prophecies the *Book of Hosea* is composed of 14 chapters It is divided into two parts (1) chaps i to iii containing three distinct poems expressing the idolatry of Israel by the symbol of adultery (2) chaps iv to the end composed of a cycle of prophecies which Hosea addressed to various rulers Hosea is one of the most individualistic books in the Canon and its historicity has not been questioned

In contrast to the teachings of Amos* Hosea while not condoning wrong preaches that God is Love and looks forward to a restoration after destruction His prophecies are full of historical reminiscences and of touching appeals to the people to abandon their idols and to return to God The closing chapter of the book has been fittingly chosen as the Haftarah for the Penitential Days

In the gloom of Hosea the e a b l l a n y e l y matched in the Bible o e l e w h e S u h a p d n d t o n h n g s u c c e s s i n o f p i c t u r e s v v d n d a p p l i n g f i l y t k n e s b e t h w a y H e i s a m a k r f e p e r m m a t c h p h a s s o m o f w h c h s u c h a s l k p e o p l l k e p s t s w t h w n d n d r p t h w h r i w i n d a e s t l l n u s e —NEWTON MANN The Evolution of a Great Lit atur

HOSHA NA O save! the cry raised in processions in ancient Jerusalem Still employed in the orthodox ritual during processions of the scrolls and lulab on Tabernacles and the Rejoicing of the Law

HOSHA NA RABBAH The Great Hosha na The seventh day of Sukkot* It is a special celebration by processions in synagogues The recital of Hosha na is of Temple origin The willow is used at this festival being shaken till the leaves fall off as a symbol of disappearing sins The festival blends two contrary ideas Originally it marked the zenith of the Sukkot celebrations with its joys songs processions and torchlight parades Later it came to be associated with the penitential observances of the New Year and Atonement Hosha na Rabbah is the completion of this religious cycle The eve or rather night of the festival is celebrated by the recital

of selections from the Pentateuch and penitential prayers. The Cabalists have added mystical formulæ. The praying is however interrupted by feasting. Much sanctity attaches nevertheless to this midnight service.

Th H l anot w th b t m h nd e n wh h
a H b h ould m k p ofts nd th nght of H h n
R bb h w s th m t oppo tune t me f t In the
B byl n n pt v ty we hung ou h rps upon th
w ll s wh n u f the s h d t mo y
th y would tak n mful f w ll w tw gs and m k
th h to house ro nds—A S SACHS Wo lds that
P s d 1928

HOSHEA 19th and last king of Israel. He succeeded Pekah whom he slew in a conspiracy thereby fulfilling a prophecy of Isaiah (vii 16). In 725 b.c.e. Shalmaneser invaded Palestine and made Israel tributary. At the end of three years Hoshea entered into an alliance with So Kang of Egypt to throw off the Assyrian yoke. The Ethiopian ruler of Egypt gave no aid but Hoshea discontinued paying tribute. Hoshea's offer to resume the tribute was refused and war was renewed. Hoshea was captured and taken into exile and he therefore did not participate in the final struggle in Samaria.

HOST MASSACRES After 1215 when the doctrine of transubstantiation was accepted by the Church Jews were frequently charged with desecrating the consecrated host. Though there is no evidence that Jews were ever guilty of the act, all of these attacks led to the slaughter of Jews. The most important cases were:

1243, at B l t 1290 at P s 1294 t L a Aust
1298 Rotting n G m ny nd K n nb g Aust a
1299 Rat shon
1306 at St P l t n 1325 t C c 13 0 t Gut w
1334 t C n t n 1337 t D gg nd f 1338 t Pul
k 1361 t C b 1370 Eng h m (B u e l) 1388
t P g 1399 t P n
1401 t Gl g 1404 t Muhl 1410 t S g
1420 t L n 1422 t M 1453 t B sl u 1478
at P au 1492 t St nbe g
1510 t B l 1514 t M ttelbe g Als e 1559 t
S h w P l nd

HOUDINI (Ehrich Weiss) Magician b. Appleton Wis 1874 d. Detroit Mich 1926. He was son of orthodox parents, his father being an Hungarian rabbi who settled in U.S. some time before his son was born. Houdini was a public performer for 43 years, succeeding Hermann the Magician, who was also a Jew in public favor as a performer of sleight of hand tricks that bordered on the marvelous. His great reputation was however made by his ability to unlock bolts, knots, straight jackets and free himself from all sorts of impedimenta even when loaded with weights and dropped into the water. He devoted much of his career to exposing the tricks of spiritualists and mediums.

Q t ap rt f m h s p of e s n al g n u h wa a
abb cal pu t n with mu h s nt ment l m n h s make
up nd t e k of myst m—HAROLD KELLOCK Hou
dn N w Yo k 1928

HOURLICH ISAAC AARONOVICH Statistician, economist and Yiddishist b. Wilna 1860 d. New York 1924. In 1879 he was arrested in St. Petersburg for nihilistic

propaganda and expelled and in 1881 banished to Siberia. In 1885 he was released and returned to Yaroslavl. In 1890 to escape a second term in Siberia he came to the United States. In 1900 he entered the service of the U.S. Government as a statistician. His best known work is *Immigration and Labor: The Economic Aspects of European Immigration to the United States* (1912). The World War affected Hourwich's fundamental views. He became intensely active in the American Jewish Congress* and worked out its plan of elections. To his death he took a notable part in Jewish affairs.

HUGH OF LINCOLN Alleged victim of ritual murder by Jews of Lincoln, England, in 1255. His body was found in the well of a house belonging to a Jew named Joscefin. This Jew was tortured into implicating many other Jews. Of these 92 were arrested and taken to London where 18 were executed for refusing to plead.

There a e on fo th n k ng th t the Cau sin
[m n y l d s f m Cabo Aq t n l we by no
m n t nge t th t y wh l w d ga nt
th J ws th gho t Engl nd n 1255 tw y a s f r
G s t st d th on ac t f th ppo d mud
by th m f b v n med H gh f L n ln—F AN is S
STEVENSON R b r t G o s t t B h p of L ln

HULDAH Prophetess. She was the wife of Shallum, keeper of the wardrobe of King Josiah* who consulted and held her in high regard.

HUNGARY The map of Hungary was considerably changed by the decisions of the Peace Conference in 1919. The poor Jews of Carpathia are now part of Czechoslovakia and the Transylvanian Jews are now Roumanians. There are today 444,567 Jews in Hungary, about half of whom live in Budapest. The figures show a loss of 30,000 since 1920.

The earliest reference to Jews in Hungary relates to the letter of Hasdai ibn Shaprut to the Chazar* king, which was conveyed eastward by Jews traveling in Buda. A considerable number of places have Chazarite names, but the earliest record is a law prohibiting the Jews from having Christian wives or slaves, 1072. The Jews suffered in the First Crusade, though the Hungarians opposed the passage of the crusaders through their country. Bohemian Jews probably at this time settled in Hungary. Apparently the Tartar invasion favored the Jews for until 1526 the Jews were in a rather good position and individual Jews were court chamberlains, mint, salt and tax officials. The badge was in vogue and the persecutions, massacres and expulsions experienced elsewhere were also intermittently suffered in Hungary. The Jews were however of commercial need to the country and consequently were readmitted.

During this period a chief Jewish tax collector held office as Judge of all the Jews living in Hungary and a Jewish prefect held office till 1490. The ritual murder charge was raised in 1494 when Jews were burned at the stake. The Turkish victory at Ofen in 1526

led to the deportation of some Jews to Turkey and those who fled to Pressburg were expelled the same year. In 1529 and 1539 blood accusations led to new martyrdom and expulsion.

1541 to 1867 Ofen was again captured by the Turks in 1541 and from then on the Jews received milder treatment. But the Jews in divided Hungary were inextricably bound up in the struggle between the Christians and the Turks to 1686 when Hungary was released from Turkish domination. The new rulers however were unfavorable to the Jews whose expulsion or destruction was impossible because they were needed in the financial transactions of the state. The 18th cent thus witnessed individual Jews high at court and communities temporarily expelled. In 1726 Charles III introduced the marriage restriction law in Austria: only one male member in each Jewish family should be allowed to marry and settle in his home town, a type of law that became popular in central Europe. Austrian Jews accordingly emigrated to Hungary but attempts were made to expel them. In 1735 there were 11 621 Jews in Hungary, the largest group 770 being settled in Pressburg. It was at this period that Samson Wertheimer* the Austrian court factor was elected Chief Rabbi of Hungary. Maria Theresa (1740-80) imposed a toleration tax on the Jews and threatened to expel them if they did not pay 20 000 gulden a year for five years. In 1760 the tax was increased to 30 000 gulden a year, in 1772 to 50 000 gulden, in 1778 to 80 000 gulden and in 1813 to 160 000. Under Joseph II (1780-90) this oppression and other persecuting laws were abolished and a policy of Magyarization and Germanization introduced. The Jews were allowed to open schools and forced to adopt surnames.

Persecution was renewed in 1790 but in 1791 a new edict of toleration was issued. Partial citizenship was not granted the Jews till 1840 when the Jews offered 1 200 000 gulden as a compromise for the toleration taxes in arrears. In 1846 this compromise was made acceptable by an agreement to pay the sum in five years and in 1846 the toleration tax was formally abolished. The Jews joined the Hungarian forces in 1848 and the Jews were granted full citizenship in 1849 but the law proved inoperative owing to the war and the matter was not finally disposed of till 1867.

The struggle for emancipation led to a bitter schism in Hungarian Jewry. The liberal Jews wanted to meet emancipation by reform of the ritual and the orthodox resisted. The Budapest Seminary expressive of the liberal attitude was opened in 1877 and Judaism legalized as a religion in 1896.

1867-1933 From 1867 the Jews progressed rapidly despite the Tisza Eszlar Blood Accusation* of 1883 and their contributions to both Hungarian and Jewish scholarship was most marked. On the other hand many Hungarian Jews found emigration desirable.

The World War brought thousands of Jews into the army and at the Peace Congress put the country briefly under a Jew. Bela Kun* For a time Wilhelm Vaszonyi* was Minister of Justice. But a steady drift of anti-Semitism set in in 1920 and many of the small towns were depopulated owing to economic anti-Semitism. In 1920 the Numerus Clausus* was introduced. The Jews were denied membership in the Roll of Honor, the Hungarian War Veterans Association and riots against the Jews have been constant at the University of Budapest during the last five years. The Karolyi Cabinet of 1931 had three anti-Semitic members. The general disturbed condition of Hungarian Jewry is reflected in the serious decline in the birth rate and in the increase of conversions. In 1926 316 Jews were baptized in Budapest but in the decade 1919-29 1 116 converts returned to Judaism.

The Orthodox and Liberal communities are both officially recognized by the state. The former have a majority of the 686 communities but as Budapest is overwhelmingly Liberal and the latter are actually in the majority. The Jews of Hungary were granted minority rights* under the Peace Treaty but as the majority of the Hungarian Jews desire to be regarded as Magyars they have renounced their national minority privileges.

HUPPAH Hebrew for the canopy (Isa. iv 5) for a bridal ceremony. Commonly employed to designate a wedding. Except that it is portable the canopy still in use follows the traditional lines. Its probable origin is the baldachin (cloth of Baghdad) borne over royalty as a symbol of dignity. Both bride and groom were regarded as entitled to royal rank on their wedding day. This idea still survives in such phrases concerning a bride as she looks like a queen.

HUREWITZ ISRAEL Yiddish playwright, pen name Z Libin b Gorki 1872. He went to London 1892 and came to America the same year. In 1898 he began writing for the New York Yiddish stage dealing mostly with local Jewish themes.

HURST FANNIE Author b St Louis Mo 1889. She has written a considerable number of popular stories and plays and writes for a newspaper syndicate. She has traveled extensively in search of data and went to Soviet Russia in 1924. Her list of successful novels include: Just Around the Corner 1914, Gaslight Sonata 1919, LummoX 1923 and Back Street 1931.

HUSIK ISAAC Editor and professor b Vasutinez Russia 1876. He came to the U S in 1888 and was appointed instructor at Gratz College in 1898 and lecturer in philosophy in 1916. He has been professor of philosophy at the University of Pennsylvania since 1922 and a year later was appointed editor of the Jewish Publication Society*. He has written a number of books and monographs on philosophy and its history. A

History of Mediæval Jewish Philosophy 1916 is a standard book on the subject

HUYAYY IBN AKHTAB Opponent of Mohammed and chief of the Banu al Nadir executed Medina 627 Huyayy fought the founder of Islam with polemics and by the sword He incited the Jews and his own followers to a revolt Huyayy was defeated captured and executed Mohammed married Safiyyah a daughter of Huyayy

HUZPA Aramaic for impudence and so employed in common speech

HYMANS PAUL Belgian Minister of Foreign Affairs b Brussels 1865 He was elected a deputy of the Belgian Parliament in 1900 and was appointed minister to London 1915 17 minister of economics 1917 18 and Belgian delegate to the Peace Conference in 1919 He was minister of foreign affairs 1918 20 24 25 27 31 and minister of justice 1926-27 In 1920 he was president of the League of Nations Assembly and a member of the Council of the League in 1922 He was delegate to The Hague Conference 1929 30 and member of the Royal Belgian Academy

HYNEMAN ELIAS LEON Civil War volunteer b 1837 d 1865 In 1861 he joined the Fifth Pennsylvania Cavalry and was in 1862 promoted sergeant He fought at Gettysburg and in the battle of the Wilderness He was caught in a cavalry raid in Petersburg Va He was imprisoned at Andersonville Ga where he died from privation

HYNEMAN JACOB EZEKIEL Soldier in the Union army b Richmond Va 1843 He enlisted in 1862 and was wounded at Fredericksburg On his recovery he was assigned to the Signal Corps and took part and fought in almost all the battles being present at the surrender of Lee In 1889 he was appointed aide de camp with the rank of colonel to the commander in chief of the Grand Army of the Republic

HYRCANUS JOHANAN I Prince of the Hasmonean family high priest b c 175 b c e d 104 b c e His surname Hyrcanus was given for a victory over the Syrian general Cendebeus On the assassination of his father Simon Maccabeus* by his son in law Ptolemy Johanan escaped and was hailed by the Jerusalem populace He refused the title of king and choose that of high priest and is

so denoted on his coins He attacked Ptolemy for the murder of his father but the latter held Johanan's mother as hostage and tortured her and finally put her to death When Antiochus Sidetes the Syrian king besieged Jerusalem Johanan forced all civilians out of the city and defended himself so well that the siege had to be raised A truce ended the war Hyrcanus paid tribute using for this purpose the treasure he found in David's tomb As a vassal of Sidetes he had to fight against the Parthians but when Sidetes was defeated Hyrcanus sent an embassy to Rome There after he made war on the tribes that had raided Palestine recaptured all territory which apparently included Aleppo cleared Samaria and marched against the Edomites whom he forcibly converted to Judaism He thus laid the basis for the entry of the Herodians* into Palestine He refortified Jerusalem secured the independence of Judea and raised the status of the country The Pharisees disliked him because though he was strictly religious he deposed the Sanhedrin*

HYRCANUS II High Priest (79 to 40 b c e) He was the eldest son of Alexander Jannæus* and Alexandria* who named him her successor to the throne and appointed him high priest Aristobulus his younger brother disputed Hyrcanus rights In the battle that followed Hyrcanus surrendered his offices and retained only the revenues of the priestly office Antipater the Idumean however began to conspire and brought civil war into the kingdom Aretas the king of the Nabateans joined Hyrcanus and at the head of 50 000 men they marched on Jerusalem Meanwhile Scaurus in the name of Pompey captured the Syrian kingdom of the Seleucids Both brothers appealed to the latter so that in 63 b c e recognizing Hyrcanus as the more pliant Pompey sided with him After a brief siege he entered Jerusalem and ended the independence of Judea Aristobulus was taken prisoner to Rome and Hyrcanus became high priest without political power Julius Cæsar made him ethnarch (47) but Hyrcanus became the tool of Antipater* In 40 Antigonus aided by the Parthians proclaimed himself king and high priest Hyrcanus was taken prisoner to Babylon but he returned to Jerusalem at the invitation of Herod who in 30 b c e had Hyrcanus executed on the charge of plotting against him

IBN EZRA ABRAHAM B MEIR (Aben Ezra) Poet and commentator b Toledo 1093 d Rome 1167 Towering Jewish personality of the Middle Ages Abraham Ibn Ezra belongs to the golden age of Jewish creative literary activity that distinguished Spanish Jewry from the 10th through the 13th cent. A contemporary of such outstanding poets as Moses Ibn Ezra* and Judah Halevi* Abraham Ibn Ezra helps measurably to light up the 12th cent by the amazing versatility of his genius. He was a scholar and poet at home in the secular and Jewish culture of his day—in philology exegesis grammar mathematics philosophy poetry astronomy and the medieval occult science astrology.

Born in Toledo about 1092 or 93 Abraham Ibn Ezra spent most of his life as a literary vagabond. He wandered through Spain North Africa Palestine and came as far as Baghdad. We find him in Rome Mantua Lucena in the Provence and in Dreux in the north of France. He goes to London England where he spends the winter of 1158 and back through France where the trail ends in 1167. Scholars are still quarreling as to whether Abraham Ibn Ezra died in Rome that year or in Calahorra in the Pyrenees between Navarre and Old Castile.

Abraham Ibn Ezra possessed little wealth but much wit. A celebrated poem from his gifted pen permits us an intimacy with his spirit. It gives us a fleeting picture of the ironic compassion with which he smiled into the clouds of disaster and afforded the English poet Robert Browning the model for Rabbi Ben Ezra—the Jewish sage who had discovered the secret of growing old gracefully.

ON MY TOUGH LUCK

The pla t a d st f m th r cou es
Swe v d wh n I fi st s w th l ght
W e I d i n nd l s
The Sun w ld th n h ne by n ght
I t v to d b t I n t
F th ph f t l e h v n oppo
W sh ud my t d
M n wo ld n d e—I uppose

Although a poet of ability whose secular songs bear his signature of whimsical charm wedded to humorous conceit while his religious poems breathe a lofty spiritual faith Abraham Ibn Ezra is best remembered for his brilliant rationalistic commentaries on the Bible. It is noteworthy that Ibn Ezra wrote all of his works in Hebrew and helped fashion the sacred tongue as a dexterous instrument for scientific purposes.

V E R

Ibn Ez is one of the l st m d on of th m st t lent d think f th h Span sh de lopm nt Th pa ks that h emits a e n t s mply mom nta y c kl ng pa ks of wrt b t thought p k that gve t dy l g t f all t m s H possesses next ngu sh ble f ce s th t the m st mpo tant m nds gl dly acc pt d l s suppo t and were nst uted by him—GEIGER Juda sm and Its H t y

IBN EZRA MOSES B JACOB HA SALLAH Poet and historian b Granada c 1070 d c 1138. He was both a secular and religious poet. In the former capacity he wrote gleefully of wine women and song and in the latter capacity in so pious a mood that many of his Selihoth found their way into the Sephardic ritual. He wrote a critical history of poetry. In this volume he summarized the history of the Jews in Spain claiming that they settled there immediately after the captivity. This view he based on his translation of Obadiah (verse 20). And the captivity of Jerusalem that is in Sepharad (Spain).

IBN GABIROL SOLOMON B JUDAH (Avicbron) The Jewish Plato and poet b Malaga c 1021 d Valencia c 1058. In his youth he wrote prodigiously being inspired by the assassination of his protector Jekuthiel Hassan. He was barely 20 when he published a rhymed Hebrew grammar. For a time he settled in Saragossa later he led a wandering life in his native country. He was the first teacher of Neo Platonism occidentalizing Greek Arabic philosophy. His influence on medieval thought was such that it was long held that Avicbron (a corruption of Ibn Gabirol) was a Christian scholastic philosopher who wrote *The Fountain of Life* (Fons Vitæ) (Mekor Hayim).

Th Ch t n S hol t es of th 13th cent m d G b
l th own nd tud d h m d i g ntly H s fundam nt l
th s of a un ve al matt unde ly ng ll ex tence
t d f G d w s made bon f nt t on b tw en
the two dom nant lools the D m n c n l d by Th m
Aqu n opp s ng th un Ari t t l n p n pl th
Franc ans w th D ns Sc tus t th head dopt ng t
as the own G b l n wh b t ys h s Jew sh
n s n th Fo s V tæ H n q t B bl al v l
o T l mud d ctum—Husik A H to y f M d v l
J w sh Ph l ophy

Among Jews the philosopher Gabirol was lost in the brilliant Hebrew poet Gabirol whose *Keter Malkut* Royal Crown (splendidly translated by Israel Zangwill) is a diadem of praises of the greatness of God which reach the highest pitch of adoration and has been incorporated in the liturgy as the finest specimen of devotional prayer. The philosopher who could ignore all religion in his *Fountain of Life* as a prayerful Jew penned the lines (translation by Alice Lucas)—

Th u t On the fi t g eat c u e f all
Thou t One nd n n n p etrat
Not ev n the w n hea t th myst ry
Of thy nf th m bl Un ty
Thou t On the infn t ly g e t

IBN JANAH ABU AL WALID MER WAN Leading Hebrew philologist of the Middle Ages b Cordova c 985 d Saragossa first half of the 11th cent. He was a physician and achieved a reputation in medicine. In 1012 he was forced to leave Cordova and settled in Saragossa and became at first a polemic

cal writer attacking the Talmudists some of whom were his contemporaries for their lack of scientific understanding This led him to write the *Kitab al Tankih* Book of Minute Research a study of the linguistic form of the Bible and therefore the first complete exposition of the Hebrew vocabulary and grammar Owing to his careful discussion of his predecessors Ibn Janah's work became a source book on its subject He was translated into French and some of his Arabic writings into Hebrew

IBN JAU JACOB Introduced the manufacture of brocaded silk into Spain d c 1000 Jacob and his brother Joseph who held high positions at the court of the caliph Hisham manufactured precious silks and garments and flags with artistic woven Arabic mottoes and emblems the like of which had never been seen in Spain and presented them to the caliph and the *hajib* Al Mansur ibn Abi Amir thus brocade (a Spanish word) became the vogue Al Mansur rewarded Jacob with the office of prince and chief judge of the Jews in Andalusia He was attended in his travels by 18 pages in brocaded garments When he refused to extort money from the Jews Jacob was put in prison After a year he was released but his prestige was gone

IBN KILLIS YA KUB B YUSUF (Abu Al Faraj) Vizir to Al Aziz caliph of Egypt b Baghdad 930 d Cairo c 990 Ibn Killis came to Cairo in his youth and entered the service of the Negro ruler of Egypt and Palestine Kafur al Ikshidi the fourth of a dynasty that briefly ruled the Near East For about two years Ibn Killis governed Palestine Some historians state he was converted to Islam but from his conduct in Palestine this seems doubtful As a political revenge he aided Al Mu'izz the Fatimite in the conquest of Egypt and accepted office under him and his son being greatly mourned by Al Aziz on his death

IBN LATIF (also Allatif) **ISAAC** Cabalist philosopher and author b southern Spain (perhaps Toledo) c 1220 d Jerusalem c 1290 Ibn Latif's writings are a mixture of philosophy and Cabala eclectically combined on the basis of Aristotelian and nature philosophy hence the saying that Ibn Latif had one foot in philosophy the other in the Cabala He declared that through philosophy alone one could not arrive at a proper conception of God the universe and Judaism but that through Cabala a higher and more profound conception was effected

His main works were *Shaar Hashamayim* (The Gate of Heaven with an introduction consisting of an historical sketch of Jewish science up to Maimonides) *Ginze Hamelech* (The Store Houses of the King) and commentaries on the biblical books of Job and Ecclesiastes In addition he devised a mass of mathematical formulæ in order to explain the way in which God reveals Himself in the spiritual and corporeal world A I S

IBN MATKAH JUDAH B SOLOMON HAKOHEN Hebrew and Arabic encyclopedist b Toledo 1215 The Holy Roman Emperor Frederick II consulted him on scientific matters and invited him to settle in Tuscany in 1247 In that year he wrote in Arabic and translated into Hebrew *Midrash ha Hokmah* an encyclopedia on logic physics mathematics the Bible and mysticism

IBN NUNEZ JACOB Chief judge and physician to Henry IV of Castile

IBN SHEM TOB JOSEPH Homiletic writer of the 15th cent b Castile d 1480 He was one of the most scholarly writers of his time and a trenchant critic He criticized Christianity Islam and Maimonides He disputed the authorship of the *Zohar** and discussed the rationalistic scientists of his age His *En ha Kore* is the oldest scientific Hebrew work on homiletics now extant

IBN SHEM TOB SHEM TOB Early Cabalist b c 1390 d 1430 (others 1440) he lived in Spain He was the father of Joseph b Shem Tob the Aristotelian philosopher and author who lived in Spain about the middle of the 15th cent Ibn Shem Tob an extremely narrow minded man was violently opposed to Jewish philosophy and to its study and declared that Maimonides Gersonides and other Jewish philosophers had introduced dangerous heresies and disloyalties into Judaism In particular he was opposed to rational philosophy He taught that the Cabala was the only truth and that therein consisted Israel's sole salvation His *Sefer Haemunoth* (Book of Dogmas) praises Cabala* and contains a bitter attack on the prevalent Jewish rationalistic philosophy The work is especially valuable for its citations from the writings of the earlier Cabalists A I S

IBN TIBBON JACOB B MACHIR Astronomer and translator b Marseilles c 1236 d Montpellier c 1304 Ibn Tibbon was one of the great intermediaries of the Middle Ages He translated scientific Arabic works into Hebrew Fourteen of these translations are known His Hebrew was retranslated into Latin and thus served Copernicus and others His original contributions to astronomy were designing an instrument and computing a series of tables on the movements of the planets

IBN TIBBON JUDAH B SAUL Translated Judah Halevi's *Kuzari* into Hebrew b Granada 1120 d after 1190 He translated many Arabic works by Jewish scholars into Hebrew the most famous being the *Kuzari* For the benefit of his son Samuel who became the greatest of this family of translators he made an ethical will in which he made considerable reference to his own library and its proper use

IBN TIBBON MOSES Translator of Maimonides *Sefer Hamitzvot* b c 1220 d c 1283 He was trained as a physician but

following the bent of his family translated those of Maimonides works which his father Samuel had not rendered into Hebrew. Moses composed many original exegetical works but his chief contributions to literature were his numerous translations of the Arabic philosophers, mathematicians, astronomers and physicians into Hebrew whence they were later rendered into Latin.

IBN TIBBON SAMUEL B JUDAH Translator b Lunel c 1150 d Marseilles c 1230. An intense admirer of Maimonides* he translated in 1190 *Moreh Nebukim* the Guide to the Perplexed. Ibn Tibbon corresponded with the author who praised his translation. Ibn Tibbon in this translation expanded the Hebrew language using Arabic sources to express the philosophic terminology lacking in Hebrew. He also translated some of Aristotle's works which were then circularizing in Arabic only.

IBN VERGA JUDAH Cabalist astronomer and author b Seville Spain lived in the latter half of the 15th cent. d a martyr at the hands of the Inquisition at Lisbon. Portuguese. Ibn Verga was instrumental in bringing back to Judaism many Neo Christians who had been baptized as the result of the Spanish persecutions. When the Inquisition ordered him to surrender those supposed Neo Christians who still adhered to Judaism, Ibn Verga rather than comply with this harsh command left Seville in 1483 and finally took refuge at Lisbon where the Inquisition* put him to death c 1497.

Ibn Verga had recorded in a small book many of the persecutions undergone by the Jews in various times and countries. This work augmented with narratives of later persecutions and expulsions by his son Solomon Ibn Verga and by his grandson Joseph Ibn Verga was later published under the title of *Shebet Yehudah* (The Rod of Judah).

A I S

IBZAN Judge of Israel. Ruled seven years after Jephthah (Judges xii 8-10). He was a native of Bethlehem in Zebulun.

ICA See Jewish Colonization Association.

ICOR Committee for Jewish Colonization in Soviet Russia organized in 1925 to assist Jewish colonists in U S S R. It was established by representatives of Jewish labor and affiliated organizations. See Ort.

IDAHO See United States of America.

IDELSOHN ABRAHAM ZEVI Professor b Pilsburg Courland 1882. He has specialized in music and taught for 16 years in Jerusalem and then did considerable research work in the sources of Hebrew and Oriental music. Beginning in 1914 he has published a *Thesaurus of Hebrew Oriental Melodies* and has since published in Hebrew a history of Jewish Music and several volumes on the Jewish Liturgy and cognate subjects. In 1924

he was given a chair of Jewish Music and Liturgy at the Hebrew Union College*.

ILIOWIZI HENRY Rabbi and author b Minsk 1850 d New York 1932. Iliowizi taught in the Orient and emigrated to the United States in 1880. He occupied various positions as rabbi but was more devoted to literary pursuits. He wrote a biographical work *Through Morocco to Minnesota*. His best known book is *In the Pale Stories and Legends of Russian Jews* 1897.

ILLINOIS See United States of America.

ILLITERACY In 1910 the U S reports of the Immigration Commission showed that of Jewish immigrants 26 per cent were illiterate compared with a general average of 40 per cent. The foregoing figures probably include children though during the World War it was officially reported that 24.9 per cent of the American soldiers were functionally illiterate. The 1930 U S reports showed that only 4.3 per cent of all those 10 years of age and over were unable to write in any language. Women predominated in the tables. Absolute illiteracy is rare among Jews in eastern Europe as boys are generally taught to read Hebrew. Many literary tables are confusing because they imply that those who do not read or write the vernacular are illiterate.

ILLOWY BERNHARD Rabbi b Kolín Bohemia 1814 d Cincinnati O 1871. He settled in the United States in 1850 and was one of the promoters of the Cleveland rabbinical conference of 1855 but being orthodox he withdrew from the movement.

IMBER NAPHTALI HERZ Author of *Hatikvah* b Zloczow Galicia 1856 d New York 1909. Imber began his wanderings in his childhood. In 1880 he met Laurence Oliphant in Constantinople and went with him to Palestine and according to his own version spent some time among the Bedouins in the desert. In 1888 he came to England with a strange collection of mystical knowledge a fund of information on esoteric subjects and made the acquaintance of Israel Zangwill who sketched him in the *Children of the Ghetto* as *Melchizedek Pinchas*. In 1892 Imber came to America wandering from town to town and attaching himself to mystical publications for which he wrote considerably. He had a sparkling gift of bitter wit, instant repartee and sardonic humor. Hundreds of stories of him are still in circulation. His ability to write was destroyed by his indulgence in liquor. His mastery of Hebrew was exhibited in his collected poems *Barkai* (1877-99) and in a small book written in 1900 in which he prophesied the Russo-Japanese war and the victory of Japan. Imber lives however in his simple national song *Hatikvah*. The Watch on the Jordan was however his best and most militant song. Israel Zangwill* translated it and its first stanza runs

Like the r sh of th thunder
Which spli teth asunder
The flam of the cl ud
On ou ears eve f ll g
A vo c s hea d call ng
F om Z on al ud

The po t wa a sl m d k l ttle man w th long and
matted black h Hi fa e was hat h t sh p d and not
unl ke an Azt c s The eyes we e nfo m d by an eag
b ll anc He had a heap of l tll pape cov r d b oks
n n h nd nd an ext nct c g r in the other —ISRAEL
ZANGWILL Chld en f the Ghetto

See Hatikwah

IMMANUEL B SOLOMON B JEKU THIEL (Immanuel of Rome) Versatile scholar and sonnet writer b Rome c 1270 d Fermo c 1330 Son of a wealthy and prominent Roman family Immanuel lost his fortune in 1325 and wandered for three years throughout Italy until in 1328 he settled in Fermo He had acquired not only the whole range of Jewish scholarship of his period but he was acquainted with the natural and mathematical sciences knew Arabic Latin Italian and some Greek His familiarity with Dante is evident in his writings Immanuel wrote both in Italian and Hebrew but confined himself to Jewish subjects In Hebrew he introduced the sonnet form and a variety of rhymes He had the gift of parody and used the Bible even in humorous verse His Diwan of collected poems satires and letters entitled Mahberot was printed in 1491 at Brescia and reprinted five times to the end of the 18th cent This popularity may in part be accounted for by the lasciviousness and wantonness of some of his poems a mood very rare in medieval Hebrew poetry

IMMIGRATION RESTRICTION The policy of regulating the immigration of Jews anywhere was basically not a new experience to Jews in most countries in Europe to the early part of the 19th cent After that date excepting Russia free ingress was permitted in every state in all parts of the world With the beginning of the 20th cent the liberal attitude was gradually abandoned by all those countries that were in any degree subject to mass immigration The first alien restrictive measure was adopted in England in 1902 but since the World War the regulations have not only become more strict in Great Britain but the policy has spread to all parts of the British empire and though the language of the enactments in Canada Australia and South Africa may differ they are all hostile to Jewish settlement in that they give preference to Nordic elements and restrict the non Nordic or the non British

In the U S A the restrictionists began to muster their forces in 1910 and in 1914 they managed to pass the first restrictionist measure over the veto of President Woodrow Wilson The advocates of the American measure were guided by the same theories that prevailed in Europe that is fear of the non assimilation of foreign elements and the desire to bolster the Nordic content of the North American population In 1917 the literacy test restriction was adopted in the

U S A In 1927 there was introduced the quota system with its national origins provision the whole quota being drawn in favor of the Nordic elements and among the Nordics in favor of immigrants from Great Britain

INCUNABULA Works printed in the 15th cent 100 Hebrew books separate titles are known to have been printed before 1500 Of these no date is known for the first 20 The first dated Hebrew book was published in Reggio Calabria Feb 5 1475 by Abraham Garton who issued an edition of Rashi's commentary on the Pentateuch The expulsion closed the Hebrew printing presses in Spain in 1492 so that only three presses in Spain and three in Portugal issued Hebrew books prior to 1500 To that date 25 Hebrew printing establishments were run in Italy though in a number of cases these were continuations of each other the printers being forced to move from one town to the other Thus the Soncino* family the most celebrated Jewish printers between 1483 and 1495 had three presses in the town from which they took their surname one in Casal Maggiore in 1486 one in Naples in 1492 one in Brescia 1491 94 and one in Barco in 1497 Editions rarely ran to more than 300 copies most were smaller In printing the Pentateuch the vowel points were used and in one case accents Thirteen of the 100 Hebrew incunabula were devoted to the text of the Bible 26 to commentaries and two editions of Maimonides were included in the list

INDEPENDENT ORDER BRITH ABRAHAM Founded in New York in 1887 this fraternal insurance order with 93 971 members is the largest Jewish organization of its kind in the world Besides its benefits the Order takes a keen interest in general Jewish affairs It is affiliated both with the American Jewish Committee* and the American Jewish Congress* and from time to time votes contributions to Palestine and other funds Max Silverstein is Grandmaster William Eckman Treasurer and Max L Hollander Grand Secretary

INDIA In 1900 there were not more than 21 000 Jews scattered throughout the 19 divisions of India and more than half of these were in Bombay The figures for 1931 are 24 141 which is less than the natural increase for 30 years should have produced Since the creation of the kingdom of Iraq there has been some emigration of the Baghdadi back to Baghdad from which they originated

The Jewish association with India goes back to Solomon's reign and trade with India was well developed by Ahab The present Jewish settlement is strictly divided between the Black and the White Jews The Black Jews are the Beni Israel* of Bombay The White Jews divide into two groups The settlement at Cochin* which came to Malabar after the destruction of Jerusalem and which has interesting records from 750 and the descendants

of Baghdad Jews the first of whom Jacob Semah settled in Surat in 1680 Persian and Arabian Jews came later to India and settled in Bombay That city grew in importance after David Sassoon * had established himself there for he and his family developed the communal institutions at the same time that they became dominant factors in the trade and finances of India Bombay is now the Jewish center of India and it now boasts its English Jewish weekly The Jewish Tribune and is in other directions well equipped Calcutta is the other important Jewish community Jews began to settle in the capital of Bengal in the 18th cent They too came from Baghdad and the Sassoons Ezras and Gubbays maintain their leadership in these Sephardic Oriental communities

In the most modern development of India British Jews have played a conspicuous part Edwin Samuel Montagu * was Secretary for India in the war cabinet and Lord Reading* has been Viceroy of India The Indian Moslems with or without their consent have been a factor in the Pan Islamic movement which the Grand Mufti of Jerusalem has used as a weapon against the Jewish development of Palestine

There are seven congregations in Bombay and three in Calcutta There are congregations at Ahmedabad Alibag Borlai Karachi Mhalsa Panwell Pen Poona Rivadania Roha Ashtam Thana Attencamul Chanda mangallum (Chenotta) Cochin Ernacolum and Malla

INDIANA See United States of America

INDUSTRY JEWS IN It is impossible to state with any degree of accuracy the number of trades in which Jews engage or to list them The case list of charity organizations cover a much wider range of occupations than is generally regarded as characteristic of Jews and local circumstances frequently create labor opportunities which materially affect any table which attempts to analyze the trades and handicrafts of the Jewish people Thus Boryslaw in Galicia has provided for petroleum wax diggers and in some small places in Pennsylvania Jews have been or are coal miners

Statistics which have some value those relating to Prussia Palestine and the Carpathians indicate that of Jews gainfully employed it may be assumed that from a fifth to a quarter are engaged in industry and handicrafts Of the Jews so employed it can further be stated that the following ratios have wide application Tailors 12 butchers 4 clothing accessories 4 builders 4 jewellers 4 shoemakers 2 printers furriers cigarette makers bakers distillers leather workers instrument makers opticians confectioners paper makers chemical workers locksmiths and upholsterers one each The domination of any area by a specific industry like the needle trades in New York or diamond work in Amsterdam will entirely disarrange this ratio if applied to local conditions

INQUISITION (The Holy Office) A tribunal in the Roman Catholic Church for the discovery repression and punishment of heresy unbelief and other offenses against religion From the very first establishment of Christianity as the religion of the Roman Empire laws more or less severe were adopted for the repression and punishment of dissent from the national religion Theodosius and Justinian appointed inquisitors for the discovery and punishment by civil tribunals of offenders Heretical opinion within the church was punishable by ecclesiastical authorities The rise of the Cathari Waldenses and Albigenses in the 11th and 12th cent was regarded as evidence of widespread heresy and rebellion against the state A permanent tribunal was set up in 1248 by Innocent IV with power vested in the Dominican order to exercise control throughout Spain Italy Germany and the southern provinces of France The Jews did not feel the effect of this machinery of persecution till 1268 when orders were first issued against backsliding converted Jews

In 1276 Nicholas III ordered the burning of a few such converts 13 Jews were burned at Troyes in 1288 and one at the auto da fe in Paris 1310 In Aragon the search for Jewish heretics began in 1233 but its rigors were not felt till 1359 when some converted Jews fled from Provence and returned to Judaism in Spain In 1391 thousands of Jewish families under pressure of persecution were baptized These Neo Christians or Maranos * many of whom held high positions at court and had intermarried with the nobility excited the hatred of fanatics for it was well known that they practiced Judaism in secret

In 1478 Sixtus IV issued a bull authorizing Isabella and Ferdinand to organize a thoroughgoing tribunal for the discovery and trial of heretics Isabella withheld her signature which applied to Castile to 1480 In that year Juan de San Martin and Miguel de Morillo both Dominicans were appointed inquisitors They proceeded first to Seville where the Maranos aided by the Jews opposed their action Eight thousand Maranos fled precipitately from Castile to Cadiz when the edict was promulgated but they were returned to Seville On Feb 4 1481 Seville saw its first auto da fe six men and women were burned at the stake three days later three of the wealthiest Jews in Spain died at the same stake The Seville fire was renewed month by month By Nov 1481 300 had been burned and 79 imprisoned for life

Even the Pope in 1482 was appalled by the cruelties of the Inquisition but neither Isabella nor Ferdinand relented The Pope presently seconded the royal vengeful spirit and in Oct 1483 appointed 63 year old Thomas de Torquemada * inquisitor general This embodiment of cruelty and fanaticism drew up a code for the trial of the Jews Ten autos da fe were held in Ciudad Real in 15 months Torquemada spread his fury from province to

province His torture chambers are still preserved in a number of Spanish cities By every means in their power the Maranos and Jews fought the establishment of the Inquisition in Catalonia and Valencia Even the Cortes protested but Ferdinand refused the enormous sum offered by the Maranos to suspend the Inquisition

In despair the Maranos assassinated Pedro Arbues inquisitor of Saragossa In the crime some of the greatest of the Maranos members of the Santangel family participated The incident added fuel to the flame From 1485 to the beginning of the 16th cent Saragossa witnessed one or two burnings every month In Toledo the Maranos also resisted Here eight Jews were tortured with hot irons at the command of the queen Thousands of Maranos quailing before the torture and the licking flames were readmitted into the church but still victims were constantly led to the pyre and the death cry Adonai from the lips of men and women became familiar in Toledo The bones of hundreds of dead Jews and piles of books were also burned The Catalonians stoutly opposed the introduction of the Inquisition and comparatively few were burned at the stake in Barcelona

In old Castile Torquemada was more successful 100 were burned at Avila and as elsewhere all the property of heretics was confiscated During his term of office Torquemada sent 8000 Jews and Maranos to the flames and 6000 were burned in effigy His successor Diego Deza who was accused of being a Jew and who was the patron of Christopher Columbus* ordered eight autos da fe before he became too ill to officiate and turned over authority to Diego Rodriguez Lucero who in order to sequester estates brought accusations against Christians as well as against Maranos and Jews

In 1505 the Inquisition was temporarily checked The Maranos had bribed the Curia in Rome but blood flowed steadily a few months later To Charles V the Maranos offered 800 000 gold thalers to end the Inquisition Leo X consented but the emperor opposed leniency and so the Holy Office continued its work The autos da fe were as popular as bull fights and the principal cities organized at least one each year The Inquisition continued to operate till Joseph Bonaparte abolished it in 1808 It was condemned by the Cortes in 1813 but revived by Ferdinand VII It was finally extinguished in Spain in 1834 and in 1835 its wealth was used for the payment of the public debt See Spain

On the American continent the Inquisition was instituted in Mexico in 1571 In all 129 autos da fe were held to 1776 59 persons being burned alive See Mexico

In Portugal the Inquisition was instituted under John III (1521-57) but the Portuguese who recognized that the great object in view was the sequestration of property bitterly opposed its functioning and Diego da Silva refused to serve as general inquisitor In 1532

the Maranos through Duarte de Paz obtained a bulls suspending the Inquisition and pardoning the heretics A struggle ensued between king and Pope Paul III the latter objecting to the trials and imprisonment was willing to facilitate the migration of Maranos These in a celebrated petition to the Pope threatened that they would return en masse to Judaism But King John won the long fight and in 1539 the first Jew was put to the rack in Lisbon and the first public auto da fe held in 1541 David Reuben* and Luis Dias pseudo messiahs were burned at Algave The Portuguese Inquisition continued much like the Spanish Inquisition and spread to the Portuguese colonies But in Portugal the power of the Inquisition had weakened by 1718 and its authority was broken in 1751 The Sicilian Inquisition was part of the Spanish system It was abolished by Ferdinand IV in 1782 See Portugal

The Inquisition started in Ferdinand and Isabella did not to the effect The Inquisition was not meant, Spain for the Spanish was established after the Council of Monarchs had decided the last of the Moslems New Christians were everywhere with suspicion and envy We therefore thought good to give the Inquisition power to pursue the fruits of the policy and power? Church and state was a pending mode and the but would have tempted venials to give not to state —ELKAN NATHAN ALER Auto da Fe of 1908

INSTITUT ZUR FOERDERUNG DER ISRAELITISCHEN LITERATUR

Founded by Ludwig Philippson for the promotion of Jewish literature in 1855 and maintained for 18 years In 1855 the Austrian government prohibited its subjects joining the society which in the course of its career published the selected works of 38 authors

INTERMARRIAGE Marriage between the Jews and members of other races was forbidden in the Bible but the injunction was not strictly observed despite the adjurations of the prophets The Moabites and Ammonites were forbidden because of their hostile attitude Nevertheless there is evidence to show that such prohibitions were far from being strictly observed in Biblical times David's well known Moabite ancestry and the marriage of Uriah the Hittite to the Judean Bathsheba are two conspicuous examples In the post exilic period Ezra and Nehemiah took a stand against intermarriage but apparently the extensive proselytizing activities which followed must have brought about thousands of marriages between Jews by race and outsiders Shemaiah and Abtalion two leaders of the 1st cent ce were known to be descended from proselytes while the Hellenistic story of Joseph and Asenath lays down the rule of conversion as the essential prerequisite to intermarriage This attitude was maintained even after the days of extensive proselytism had ceased Intermarriage presented a serious problem in Spanish Jewish history Mixed marriages were opposed by the synagog and the church and did not become an important issue until 1807 when Napoleon's Sanhedrin ruled that civil marriages were binding upon Jews Thus whilst mar

riages between Jews and Christians were not favored they were at the same time not illegal and could not make the parties subject to the ban Since that time numerous Jewish rabbis and conferences have passed resolutions deprecating mixed marriages although this has not served to check their number Inter marriage was forbidden in all Catholic countries as long as the State demanded religious sanctions for wedlock

The issue has become interesting since the prohibition of intermarriage between Jews and non Jews in Germany by the Hitler regime which also proposes to divorce inter married couples on the ground of racial incompatibility The numbers affected in Germany are estimated (1933) as from two to six million individuals who have some percentage of Jewish blood in their veins It was claimed in 1925 that there were in Germany 4 500 ministers of the Evangelical Church who were born Jews and who therefore represent the results of conversion rather than of intermarriage for exogamy was only legalized in Prussia in 1875 In 1900 in Prussia the ratio of intermarriage was 10 to every 100 full Jewish marriages In 1901 there were 658 such unions to 3 873 Jewish marriages In 1910 the figures for that year rose to 1 003 mixed as against 3 880 unmixed Jewish marriages The average of 25 per cent remained constant in Prussia during the war and post war period Berlin and Hamburg striking a higher and Bavaria a lower percentage The Austrian and Hungarian figures are in the same proportions with Vienna and Budapest leading These figures are however exceeded in New South Wales which in 1900 had five mixed for every 10 regular marriages In Denmark the proportion was 55 per cent rising to 82 89 per cent in 1900 05 In Trieste the figures for intermarriage rose in 1927 to 56 out of every 100 Jews and Jewesses married The British Women's Patriotic League in 1921 asked for legislation to prevent intermarriage in Great Britain

INVOCATION A praise or blessing recognizing the Divine presence It developed into a form of salutation in addressing or referring to persons By the grace of God is the commonest invocation still in use

IOWA See United States of America

IRAQ The kingdom of Iraq created by the partition of the Turkish possessions in the Near and Middle East by the Treaty of Sevres covers the area of Mesopotamia Therefore its historic Jewish interests center around the archeologically recovered Ur of the Chaldeans and Babylon * Baghdad has been a city of Jewish residence since its erection in the 8th cent and Mosul now famous for its oil development has an old Jewish record

There are 87 488 Jews in Iraq mostly in the cities named Feisal the first king under the British mandate was sympathetic to his Jewish subjects and several of them occupied important positions in the government Mena

hem Daniel the late Sir Sassoon Eskell Reuben Battati Abdul Nebi and Sassoon Semech were members of the first parliament The increase in the Jewish population is largely due to the opening up of the Mosul oil fields The Jewish settlers are wholly Oriental in character and speech Basra and Hillah have congregations

IRELAND (Free State and Northern Kingdom) In 1232 Henry III of England appointed Peter de Rivall treasurer and chancellor of the Irish Exchequer and gave him custody of the King's Jews in Ireland This is the first formal reference to Jews in Erin though there are allusions to a few having temporarily strayed there a cent or so before Nothing is known of these Jews of Henry III or of their successors In fact though some Irish believe they are descendants of the Lost Ten Tribes there is no material evidence of Jews in the Island in any number till 1728 when Michael Phillips presented the Jews of Dublin with a cemetery plot In 1745 their number did not exceed 200 In 1746 the Irish House of Commons passed a bill for naturalizing persons professing the Jewish religion This and a subsequent measure failed to receive the royal assent and were the cause of the formation of the Board of Deputies of British Jews Theoretically whatever may have been the practice Jews in Ireland were compelled to wear a distinctive dress till 1846 when old laws were abrogated and the Jews who had been recognized by the Irish Marriage Act of 1844 were emancipated To that date apparently the Jews were limited by circumstance to Dublin and were mostly Sephardim About 1850 the Jaffe family settled in Belfast developed the shipbuilding industry and achieved political and commercial success there and founded the Belfast Jewish community which numbered about 500 souls After 1881 some hundreds of Russo Polish families settled in Ireland According to the pre war statistics there were less than 6 000 Jews in the whole island There are congregations in Cork Limerick and Waterford besides Dublin and Belfast

IRON AGE The third stage in the evolution of civilization as traced in the materials used by primitive man in the tools he needed The stone and the bronze ages preceded that of iron which owing to its presence in all parts of the globe has been accepted as the passage from the primitive to the civilized condition Gen iv 22 ascribes the working in brass and iron in the prehistoric era to Tubal Cain and there are references to the use of the metal in Num Deut and Josh It is however assumed that the Israelites passed into the Iron Age when the incident related in Judg 1 19 occurred and the Lord was with Judah and he drove out the inhabitants of the hill country for he could not drive out the inhabitants of the valley because they had chariots of iron This view that the Israelites had no knowledge to that time of the

working of iron is borne out by I Sam xiii 19 22 which relates that there was no sm th in the land and to sharpen their weapons the people had to go to the land of the Philistines

ISAAC Second Patriarch born at Gerar son of Abraham and Sarah and father of Esau and Jacob In his youth he was willing to serve as a sacrifice at 40 he married Rebekah his cousin and at 60 his two sons were born Famine drove him to Gerar where he became blind and Jacob by deceit acquired his birth right from him Jacob returned with a large and prosperous family to Hebron (Gen xxxv 27) before Isaac died in his 180th year

ISAAC THE BLIND Early Cabalist generally reputed to have been the founder of Cabala in the first decades of the 13th cent (others ascribe the founding of Cabala to Isaac's father Abraham b David of Posquieres Maimonides' opponent) He is known also as Isaac b Abraham of Posquieres euphemistically he was called Yitzchak Saggi Nahor (Isaac Great of Light)

He flourished in France from about 1190 to 1230 but otherwise nothing is known of his life He is usually believed to have written a commentary on the Sefer Yetzirah but only very obscure and disjointed fragments of his Cabalistic utterances are extant He is frequently regarded as the real author of the 13th cent Hebrew Cabalistic work Sefer Ha bahir One of his main Cabalistic beliefs was the doctrine of metempsychosis which he was the first to adopt and which had been utterly rejected by the Jewish philosophers It is known that he made a distinction between new souls coming direct from heaven and old souls which migrated from one human body to another

Isaac the Blind had two important disciples who were the first to develop Cabala into a unified and coherent system These were his nephew Asher b David and Azriel (Ezra) b Menahem of Gerona who also wrote various small Cabalistic works A I S

ISAAC JACOB Court physician to Sigismund I of Poland d Cracow c 1510 About 1504 he purchased the tax farming of the Jews in Cracow who opposed his authority He was apparently a native of Jerusalem

ISAAC B MOSES OF VIENNA (Isaac Or Zarua) Ritualist and commentator flourished c 1200 70 About 1260 he composed the code of the ritual with its Talmudic treatise Or Zarua by which he is best known

ISAAC NATHAN B KALONYMUS Author of first Hebrew concordance flourished at end of the 14th and beginning of the 15th cent in France His Meir Netib is the first Hebrew concordance of the Bible its vocabulary being arranged in order of the roots In the introduction the author says that his work aimed to prevent Jewish converts to Christianity from making in their religious controversies incorrect quotations from the

Bible as was often the case with Geronimo de Santa Fe

ISAAC SAMUEL Promoter of the Mersey Tunnel Liverpool England b Chatham 1812 d London 1886 He was an army contractor and in the American Civil War was the largest European supporter of the Confederacy Later he built the tunnel with which his name is associated

ISAAC B SHESHET BARFAT Tal mudist b Valencia 1326 d Algiers 1408 He was rabbi in Barcelona and Saragossa but owing to the persecutions of 1391 he fled to Algiers where he became the leader of the community He was a great scholar and his memory is still venerated in Algiers His tomb is the center of an annual pilgrimage

ISAACS ABRAM SAMUEL Rabbi and editor b New York 1852 d Paterson New Jersey 1920 He was professor of Hebrew and German at New York University from 1886 to 1895 and held rabbinic positions in New York and Paterson N J From 1878 to 1901 he was editor of the Jewish Messenger of New York

ISAACS Sir HENRY AARON Lord Mayor of London (1889) b London 1830 d there 1909 He rose from humble circumstances to a position of great prominence in the City of London and was knighted in 1887 His induction as Lord Mayor in 1889 created a considerable stir The Lord Mayor's Show was held on a Sabbath and the Jews opposed his riding in the famous gilded state coach that day He compromised by walking through the Jewish ward which he represented and riding the rest of the way He wrote Memoirs of My Mayoralty

ISAACS Sir ISAAC ALFRED Governor General and commander in chief of the Commonwealth of Australia 1931 b Melbourne 1855 He was called to the bar in 1880 became solicitor general in 1893 attorney general in 1894-99 and in 1900 entered the Federal Parliament having been one of the strongest advocates of federalization a member of the constitutional body and regarded as one of the keenest intellects in Australian public life He was repeatedly reelected to the Parliament without opposition He was attorney general 1905 06 when he was elevated to the high court bench In 1924 29 he was acting chief justice and in 1930 31 chief justice of the High Court of Australia He was then by popular acclaim of Australians named Governor General being the first representative of the king so appointed

His daughter Nancy Isaacs was the first woman in Australia named Associate to the High Court She received that appointment when her father was made a member of the court

ISAACS MYER SAMUEL American communal worker b New York 1841 d

there 1904 Isaacs who was a lawyer by profession took an active part in municipal affairs. He was one of the founders of the Educational Alliance (1889) and of the United Hebrew Charities (18/3) was president of the Baron de Hirsch Fund (1890). He helped to establish the Woodbine N. J. Agricultural School and colony in that town.

ISAACS NATHAN Professor b Cincinnati O 1886. From 1912 to 1918 he was professor and assistant dean at the Cincinnati Law School. After serving in the Military Intelligence Division during the war he was appointed professor of law at the University of Pittsburgh since 1923 he has been professor of business law at Harvard University. He is one of the intellectual leaders of orthodox Judaism in the United States a Zionist and apart from his professorial writing has written on Jewish themes the most striking being his contribution *The Influence of Judaism on Western Law to the Legacy of Israel* 1925.

ISAACS NATHANIEL Chief of Natal and African traveler b England 1808 d after 1840. He went to St Helena when 14 years old. In 1825 he joined an expedition that went through the East Coast of Africa and was wounded in an affray with the natives. In return for services he was made chief of Natal and administered a considerable territory. Afterwards he visited the West Coast. In 1836 he published his *Travels and Adventures* which contained the first topographical and sociological account of the interior of this part of Africa.

ISAACS SAMUEL MYER Rabbi and journalist b Leeuwarden Holland 1804 d New York 1878. In 1839 he came to New York and was appointed rabbi of Congregation Bnai Jeshurun. In 1857 he founded the *Jewish Messenger* as the organ of Conservative Judaism. He edited it till his death.

ISAIAH Greatest of the Prophets lived during the reigns of Uzziah Jotham Ahaz and Hezekiah (Isa 1 1) and according to tradition was killed in the reign of Manasseh. He was the son of Amoz and was born in Jerusalem. He was married had two sons and his wife had the gift of prophecy (*Ibid* viii 3). Although city bred he seems to have worn the goatskin of his profession. He was welcome at the court though he essayed little political counsel and excepting some minor incidents he was the prophet of righteousness and the master of an unforgettable literary style.

The man himself is lost in the greatness and enduring quality of his ringing message which is the same as that of his predecessors Amos* and Hosea* the denunciation of unrighteousness and the prediction that the nation will have to be punished for its sins. Assyria is to him the rod of God's anger called into action to accomplish the judgment of Israel then doomed to destruction in its turn because of its boastings. Isaiah emphasises God as supremely holy. He denounced the policy of

alliance with either Egypt or Assyria and advised instead faith in the help of God. According to the Biblical story he predicted the miraculous discomfiture of Sennacherib's hosts before they could besiege Jerusalem and performed other miracles for Hezekiah. Isaiah's utterances are noted for fine language their sweeping rhythm and their use of the refrain.

The so called Messianic prophecies of Isaiah were interpreted in Christological fashion. Actually none of them speak of a definite Messiah. One contained in Isaiah vii refers to the birth of the child Immanuel but is a prophecy of an event that is to occur within a year and does not imply a virgin birth. The others which appear in Isaiah ix xi and xxxii are fanciful pictures of an ideal king (a thought which Isaiah was the first to introduce) and by no means a definite prophecy for the future.

Critics uniformly hold that the genuine prophecies of Isaiah are all contained in the first 39 chapters of the book of that name (*See* Isaiah Book of). The traditional view that Isaiah wrote the entire book had to explain the contrast in style of the two parts and did so in the following fashion:

I h h e d G d b i d n e o f t h e s p h m t h h s
l p s w t h a l v c a l a p u n s h m n t f h v n g l a n d d
I r e l T h o u g h t h a l w a s s o h t t h a t t h s a p h
n e d d t o n g s t o h l d t h e t o n g s w t h w h h h d t k n
t h e o l f m t h l t h p p h e t y e t e s p d u n
s c a t h e d b u t h l e d t h l e o n t h t i t w h s d u t v
t o d e f e d I l n t t d u e h m T h e n e f t h t h c h m
p o n h p o f h s p e o p l w t h m n p n g f t h e p p h
t s a t t y T h u s t h p p e n d t h a t t h v r y I s a l
w h s e l y p o p h e s f t o l d t h e x l e a n d t h d
t r u c t n f t h e T e m p l e l a t d e s c b d n d p c l a m e d
i n p l a c e t e r m s t h n y o t h p r o p h t t h b l l a n t
d e s t n y n s t o f o I s r a e l — L O U I S G I N Z B E R G L g n d
o f t h e J e w s V o l I V

S C

ISAIAH ASCENSION OF *See* Apocalyptic Literature

ISAIAH BOOK OF First book of that section of the Bible known as the Later Prophets consists of 66 chapters. It has long been recognized even by conservative critics that the book consists of two distinct parts the second beginning at chapter xl. The first reference in Jewish literature to this division is in the commentary of Ibn Ezra* who gives it as the opinion of his teacher Moses ibn Gikatila. Since then this view has won substantial support. It has been presumed that there were two prophets of the same name one Isaiah ben Amoz who lived in the 8th cent b c e and another Isaiah of the Exile (Deutero Isaiah) who lived in the 6th cent and that the sameness of the names led to combining two originally separate books into one (*See* Isaiah son of Amoz).

The critical view further holds that only certain portions of each section belong to the original prophets many later anonymous passages being attached to the books. The chapters which are attributed to Isaiah ben Amoz are substantially i to xi xx xxxi and xxxviii to xxxii with some fragmentary verses in the other chapters. According to this view

recorded Greek history the Era of the Olympiads 776 b c e As a means of attracting support Jeroboam introduced idolatry and the struggle for and against such worship characterized the history of the kingdom and brought its rulers into conflict with the prophets Abijah Elijah * Elisha * Amos * and Hosea *

During the first two dynasties Israel was at war with Judah * in an attempt to consolidate its own strength and it was the sixth king and founder of the third dynasty Omri who gained sufficient power to build magnificently at Samaria His son Ahab * was sufficiently strong to extend his palace and carry on a successful war with Syria and form an alliance with Tyre by his marriage to Jezebel By this time Judah was almost a vassal of Israel and politically Ahab may be regarded as the greatest and most successful of the Israelitish kings the one who as an ally of Benhadad II of Damascus pushed back the advance of the Assyrians Two of his sons Ahaziah * and Joram * succeeded Ahaz * but Jehu * upon the urging of Elijah slew Joram and founded the fourth dynasty Although the usurper was a soldier and slew all the idol worshippers and Jezebel he was not free from the taint of idol worship himself and submitted to the authority of Shalmeneser whose tributary according to the black obelisk he became while Hazael conquered the country east of the Jordan Yet the house of Jehu managed to maintain its control over Israel for 113 years Of Jehu's successors Jereboam II * who reigned 40 years witnessed the zenith of the kingdom of Israel He was equally victorious over Syria Ammon and Moab restoring Hamath to Judah which in view of the fact that his father Jehoash had despoiled Jerusalem indicates that the two kingdoms were at this time living in peace The house of Jehu ended as it began Shallum the son of Jabesh slew Zechariah and he in his turn after a month's reign was slain by Menahem the son of Gadi who founded the fifth dynasty which included himself and his son Pekahiah To maintain himself and prevent the conquest of his domain Menahem became tributary to Assyria Pekahiah * was killed by Pekah * another soldier His was the reign in which Tiglath pileser king of Assyria not only invaded Israel but Ahaz * of Judah made terms with the conqueror so that the captivity of the two and half tribes east of the Jordan was easily accomplished

In half a cent from the heights to which Jeroboam II brought the kingdom to the Assyrian invasion the kingdom of Israel was despoiled dismembered and its people taken captive One more usurper Hoshea * arose He attempted to save his state by alliance with Egypt but while Hezekiah was introducing his great religious reforms in Jerusalem the Assyrians once more moved on Samaria 722 The king was taken prisoner the people led into captivity, and the land colonized by Esarhaddon

The following is an approximate chronology of the kings of Israel based on the Biblical figures as corrected by Assyrian records

J b m I	933 911 b e
N d b	911 910
B ha	910 887
El h	887 886
Z m	886
Om	886 875
Ah b	875 853
Aha h	853 852
I h m	852 842
J hu	842 815
Jehoah	815 799
J hoah h	799 784
Je obo m II	784 744
Ze ha h	744
Shallum	744
Menahe i	744 737
Pek h h	737 736
P k h	736 730
Hosh	730 722

ISRAEL (The United Kingdom) Ruled for 90 years by three kings the division of the kingdom following upon the accession of Rehoboam

Saul	1028 1006 b e
Dav d	1006 973 b e
Solomon	973 933 b c e

According to the biblical narrative the 90 years during which the consolidated kingdom of Israel existed witnessed the most striking advance in Jewish history The tribes were still distinct entities when Samuel * began to minister to them and though they were surrounded by enemies the prophet judge doubted the wisdom of yielding to their demand for a king whose office would consolidate their interests and provide them with a military leader Saul's * reign was one of constant battle and struggle and the division of counsel which prevailed during his reign may be identified by his conflict and differences with David * who combined charm and grace with greater military ability and was the popular hero Saul apparently lost a battle but helped win a war for David's reign was one of conquest in every direction until he assailed impregnable Jerusalem took it and provided his people with a real capital The swift forward movement of the people in wealth and culture—the latter exemplified by David's psalms and elegies—brought the Jews to the fore in civilization and prepared the nation for the erection of the Temple * which was Solomon's crowning achievement Under Solomon * the kingdom stretched to its greatest girth The Bible stresses the prosperity of the nation as well as the lavishness of the court It offers however but few sentences indicative of the sources of the plethora of gold and silver in Jerusalem The erection of Tadmor in the north of Syria and the building of the harbor at Aqaba for Indian trade and the great stables for trading in horses are merely outlines of what the latest archeological discoveries suggest as to Jerusalem as an emporium in this era The splendor and success were in large measure destroyed by the division of the kingdom which followed on Solomon's death The united kingdom remains the golden era in

Jewish history when to interpret the story of Sheba the monarchs of the east came to Jerusalem to learn wisdom and the art of world commerce

ISRAEL First chief rabbi of Germany lived about the beginning of the 15th cent being designated Hochmeister by Rupert III in 1407 His office gave authority over all rabbis and he exercised the function of tax collector

ISRAEL EDWARD Arctic explorer b Kalamazoo Mich 1859 d 1884 He was a sergeant in the U S Signal Corps and in 1881 volunteered as astronomer in the Lady Franklin Bay Expedition which was headed by Greeley He died during the expedition which suffered great hardships

ISRAEL OF RUZHIN Hasidic leader great grandson of Dob Baer of Meserich* b Kiev 1797 d 1850 He may be said to represent the culmination of the outward power of the Zaddik Amiable and brilliant he won over many other Zaddikim to pay him homage His fame as a wonder rabbi brought him wealth and power he set up a grand court and lived the life of a worldly prince in Ruzhin whither many pious Hasidim* made pilgrimages to honor him and shower him with gold In fact he was by many regarded as a new king of Israel In 1850 due to political complications he had to flee from Russia and transferred his princely court to Sadagora in the Bukowina where he founded a strong dynasty of Zaddikim which spreading after his death to Galicia and Roumania often came in conflict with other simpler Zaddikim already established there Israel taught that prayer and the serving of God must be performed spontaneously and not because it was prescribed by the Law He preached a joyful optimism and the rejection of all ascetic practices He also laid additional emphasis on the cult of the Zaddik as the source of all good and the very heart of Israel A B

ISRAELI ISAAC B JOSEPH 14th cent astronomer and mathematician flourished in Toledo In 1310 he wrote Yesod Olam which was accepted as the standard Hebrew work on astronomy geometry and trigonometry

ISRAELI ISAAC B SOLOMON (the elder) Philosopher b Egypt c 832 d Kairwan Tunis 932 He had the reputation of being master of the seven sciences He was an oculist and court physician to prince Ziyadat Allah 904 He wrote numerous medical works but one was translated into Latin and claimed by the monk Constantine as his The plagiarism was discovered in 1515 and published under the title Opera Omnia Isaci His works were translated from Arabic into Hebrew and some into Spanish Thomas Aquinas regarded him as next to Maimonides* as a physician and philosopher

C t n n I eli seems to be the m s manat for n the on h nd h tells u that so is a reated

that noth ng pre edes the f u l m nt x pt th Om n p t n f God and n th th th t th l m ts come f om th mot on f th Sph and th so l u f m th h dow of th Int ll g nc I m tte and f m th r ms to b n o m t all except as log al p nc pl s Th s s v d tly d t the f t th t l s l s unw tt ngly mb n ng A totel n phys cs d N o Pl t n man tton sm—Hvsix H story of Med val Phil s phy

ISRAELITISH CHRISTIANS A sect organized in Russia in 1817 at the behest of the Czar for the purpose of assisting Jews already converted or preparing for conversion This organization was the outcome of the proposals made by Lewis Way the British missionary at the Peace of 1815 In 1820 a tract of land in Yekaterinoslav was set aside for the Israelitish Christians 37 families from Odessa settled there The plan was abandoned in 1824

ISRAELITISCH THEOLOGISCHE LEHRANSTALT Rabbinical and teachers seminary founded in Vienna in 1893 at the instance of Barons David and Wilhelm von Guttman *

ISRAELITISCHE ALLIANZ ZU WIEN Austro Hungarian counterpart of the Alliance Israelite Universelle * founded in 1872 in Vienna by Joseph Ritter von Wert heimer In the 80s it afforded much relief to the immigrants from Russia After 1892 its educational work in Galicia was carried on by the Baron de Hirsch Fund During the World War it cared for 100 000 Galician refugees The division of the Austrian empire led to the suspension of its activities

ISRAELS JOSEPH Painter b Groningen Holland 1824 d The Hague 1911 He began to study art c 1843 in Holland and Paris In 1855 he exhibited Dutch historical paintings but abandoned this province for homely subjects By 1867 he was recognized as the portrayer of the peasants and the fishermen of Holland and his work met with enthusiastic response everywhere Israels ranks with the artists of the great Dutch school and many of his paintings have been acquired by the Dutch government In the 80s he turned to Jewish subjects Of these the best known and frequently reproduced are The Scribe A Son of the Ancient People A Jewish Wedding and Kiddush

ISSACHAR Jacob s ninth son The tribe descended from him occupied 16 cities and the plain of Jezreel

ISSERLEIN ISRAEL B PETHAHIAH ASHKENAZI Foremost 15th cent Talmudist in Germany b Ratisbon end 14th cent d Neustadt 1460 Owing to the massacre of the Jews in Neustadt in 1421 Isserlein traveled in Italy and Austria but about 1440 he returned to Neustadt and became the leader of a group of students who made the reputation of the town as a center of Jewish learning He revived the study of the Geonim going back to the original Talmudic sources, and he

became the great authority for the German and Polish Jews. It is related of him that he would not observe the comet of 1456 because star gazing was forbidden.

ISSERLES MOSES B ISRAEL Venerated Polish rabbi b Cracow c 1520 d there 15/2. He was related to Luria * the Cabalist but opposed the study of the occult and defended the study of philosophy taking his course of conduct from Maimonides *. His scholarship and saintly life his willingness to write answers to questions and his gentleness not only gave him a great position for his learning but endowed him with a quality of saintliness that has perpetuated his memory. Polish Jews still make a pilgrimage on his *jahrzeit* * to his tomb in Cracow and the scroll of the Pentateuch which he wrote is preserved in the leading synagogue in Cracow. His notes on Caro's *Shulchan Aruch* established the code for the Ashkenazic communities. This work *Mappah* brought him enduring fame.

ISTAMBUL The present legal name of the old capital of the Turkish empire which in Turkish was formerly called Stambul in Western languages Constantinople and in older records Byzantium Rhoum or New Rome. It may safely be assumed that Jews were settled here as old as the city has any history for it was the contact point for the Jews of Alexandria who were rich and powerful a cent or more before the fall of Jerusalem. Constantinople sprang into prominence in 330 when Constantine made it his eastern capital and there are documents relating to the Jews which date back to 390. The Byzantine emperors being all upholders of the state Christian religion the Jews fared badly under their rule though every now and then for commercial reasons the restrictions had to be relaxed in their favor.

From the 9th to the 11th cent Constantinople was a great Jewish city though the Jews were compelled to reside in a suburb surrounded by water. In 1459 Mohammed the Conqueror on capturing the city gave the Jews equal rights with all non Muslims recognizing the chief rabbi as an official of the state and the suburb of Haskeui was freely turned over to the Jews who were invited by the Sultan to settle in Turkey. From this date to the early part of the 17th cent the Jews lived in Constantinople under exceptionally favorable conditions. The city attracted Jews from Germany and Poland as well as from all parts of the Levant.

The victims of the Inquisition were invited by Bayazid II (1481-1512) to settle in his domain and a succession of Jewish leaders in Turkish politics arose that compares with the position of the Jews in the heyday of the Jewish settlement in Spain. It should however be noted that this sultanic favor to 1603 does not represent the attitude of all Turks nor of the Arabs under the dominion of the Turks. A good deal has been written and still more said on the tolerance of the

Jews in the Turkish empire which will not bear critical examination. The Jews were privileged in Constantinople and acquired a position in Adrianople and Smyrna viz within the area of the personal power of the sultan. Selim I gave them great freedom in Palestine. As a result of the influx of the Maranos * and their deliberate aid to the state they are held responsible for having taught the Turks how to fight the Western powers. A succession of Jews arose who make an interesting galaxy in Jewish history. Hamon * the sultan's physician Gracia de Mendesia * and her nephew Joseph of Naxos * Solomon Ashkenazi * Esther Kiera * and others who wielded great power and were the sultan's guides and counselors. Murad III was less friendly and began a series of oppressive and discriminating measures against the Jews who were spread throughout his empire and approved with the growing intolerance of the Muslims. The Shabbethai Zebi * movement no doubt disturbed the prosperity of the Constantinople Jews but it also reflects the fact that this time (1650-65) the golden era of Turkish Jewry was passing. As the powers of the sultanate weakened and its autocracy increased the position of Turkish Jewry shrank.

At the beginning of the 19th cent there were in Constantinople a few Jews of immense wealth. In the main the community had been reduced to poverty and its great intellectual influence had wholly disappeared. It may therefore in a sense be said to have been rescued by the West European agencies. At the same time the individual influence of Jews was still marked in court circles and Jews could approach Yildiz Kiosk whereas Christians were wholly unacceptable. It was this fact that led the United States to appoint a succession of Jewish ministers and ambassadors to Turkey. The last Jew who stood in special relation to a sultan was the Hungarian adventurer and traveler Arminius Vambery * who had access to Abdul Hamid II. The fall of the sultanate was unfavorable to the Constantinople Jews in so far as the Young Turks were led by men who were Donmeh descendants of the faction that supported Shabbethai Zebi and who became Muslims with a peculiar Jewish slant and much enmity to the Jews. See Turkey.

ITALY Excepting only Egypt the contact between the Jews and Italy is the oldest and most continuous in the history of the diaspora lands. In 140 b.c.e. Simon Maccabeus * sent an embassy to Rome to cement the alliance against Syria and the ambassadors were welcomed by the Jews then settled there. The presence of Jews in Rome is traceable to the fall of the Jewish state and then on through the cent. There still are four families in Rome that claim descent from four captives brought to Rome by Titus. Between 70 and 135 Jews had settled in Sicily * Tuscany Lombardy Piedmont and Genoa and inter Italian migrations cover the settlement of Jews in Naples.

Ancona Ferrara Pesaro Venice Milan Mantua Padua and elsewhere Few of these settlements have an unbroken record for the Jews were frequently expelled from various cities but never for long and there was no wholesale expulsion of Jews such as mars the history of other countries

The disposition of the Jews in the Roman era was to settle in the coastal towns Neither the rise of Christianity nor the code of Constantine nor the conduct of the popes had a bad influence on the development of the communities for most of these codes and imperial and papal rule were more severely felt elsewhere than in Italy At the same time it is noticeable that whilst these Italian Jewries attained importance the Jews were not then and have never been numerous in Italy

By the reign of Justinian (529-565) the Jews had become so well identified at least with Naples that they defended the city against the attack of Justinian's general in a manner so brave that the incident occupied considerable space in the history of the period The Lombards were favorable to the Jews the Ostrogoths were not unfriendly Except for the temporary expulsion of the Jews from Bologna in 1172 this fair condition was continued under the Norman rule of southern Italy and Sicily This explains the success of such a family as the Pierleoni and the rise of the Jewish Pope Anacletus II * whose sister married Robert of Sicily and thus a Jewess sat as queen on what was then the most prominent throne of Europe

A change came when Innocent III (1198-1216) came to the papal throne He embodied intolerance forced the wearing of the badge * and devised many of the restrictive laws which later became common throughout Europe Pope John XXII threatened to excommunicate the Jews from Rome but they suffered more severely under Benedict XIII whose bulls later guided Eugenius IV The papal authority was however comparatively weak and the Jews held their own in Venice Florence Genoa and Pisa They were however restricted to commerce and usury occupations which brought them into conflict with the church the nobles and the populace

Despite the fact that several popes had in bulls denounced the Blood Accusation * from Gregory IX in 1235 to Martin V in 1422 this calumny was used to create unrest in the 13th cent though the most famous case that of Simon of Trent was brought when that Italian district was under German rule Refugees from the Spanish expulsion including Isaac Abravanel were permitted to settle in Naples * and in Ferrara * and Tuscany Rome * and Genoa however treated the immigrants harshly and Venice * established a ghetto Numerous attempts were made to disturb the comparative Jewish peace during which the Maranos established their intellectual Hebrew ascendancy in Italy but it was not until 1553 that copies of the Talmud * were burnt in all the principal cities Marcellus III was pre-

vented by Cardinal Farnese from expelling the Jews from Rome To this same cardinal the Jews owed their rescue from many of the persecuting plans of Paul IV Those however who were forced to leave Rome and Ancona settled in Ferrara and Pesaro The worst of these Marano persecutions occurred in Ancona where three Jews and a Jewess were burned at the stake It was in response to this that Donna Gracia Mendesia * organized a boycott of the port of Ancona At the end of a year the merchants of Ancona appealed to the Pope to change the policy which had in the meantime almost ruined the city The partial success of this boycott however had unfavorable repercussions elsewhere in Italy and brought about indirectly the burning of 12,000 Hebrew books in Cremona in 1559

Pius IV was more liberal and permitted the printing of Hebrew books His successor Pius V renewed all the anti-Jewish bulls and then prepared for the expulsion of the Jews from all the papal states Those of Cremona and Lodi suffered seriously those in Genoa were expelled About 1,000 families became refugees a few became Christians and the majority migrated to Turkey but the expulsion did not extend to Rome or Ancona and some found refuge in Ferrara The threatened expulsion of the Jews from Venice was prevented by the appointment of a Jew Solomon of Udine as Turkish ambassador to the Venetian Republic in 1574 The total Jewish population of Italy at this time did not exceed 8,000 The low water mark was reached under Gregory XIII whose intolerance extended to the prohibition of the employment of Jewish doctors and compelling Jews to listen to conversionist sermons Clement VII exiled the Jews from all but Rome Ancona and Avignon but made exceptions in favor of Turkish Jews This persecution forced Jews into Tuscany and the Hebrew press of Pisa became famous In 1597 Philip II exiled the Jews from Milan but they settled in Mantua Modena Reggio Verona and Padua so that the continued division of Italy into a number of states served to create near-by refuges for victims in the era of expulsion and persecution

At the end of the Thirty Years War (1618-48) when Wallenstein captured Mantua the Jews were ordered to leave the city but they were recalled The next important change in Italian history was the Napoleonic campaign which resulted in the emancipation of the Italian Jews and their participation in the French Sanhedrin But when Napoleon fell and Pius VII became pope the Inquisition was reinstated and the Jews returned to the ghettos This resumption in the 19th cent of the Middle Ages broke down in 1829 when the first rabbinical college was opened in Mantua The revolution of 1848 brought a new release to the Jews but reaction set in culminating in the Mortara * case in Bologna in 1858

The union of Italy in 1859 emancipated the Jews of all Italy except Rome where persecu-

tion lasted till 1870 Then the ghetto was torn down and the emancipation completed

The Jews had played a notable part in the struggle under Garibaldi and have taken an equally notable part in the political economic and military history of Italy since There were 47 485 Jews in Italy in 1931 an increase of at most 10 000 in three decades Yet despite paucity of numbers in the light of long settlement they have from Maurogonato * finance minister of Venice in 1848 through Luigi Luzzatto * to Sonino * and Jung * borne a notable part in Italian affairs through all the changes that have followed including the rule of Il Duce Their ghettos are mostly memories and their modern temples are amongst the most artistic and imposing in Europe

Cultural Background Although as indicated the number of Jews in Italy has never been large and these have at any time been scattered into a considerable number of small communities—Rome has no more than 12 000 Jews today—the intellectual influence of Italian Jewry has always been impressive From Isaiah di Trani * (1232 70) the cultivation of Talmudic literature translation philosophy and the sciences has been an Italian Jewish preoccupation with a distinct tendency to fall under the influence of Cabalism in bad times Partial freedom in Italy has always produced a liberal Jewish outlook Persecution has just as often resulted in attention and interest in pseudo messiahs and mysticism Two other factors played a notable part in the maintaining of these small centers of great Jewish culture The Jews in Italy reacted to the Renaissance Their Hebrew literature was evolved by experimentation in new forms and their scholarship served the cardinals and nobles who plunged into the revival of ancient knowledge Thus Italy became the land of opportunity for the Talmudists driven by persecution from Germany and Poland and they were met in a friendly spirit by the local Jewish residents The founding of Hebrew printing establishments at Reggio Pieve de Sacco Mantua Ferrara Bologna Naples not only

gathered Hebraists in Italy but aided in new studies and created a splendid tradition at the period when the destruction of the Spanish communities put an end to a unique development

A literary hierarchy beginning with Joseph of Ettlingen who founded a Talmudic school in Cremona can be traced through Azariah dei Rossi * Leon de Modena * Simon Luzzatto * to Moses Hayim Luzzatto * who renewed the interest in the Zohar Samuel David Luzzatto * in 1829 opened the Seminary in Padua and it had a notable influence in the creation of the modern school of Hebraists So that whilst Italian Jewry is often regarded as somewhat isolated from the great world Jewries it has both by the success of individual Jews in many public fields and its representative participation in all world Jewish movements played a larger part than its numbers suggest See Papal Bulls

ITZIG DANIEL Leader of the Prussian Jews (1764 99) b 1722 d Berlin 1799 He was a banker and financial aide to Frederick the Great during the wars In 1758 he was made mint master and in 1797 court banker He was a member of the commission appointed by Frederick William II to investigate Jewish grievances His family was privileged and in order to give them equality they were not classed as Jews in official documents

IYAR Second month in the Jewish calendar It always has 29 days so as to make the counting of the Omer * uniform Its high days include Pesach Sheni (observed by those prevented observing the Passover at its usual date) and Lag be Omer * 33rd day of the Omer which occurs Iyar 18

IZATES King of Adiabene b year 1 d 55 c e He was a proselyte to Judaism whose conversion for a time endangered his throne His remains and those of his parents Monobaz I and Queen Helena were buried in Jerusalem His sons and daughters were taken prisoners by Titus

JABNEH (Jamnia) Famous in Jewish history as the place in Palestine where before the destruction of the Temple Johanan b Zakai* founded his academy. The Sanhedrin* reorganized there was abandoned at the end of the Bar Kokba* war. Jabneh was a port town. According to Strabo Jabneh and its environs was so densely populated that it could furnish 40 000 soldiers. At the time of the Arab conquest 636 it was still of sufficient importance to be the goal of the military expedition sent by Omar into Palestine. Its site has been located on the Na'ar Rubin.

In modern times Jabneh has been much used to identify a traditional cultural attitude toward Jewish life and learning.

JABOTINSKY VLADIMIR Leader of Revisionist Zionists and founder of the Jewish Legions b Odessa 1881. He was educated in Russia, Italy and Austria and admitted to the bar in Russia. Early in his student days Jabotinsky acquired a reputation as a Russian writer and an orator of unusual power. As a Zionist he was first known as the sponsor of the so called Helsingfors platform. In the early stages of the World War he traveled as war correspondent for one of the outstanding Moscow newspapers and his numerous brilliantly written essays dealing with the war in the Near East which he regarded as the crux as well as the cause of the conflict received wide attention. In 1915 after Turkey's entry into the war and the exile of Jews from Palestine Jabotinsky originated and propagated the idea of Jewish fighting units for Palestine. After much opposition and many odds he finally induced the British government to adopt his plan (See Jewish Legion in Palestine campaign). Enlisting as a private he was the only foreigner promoted to an honorary lieutenancy by the British in the World War. He served in Palestine and was decorated. At the close of the war he remained in Palestine and together with a number of demobilized Legionnaires met the threats of the Arabs by organizing a self defense corps. After the outbreak in Jerusalem April 1920 Jabotinsky and his leading associates were arrested and tried by a British military tribunal convicted and sentenced to 15 years penal servitude. The protest which followed in Palestine and in Egypt as well as the interpellations in the British Parliament led to the commutation and subsequently to the quashing of his sentence. He had however been in prison for three and a half months principally in Fort Acca.

At the end of 1920 Jabotinsky returned to England and became one of the executives of the World Zionist Organization* but in 1921 he resigned because of differences of policy with Dr Weizmann*. He returned to Pales-

tine edited the *Doar Hayom* for a time and then went back to Europe. As a political Zionist and ardent follower of Theodor Herzl* Jabotinsky found much to revise in the tactics and policies of the Zionist Organization and in 1925 organized the Revisionist Union (See Revisionist Zionists). He toured America as a lecturer and returned to Palestine where after the riots of 1929 he while testifying in a hostile atmosphere before the Shaw Commission formulated the tenets of State Zionism. Shortly thereafter he left Palestine for the purpose of strengthening the Revisionist Union in Europe but was not permitted to reenter the country for which he had fought. He has since resided in Paris where he edits the *Revisionist Zionist Russian Weekly Rassviet* and directs the Revisionist and Birth Trumpet movements.

Independent of his Zionist activities Jabotinsky who is an unusual linguist retains his position as a brilliant and versatile writer and master of prose in English, French, Hebrew, Italian, Yiddish and his native Russian. His best known works are his Russian translation of Bialik's *Poems*, *Causeries*, *A Word About the Regiment*, *Short Stories* and the novel *Samson the Nazirite* rendered into English and German as *Judge and Fool*. He translated Dante in Hebrew and with Dr Samuel Teitelman compiled the first Hebrew atlas. E G

JACKLIN (Jacob) 14th cent financier in Ulm, Germany. Documents relating to his advances to Ulm and towns in the neighborhood covering 1378-79 have been preserved. His debts were voided by Charles IV but Ulm paid him some of its obligations with interest.

JACOB Third Patriarch, son of Isaac and Rebekah. His name was changed to Israel and he became through his 12 sons and one daughter the progenitor of the Israelites. His life story and that of his immediate family begins Gen. xxv and continues to the end of the book. He had two wives, Leah and Rachel, the marriages making one of the interesting romances of Scripture and two concubines. He fled from his father's home after acquiring Esau's birthright and at Beth El dreamt of the ladder reaching to heaven. On the return journey from his long sojourn with his uncle Laban to his father, 21 years later accompanied by his family, Jacob wrestled with the angel who smote his thigh and changed his name to Israel*. En route he was reconciled with his brother Esau and his favorite wife Rachel died in giving birth to Benjamin and was buried at Bethlehem. He then met his blind father Isaac* at Hebron. Ten years later his son Joseph* was sold by his brothers

to a company of Ishmaelites. Eventually Jacob and his family settled in Egypt in the land of Rameses as Pharaoh had commanded (Gen xlvii 11). He died in his 147th year. His body was carried with great care and pomp into Canaan and deposited with that of his ancestors and his wife Leah in the cave of Machpelah. Jacob's blessing of his children which covers practically all of Gen xlix is a prophecy of what shall befall you in the end of days rather than in a number of cases personal benedictions. Its composition has therefore exercised the talents of many of the higher critics.

JACOB B ASHER Author of the *Turim*. Very little is known of the personality and life of this most popular Talmudic author. Apparently he was born in Germany and with his father settled in Spain and died at Toledo prior to 1340. As a codifier he was a successor of Maimonides* and a predecessor of Joseph Caro*. His decisions were therefore regarded as binding for about two cent. In the four *Turim* he revised the existing Jewish codes by omitting all those laws which had lost current application and added the decisions or practices which prevailed in his own time. The popularity of the *Turim* is attested by the fact that the list of Hebrew in cunabula includes two complete editions and seven editions of part of this work.

JACOB B JEKUTHIEL Petitioner for the Jews to Pope John XVII b Rouen d Arras 1023. He was sent in 1007 by the Jews of Lorraine with a petition to the Pope to stop the persecutions organized by King Robert of France. He was arrested by Richard of Normandy but leaving his son, Judah, as a hostage proceeded with his wife to Rome where he remained four years.

JACOB B JUDAH HAZZAN (of London) Preexpulsion Anglo Jewish ritualist flourished in the 13th cent. In 1287 he wrote *Ez Hayyim* a ritual code which still exists in mss. This is the most important literary contribution to preexpulsion Anglo Judaica.

JACOB B MEIR TAM (Rabbenu Tam) 12th cent Talmudist b Ramerupt France 1100 d Troyes 1171. A nephew of Rashi* and son of a renowned scholar. Rabbenu Tam was early recognized as the leading Jewish scholar in France. He taught first at Ramerupt but was in 1147 ill-treated by the Crusaders who threatened to kill him. He then settled in Troyes and in 1160 convened there the first of a series of Rabbinical Synods which modified and amended some of the old laws as well as confirmed Gershom's ban on polygamy. His attitude was particularly favorable to women's rights as then conceived. When news reached him of the martyrdom in Blois (See *Martyr's Prayer*) he instituted a fast (Sivan 20) for the Jews of France, England and the Rhineland. He is generally regarded as the leader of the French Tosafists, his most important work being

Sefer ha Yashar in which he essayed to reconcile the different interpretations of many treatises of the Talmud and to put an end to the conjectural readings and interpretations then in vogue. While he succeeded in stopping textual alterations of the Talmud his explanations tended to increase the use of *pilpul** (casuistic explanation). His *Responsa* attest to his authority in European Jewry and several of his liturgical poems were added to the prayer book. His grammatical exegesis was largely confined to a study of verbs. His scholarship not only won him a host of disciples but he shares with Rashi an enduring reputation for his learning, piety and the softening of the rigors of the law. His name was given to a type of Tephillin. Rabbenu Tam's Tephillin one of the few cases in which a rabbi's name was attached to a ritualistic appurtenance.

JACOB B WOLF KRANZ OF DUBNO (Dubner Maggid) Preacher b Zietil Lithuania 1740 d Zamosc 1804. In his youth he was preacher in Meseritz but achieved his reputation in Dubno where he spent 18 years. At the request of Elijah Gaon* he later settled in Wilna. He was noted for his parables and witty droll illustrations of texts. Many of them were published in a volume *Ohel Yaakov* 1837 devoted to homiletic commentaries of the Pentateuch.

JACOBI ABRAHAM Pediatricist b Minden Germany 1830 d New York 1919. After his graduation in Germany 1851 he was identified with the revolutionary movement and was imprisoned in Berlin and Cologne on the charge of high treason from 1851 to 1853. On his release he emigrated to America and settling in New York speedily achieved a position as a leading medical consultant. He was professor of children's diseases New York Medical College 1861-64 at the University of the City of New York 1865-70 and at the College of Physicians and Surgeons 1870-92.

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JACOBI KARL GUSTAV JAKOB Mathematician b Potsdam 1804 d Berlin 1851. He was appointed professor of mathematics at Königsburg in 1829. With Abel he made epoch-making discoveries in the field of elliptic functions. He was later professor of mathematics at the University of Berlin.

JACOBI MORITZ HERMANN Inventor of electrotyping b Potsdam 1801 d St Petersburg 1874. He was an architect and professor of architecture in the University of Dorpat and in 1847 was made a member of the Russian Academy of Sciences. In 1838 he made his revolutionary discovery of galvanoplasty (electrotyping) which he applied by the aid of a galvanic cell.

JACOBS HENRY S Rabbi b Kingston Jamaica 1827 d New York 1893 In 1854 he came to the United States and was rabbi in Richmond Va Charleston S C New Orleans La and Shearith Israel and Bnai Jeshurun New York He was president of the Board of Jewish Ministers from its inception until his death

JACOBS JOSEPH Collector of Burn siana b Jefferson Ga 1859 d Athens Ga 1929 He was the son of German immigrants and graduated as a chemist in Philadelphia in 1879 He then returned to Athens Ga as a manufacturing pharmacist and moving to Atlanta founded a chain of drug stores His great hobby was collecting works on Robert Burns and he assembled the finest private collection of the poet's works in the U S A This he bequeathed to his son with the stipulation that it should be open to the reading public at least once a month

JACOBS JOSEPH Essayist folklorist and editor b Sydney N S W 1854 d New York 1916 He came to England about 1870 and was senior moralist at St John's College Cambridge 1876 In 1882 he became active in Jewish affairs owing to the pogroms in Russia and was appointed secretary of what became the Russo Jewish Committee from 1882 to 1900 when he settled in the United States He developed a wide interest in Jewish matters publishing his Studies in Jewish Statistics in 1890 helping to organize the Anglo Jewish Historical Exhibition of 1887 and co-operating in the compilation of its catalog In 1888 his visit to Spain resulted in his Sources of Spanish Jewish History 1893 Resuming his interest in Anglo Jewish History he published Jews in Angevin England 1893 Jewish Ideals 1896 and the first volume of the Anglo Jewish Year Book 1896 His most interesting book Jewish Contributions to Civilization appeared in 1919 and his novel on the life of Jesus of Nazareth As Others Saw Him in 1895 In 1900 he settled in New York as revising editor of the Jewish Encyclopedia When that task was completed he became editor of the American Hebrew and teacher at the Jewish Theological Seminary He contributed numerous essays to magazines His interest in folklore led to his Studies in Biblical Archeology 1894 just as his interest in statistics led him into the field of anthropology and into a whole range of social problems He was one of the most objective and versatile of the Jewish scholars of his time

JACOBS JOSEPH Engineer b Leavenworth Kan After serving with the U S Geological Survey 1905 08 Jacobs was appointed district engineer of the U S Reclamation Service in the Yakima Valley Wash and from 1908 to 1910 he was in the same service in Porto Rico He supervised the flood protection of the Imperial Valley and the Columbia River Basin Project which reclaimed

2 000 000 acres of land in Washington State and built the 500 000 horse power hydro electric power station for Seattle Wash In the World War he was a major in the U S Engineers Corps He is now engineer of the Golden Gate Bridge San Francisco

JACOBS SAMUEL WILLIAM Canadian politician b Lancaster Ont 1871 He is a member of the bar and has been associated in a number of important cases involving public Jewish interests He was elected to the House of Commons in 1917 re-elected in 1921 He was instrumental in the passing of various acts by the Legislature whereby certain disabilities suffered by the Jews were removed He was president of the Baron de Hirsch Institute Montreal 1912 14

JACOBS SIMEON South African jurist b London 1830 d there 1883 In 1860 Jacobs emigrated to the Cape of Good Hope and was appointed attorney general of British Kaffraria in 1866 he was promoted to solicitor general of the Cape of Good Hope He was attorney general from 1874 to 1882 when he was appointed a member of the supreme court and of the executive council

JACOBSON ISRAEL Leader of German Reform b Halberstadt 1768 d Hanover 1828 Jacobson began life in very humble circumstances but he acquired a fortune and in accordance with his theory of inter racial association established a school in the Harz mountains for Jewish and Christian children in 1801 In 1810 he built in the school grounds a beautiful temple in which he introduced an innovation in the current Jewish ritual an organ In this temple for which he designed the service he organized the first confirmation class He copied his religious system when he settled in Cassel The attempt to reproduce it in Berlin led to opposition but he succeeded in conducting a type of Free Synagog in a hall in his house in that city in which he settled after 1815

JACOBSON LUDWIG LEWIN Physicist b Copenhagen 1783 d there 1843 He was esteemed for his researches in comparative anatomy His discovery of the Jacobsonian organ in the nose in 1809 won him a place as a biologist He was awarded a gold medal and granted other honors He invented a number of surgical appliances and received a gold medal for his researches into the anatomy of birds from the Academie des Sciences Despite the many foreign honors that came to him he was never appointed a professor in the University of Copenhagen because he was a Jew and refused to pay the price of such a position apostasy

JACOBY JOHANN German revolution ary leader of 48 b Koenigsburg Prussia 1805 d there 1877 Jacoby as a physician in 1831 went to Warsaw to combat cholera and his subsequent advice led to preventive measures and better treatment of the infected In 1833 he however branched out into an entirely

new field of endeavor becoming one of the storm centers of German politics for 30 years. First he began a trenchant polemic against the laws which checked the emancipation of the Jews and demanded equality for them. Then he plunged into Prussian politics, attacked the censorship and became an outstanding personality in the Liberal party in 1841. His attacks led to his arrest by order of Frederick William IV and in 1842 he was sentenced to two and a half years imprisonment. He appealed and was acquitted. He continued to agitate and was again prosecuted by the government.

In 1848 he was one of the leaders of the democratic movement and took part in the unofficial parliament which met in Frankfurt on the Main to formulate a popular constitution. Jacoby was an advocate of a free and united Germany of which Prussia should be part. Accordingly in Berlin he was elected a member of the Prussian National Assembly and was one of the delegation that vainly remonstrated with the monarch to whom he spoke his mind with great freedom. The king's obduracy was riet by the convening of the Stuttgart rump parliament in 1849 and Jacoby was a prominent member of that gathering. When the parliament was dissolved he was arrested for treason but was acquitted. In 1859 he was elected to the Prussian Chamber of Deputies sitting with the extreme left. For a speech he delivered in Berlin against militarism and Junkers in 1863 he was arrested and sentenced to six months imprisonment. In 1865 he began to advocate his cause in a series of critical literary essays. By this time he was out of touch with the political mood of Germany and his violent opposition to Bismarck and his militaristic policies left him in a minority of one in the chamber. Undaunted Jacoby proceeded to organize the Volkspartei in 1868 which adopted his radical program. In 1870 in agreement with Lassalle* he opposed the annexation of Alsace Lorraine. For this he was arrested in 1870 and spent five weeks in prison. In 1874 he joined the Social Democrats and was elected to the Reichstag but declined to serve. His addresses and writings were published in 1872.

JAFETH B ALI HALEVI Karaite polemist, grammarian and commentator on the Bible, resided at Jerusalem between 950 and 990. Nothing else is known of the details of his life. His polemics were directed chiefly against Saadia Gaon* (892-942), the principal opponent of the Karaites as well as against Rabbanism in general, Christianity and Mohammedanism, the last of which he attacked with the utmost vigor. Indeed, certain polemical writings and biblical commentaries of Saadia which are no longer extant are known only through references to them in Jafeth's polemics. One of his important polemics was written against Saadia's pupil Jacob b. Samuel. Jafeth was in favor of such secular studies as astronomy, medicine and mathematics,

contrary to the usual run of the earlier Karaites who bitterly opposed them. However, he stringently opposed all allegorical interpretation of the Bible, then rather common. He declared that the biblical exegete was entitled to absolute freedom in his interpretation of the Law and the Commandments and that no traditional authority was admissible for this purpose. He also perceived how important lexicography and grammar were for the study and interpretation of the Bible.

See Karaism

A I S

JAFFA The fruit gardens of this ancient Palestine port are celebrated in the Tel Amarna tablets; its history as a port begins with Hiram floating the cedars of Lebanon to Jaffa for the building of the Temple* at Jerusalem. Jonah* sailed from it to Tarshish. Jonathan and Simon took it from the Syrians and made it a Jewish town. Vespasian captured it and its Jewish fleet played a part in the Bar Kokba* War. Commercially it was superseded by Gaza during the Byzantine era. There is but scant reference to its Jewry to the Crusades and later. It was conspicuous in the Third Crusade but was later destroyed and remained a mass of ruins to modern times, although thousands of pilgrims landed there on their way to Jerusalem. It was fortified and repeatedly captured in 1750, after which Jews again settled there, though Jaffa was under a ban. The existing community practically originated with settlers who came during the reign of Mehemet Ali and were increased by the emigration from Europe after 1881.

Since the founding of Tel Aviv* old Jaffa has been wholly overshadowed as a Jewish center, though much of the business done by Jews passes through the port and many of the stores on the main street are kept by Jews.

JAFFE MORDECAI One of the leaders of the Council of Four Lands* b. Prague c. 1530 d. Posen 1612. Jaffe was head of a Yeshibah in Prague in 1561 when, with all other Jews, he was expelled from Bohemia. In Venice he studied astronomy. In 1572 he became rabbi of Grodno and in 1588 rabbi of Lublin in which capacity he became one of the leaders of the Council of Four Lands. In 1592 he was recalled to Prague* but at his death he was chief rabbi of Posen. He was one of the important codifiers of Rabbinical law, his *Lebushim* 1590 being more expansive than Caro's*. *Shulchan Aruch* stating opinions as well as decisions. Jaffe, however, infused his writings with a tinge of Cabalism and his work was eventually superseded by Caro's, the brevity and simplicity of which appealed to laymen.

JAFFEE Sir OTTO Lord Mayor of Belfast, Ireland b. Hamburg 1846 d. Belfast 1929. Jaffe, who was in business in New York from 1865 to 1877, returned to Belfast, developed the shipping business of that port and

was elected Lord Mayor in 1899 and again in 1904. He was knighted in 1900.

JAHER BOOK OF One of the missing books of the Scriptures mentioned in Josh x 13 and II Sam i 18 as a collection of martial songs.

JAHRZEIT German Jewish term first used in the 16th cent to designate the anniversary of a death.

JAHVIST Bible critics use this name to identify the presumed author or editors of those sections of the Pentateuch in which JHWH is used in preference to Elohim (See Elohist). The Higher Critics are however not in agreement as to the division of the texts nor as to the recombinations they trace in what is termed the Priestly document nor as to the dates at which the writing or editing was done.

JAMAICA In 1921 there were not in excess of 1500 Jews in this British possession in the West Indies a considerable reduction from the estimate of 1901. The Jewish settlement is of Portuguese origin Maranos being found there in some numbers when England took possession of the island in 1655. The community was augmented from the Dutch Indies when these were captured by the Portuguese. The Jews developed the vanilla and sugar trade of Jamaica. The Jews were emancipated in Jamaica in 1831 their advance being used as a lever in the campaign for equality in England. In 1849 the Jewish members of the Colonial Assembly constituted one sixth of the whole membership. Congregations were organized at Spanish Town Kingston Montego Bay and Falmouth but since the disastrous fire of 1882 there has been only one congregation at Kingston which is composed of Sephardim and Ashkenazim.

JAPAN Jews have settled in the empire only in the last few decades and their numbers distributed in Tokyo Yokohama and Kobe do not exceed 1000. During the World War when refugees from Harbin and Vladivostok were domiciled in Japan there was promise of a larger community in Yokohama. The recent creation of the Japanese independent state of Manchukuo has however brought more Jews under Japanese control. Some Japanese believe they are descendants of two of the Lost Ten Tribes*.

JASON OF CYRENE First Greek Jewish historian. The author of II Mac states that he took his data from a history written by Jason who appears to have been a contemporary of the later Maccabean rulers.

JASTROW JOSEPH Psychologist b Warsaw 1863. He came to the U S with his father Marcus Jastrow in 1866. In 1888 he was appointed to the chair of psychology in the University of Wisconsin. In 1900 he was president of the American Psychological Association. Among his published works are Time Relations of Mental Phenomena 1890

'Fact Fable and Psychology 1903. He is the author of a popular column on psychology which is distributed by a newspaper syndicate.

JASTROW MARCUS (Mordecai) Leader of American Orthodox Judaism b Rogasen Prussian Poland 1829 d Germantown Pa 1903. In 1858 Jastrow who was educated in Germany became rabbi in Warsaw where he acquired a knowledge of Polish and to the great admiration of his congregation preached in that language. In 1861 he with two other rabbis was arrested for aiding in a demonstration against the government and on his release being a Prussian subject he was sent out of Poland. In 1862 he was allowed to return but in 1863 he was again exiled. During the next few years he occupied several German pulpits and in 1866 he came to Philadelphia as rabbi of Rodeph Shalom and in 1867 taught in the Maimonides College of Philadelphia.

He threw himself heart and soul into the plans for the organization of the American Jewish communities which were then in most chaotic condition and was soon recognized as one of the opponents of the policies laid down by the conferences held under the leadership of Isaac M. Wise*. During a long spell of bad health he planned his Dictionary of the Targumim the Talmud Bible and Yerushalmi and the Midrashic Literature. This monumental work only a part of his literary activity appeared in parts 1886 1903. He was the reviser of the translation of the Bible issued by the Jewish Publication Society one of the editors of the Jewish Encyclopedia and actively interested in Zionism.

JASTROW MORRIS Orientalist b Warsaw 1861 d Philadelphia 1921. He settled with his father Marcus Jastrow in Philadelphia in 1866. In 1892 he was elected to the chair of Semitic languages in the University of Pennsylvania. He published a series of handbooks on religion but specialized in Babylonian history. His Religion of the Babylonians and Assyrians 1888 went through several editions in English and German. Equally authoritative is his Aspects of Religious Belief and Practice in Babylonia and Assyria 1911.

JEDUTHUN One of the permanent choir groups in the ancient Temple service (I Chron xvi 41 2). Three Psalms xxxix lxii and lxxvii are titled for Jeduthun.

JEHIEL B JOSEPH OF PARIS (Sir Vives) Tosafist b Meaux end 12th cent d Palestine 1286. A scholar of great renown he was appointed chief of the Parisian Jews and thus had to bear the brunt of the disputations of the times. He constantly defended the Jews and their faith. Discouraged by the increase of persecutions he with his son settled in Palestine.

JEHOAHAZ King of Israel (860 845 b c e). He was a son of Jehu. During most

of his reign the kingdom was in servitude to Ben Hadad of Syria

JEHOAHAZ SHALLUM King of Judah (609 608 b c e) son of Josiah whom he succeeded He was chosen by the people in preference to his elder brother and reigned three months Pharaoh Necho of Egypt forced Shallum's deposition and had him brought to Egypt where he was put in chains and died

JEHOIACHIN King of Judah (598 b c e) son of Jehoiakim reigned three months and 10 days He was besieged by Nebuchadrezzar king of Babylon and surrendered He and his family and the vessels of the Temple were taken away For 36 years he was a prisoner wearing prison garments At Nebuchadrezzar's death his son Evilmerodach released the quondam king of Judah and permitted him to reside at the court

JEHOIADA High priest at the time of Athaliah's usurpation of the throne of Judah when he massacred the royal family Jehoiada stole Joash hid him for six years in the Temple and eventually placed him on the throne of his father He apparently organized the rising which deposed Athaliah who favored Baal worship Jehoiada under Joash restored the worship of God and helped to bring about the great religious revival of that reign

JEHOIAKIM King of Judah (608 598 b c e) eldest son of Josiah For the first years he was a vassal of the Egyptian king who had dethroned Jehoahaz Then Nebuchadrezzar invaded the kingdom and captured Jerusalem Jehoiakim was bound prisoner to Babylon but was permitted to return a vassal of Babylon Three years later he rebelled and in the war that followed he was killed He died in the 11th year of his reign so detested that he was buried with the burial of an ass (Jer xxxii 13 19 xxxvii 30)

JEHORAM King of Israel (851 844 b c e) son of Ahab and Jezebel He was a Baal worshipper and tried to kill the prophet Elisha He made an alliance with his nephew Ahaziah king of Israel to occupy Ramoth Gilead by force during a revolution in Syria Jehu attacked both kings and Jehoram the last of the dynasty of Omri was killed by an arrow

JEHORAM (Joram) King of Judah (852 843 b c e) son of Jehoshaphat on his accession he murdered his six brothers and proceeded to establish Baal worship He refused to heed Elijah's warnings and his reign was a series of calamities The Edomites revolted successfully The Philistines sacked Jerusalem and carried off all but Jehoahaz his youngest son Jehoram died from disease and his corpse was refused burial in the sepulchre of the kings proof of the contempt in which he was held by his subjects

JEHOSHAPHAT King of Judah (875 851 b c e) son of Asa By entering into an alliance with Israel he made a peace which Palestine needed after years of internecine strife

Jehoshaphat vied with Solomon in his attempt to restore overseas commerce etc but in this he failed On the other hand he obtained a complete mastery over the tributary peoples and extended his boundaries and in alliance fought Mesha of Moab As a pious monarch he is one of the heroes of both Kings and Chron He sent the wisest Levites through the cities and towns to instruct the people in morality and religion

JEHOSHAPHAT VALLEY OF The Valley of Judgment (Joel iii 12) outside the walls of Jerusalem By reason of this concept it is a favorite burying place

Th cty [J ual m] wl eve lse t p d ld ne v leap th v lley of th K d n f H n n nd th s tw f s o t pak b m cc dngly a n th analog us ca e of th ancient towns of Et u th N pols f J usal m As th s uth n ne [H nn n] h d al e dy g n a name t th nf n l f e of the th wo ld so n the Mu ul man nd Med æ v l t dt ns th v lley of the Ked on was ident f d w th the Valley of Jel ophat o the D v ne Judgm nt nd w s long rega d d by th pl g m of b th r l g on th d t n d ene of the Judgment f th W ld—St nLEY S na and P le t n

JEHOVAH Christian form of pronouncing the Tetragrammaton* the four letters corresponding to JHVH or JHWH In all Hebrew texts of the Bible the letters are unvowelized and the word Adonai is read wherever JHVH appears It was not till 1518 that the Christians introduced the common use of this word though it had been written in that form in the 13th cent See Jahvist Elohist God

JEHU King of Israel (843 816 b c e) A military leader he had himself proclaimed king as the opponent of Baal worship He then attacked both Ahaziah* king of Judah and Jehoram king of Israel both of whom were killed Returning to Samaria he slew all the descendants of Ahab* and gathering all the priests and followers of Baal he had them slaughtered and destroyed the sanctuary and emblems of that worship From the lines on the Black Obelisk of Shalmaneser king of Syria it seems that politically Jehu had that monarch's support in his revolution If so Jehu was not afforded any support in the battles in the north for Jehu lost to Hazael the lands east of the Jordan

JELLINEK ADOLPH Preacher and scholar b Moravia 1821 d Vienna 1893 In 1845 he became preacher in Leipzig and in 1856 he moved to Vienna During his 12 years in Leipzig he wrote constantly on his chosen themes religious philosophy and bibliography He took considerable interest in the literature of the Cabala and his bibliographical work covered the earliest Talmudic commentators the writers on the 613 precepts etc Notable also among his scholarly works is his collection of Minor Midrashim Beth ha Midrash In Vienna he turned his attention largely to preaching and became the foremost preacher of his time He brought into play a profound knowledge of Midrash and a keen insight into

contemporary problems. Hundreds of his discourses were printed, covering a wide range of study and observation, and placing his name among the most prolific and powerful preachers the synagogue has produced.

JELLINEK HERMANN Austrian revolutionist of 1848 b Moravia 1823 executed Vienna 1848. Jellinek a brother of the celebrated preacher was an author who having renounced religion studied the natural sciences and threw himself with great zeal into the Socialist cause. His violent diatribes led to his expulsion from Leipzig in 1847 and then from Berlin. Returning to Vienna he wrote with equal violence in the *Radicalen*. His pen feared no man and no cause. On the fall of Vienna in 1848 he was arrested and court-martialed. He assailed his military judges with scorn. He was sentenced to death but offered mitigation if he would recant his opinions. This he refused to do. He was shot. His tombstone in Währing cemetery reads 26 his age.

JEPHTHAH Judge in Israel (Judges xi 1-12). He started out as a freebooter in his native Gilead in Trans-Jordan. When the time was ripe for throwing off the yoke of Ammon, the Gileadites asked Jephthah to lead them. He consented on condition that he be invested with leadership. He was formally appointed at Mizpah. In his attack he was completely successful, taking 20 cities from the king of Ammon. Jephthah's name has been immortalized by his vow to sacrifice whatever first came out of his house if he returned victorious. His daughter, rejoicing in her father's victory, was the first to approach him. After a two-month respite she was sacrificed. Another incident related of him was his struggle with the Ephraimites who were angry because they had not been asked to join in the struggle with Ammon. At the Jordan fords he forced all men to pronounce the word *shibboleth*. 42,000 Ephraimites met their death because they pronounced the word *shibboleth* (*Ibid* xii 6).

JEREMIAH Prophet of Judah's downfall, son of Hilkiah of the priests b Anathoth a suburb of Jerusalem 650 b.c. d after 582 b.c. Jeremiah is one of the few prophets whose writings give a rounded picture of his personality and circumstances. Thus he did not marry because a prophet's life was full of risk and hardship. He depicts his own sensitivity, his timidity and shyness, and the high resolve to preach the oncoming disaster despite his dislike for the role. The self-analysis between the prophet complaining to God and the prophet bold and determined in support of the Covenant is an unusual exposition of introspection in the Scriptures. He was called to preach when 26 years old in the 13th year of Josiah's reign (626 b.c.) and he prophesied throughout 42 years. During the reign of Josiah Jeremiah wrote little of the court and his condemnations relate to village life.

When Jehoiakim* came to the throne the prophet was apparently living in Jerusalem and soon after the accession he was attacking idolatry. For repeating his protest in the Temple he was imprisoned. On his release he preached still more boldly in the Temple court and was threatened with death but he was not molested. About four years later Jeremiah dictated to Baruch all his previous utterances and had them read aloud to warn the people of impending disaster. Jehoiakim had the scroll destroyed. Jeremiah had his messages rewritten and Baruch added all his forebodings until the fall of Jerusalem. Politically Jeremiah opposed the alliances with Assyria and with Egypt calling for an independent policy in obedience to the command of God. But after Jehoiakim's exile Jeremiah came into conflict with a prophet named Hananiah and he demanded that the Judeans and the exiles accept their fate. Zedekiah* the royal nominee of Nebuchadnezzar declined to follow this advice. When catastrophe approached he refused again to follow Jeremiah's counsel which was to yield to the Babylonian victor.

During the last siege Jeremiah was in Jerusalem and for a time imprisoned for his messages of doom but he escaped with his life. After Jerusalem fell Jeremiah remained in Jerusalem but he was taken to Egypt by those Jews who determined to leave their stricken fatherland. His words continued to ring out in this new captivity but the manner of his death and the place are surmise. Tradition says he was killed by his fellow Jews in Egypt.

Book of Jeremiah which follows that of Isaiah in the Canon contains 52 chapters although the prophet's record closes at the end of the 51st chapter with his final prophecy against Babylon. The additional chapter describes conditions in the period of Zedekiah. A lyric quality characterizes the book which falls into two divisions. The first 45 chapters contain the prophet's denunciations of Judah and its evil ways with introductions stating the circumstances of utterance. The hortatory tone yields occasionally to a message of comfort to the exiles but in the main there is an ever deepening sense of gloom, the time of trouble for Jacob. The imagery is varied; the similes are drawn from all conceivable experiences and observations. Jeremiah rarely uses Ezekiel's* metaphor of the wanton lewd woman. He reaches the nadir of contempt in his attack on Jehoiakim. He shall be buried with the burial of an ass drawn and cast forth beyond the gates of Jerusalem. His despondency reaches its limit in *woe is me my mother that thou hast borne me and in weep ye not for the dead*.

What he calls his sweet sleep (chap xxxi) is his message of hope full of charming metaphors some of which have enriched every language such as *I will cause them to walk by rivers of water in a straight way wherein they shall not stumble*. The second part of

Jeremiah's book from chap xlv to the end contains prophecies concerning other nations. Here the language changes wholly. The similes are militant, destructive, and something of the burning eloquence of Isaiah* is found on the gentler prophet's lips. The higher critics have accepted the general historical material in Jeremiah as contemporary writing, but they regard the second section that dealing with the fate of other nations as of much later composition.

Th w s smethng sng l ly appe lng n the lov wh h J m h showed f h s p pl and h s land. F nally h f ll a m rty to t and that martyrdom m d of h m t l t r ages who w f m the event th t h s was th t u p t t sm a popula h r —PETERS Th Rel g n of the H b ew 1914

JEROBOAM I First king of Israel after the division of the kingdom (933-912 b.c.e.) son of Debat and raised to an official position by Solomon. When his ambitions were detected (I Kings xi) he made his escape to Egypt and returned to Palestine after Solomon's death. By agreement with Rehoboam he took possession of the territory which became the kingdom of Israel. He had married an Egyptian princess and as a political measure to prevent the annual pilgrimages to Jerusalem he set up shrines to the sacred calf of Egypt at Dan and Bethel. By thus introducing idolatry he set the true prophets against himself and quarreled with the newly founded kingdom of Judah. He however reigned 22 years, having made Shechem his capital.

JEROBOAM II King of Israel (785-745 b.c.e.) son of Joash. The most prosperous of the kings of Israel. Repelling the Syrian invasion he captured Damascus and all the land from Hamath to the Dead Sea.

JERUSALEM (Description) Capital city of Palestine situated in the heart of the Judean hills 2172 feet above sea level. Its population in 1933 numbered 90,000, among whom are 58,000 Jews, 23,000 Moslems and about 15,000 Christians representing every denomination and sect. Its population has increased since the World War by more than 25 per cent. No other city has seen such numerous contrasts of greatness followed by foreign conquest, destruction and subsequent reconstruction at the hands of most conquerors, ancient and modern alike, who coveted it for political or religious motives. Jerusalem has paid the heaviest price in history for the privilege of being the center of the world's three greatest faiths: Jewish, Christian and Moslem. Since the World War the city has undergone another era of progress and expansion following the stagnation of many centuries under Turkish and Arabic domination which came to an end with the surrender of the city to General Allenby's conquering British troops in December 1917. The historic city walls and gates which guarded the old city ceased to be a stronghold only at the beginning of the century, while another modern city began to spread in all directions around the old city. These walls

are now picturesque relics of the past. They help to set a contrast between the antiquity of Jerusalem and the modern developments that surround it more and more every day. Modern suburbs bearing in some cases historic names such as Beth Hakerem, Talpith, Machneh, Yehudah, Rechavia, etc., palatial hotels, hospitals, schools and the Hebrew University* on Mt. Scopus overlooking Jerusalem do not however impair the grandeur and antiquity of Jerusalem's monuments and shrines, including the Citadel and Tower of David, the walls of Jerusalem which divide the old from the modern city, the Holy Sepulchre, the Dome of the Rock, the Wailing Wall* and numerous old synagogues, mosques and churches.

History The city under its name Shalom (peace) existed as a center of Canaanite civilization 5,000 years ago and is so recorded in the pre-biblical Egyptian tablets. When David captured what was the capital of the Jebusites and made it the capital of the Hebrew state, the city occupied the narrow ridge of Ophel, unearthed by archeologists in recent years. Under Solomon* who immortalized Jerusalem by erecting the Temple* there, the city expanded. Its water was supplied from the Gihon Spring and the elaborate system of tunneling which brought the water from the Hebron hills into the interior of the walled city was as the Siloam* inscription indicates the work of Jewish kings.

In the days of the later kings of Judah the city occupied about the same area as the old city does today, though the walls ran much further south than the present ones. Nebuchadnezzar destroyed Jerusalem in 587 and the rebuilding of its wall by Nehemiah* was the first effort to restore the Jewish state, 50 years after the captivity. From that era Jerusalem began to assume universal importance. Its regrowth was slow and was fostered by the heroic struggles of the Maccabees, in whose days Jerusalem definitely began to take its place in world history. Of its internal organic development, its schools, academies, the division of the city into industrial quarters and its government, much can be gathered from the Talmudic records and the investigations of archeologists. Herod* Jerusalem's master builder almost realized his great dream of making Jerusalem one of the world's metropolises. He rebuilt the Temple, added magnificent palaces and extended the city to the north. But his attempt to Romanize Jerusalem and its inhabitants led to an inevitable clash between the patriotic nationalistic Jews and Roman imperialism. Notwithstanding this, the city grew and it was expanded under Agrippa* whose third wall has been discovered. Investigation, topographic studies and a mass of ruins attest to the beauty of the city and the congestion of its population at the period of its great siege and destruction in 70 c.e. by Titus.

The war under Bar Kokba* 132-5 ending in defeat was a turning point in the history of

the city. Most of its ruins were crushed. The simile of a plough being put over the city was used to denote the thoroughness of the obliteration which preceded the erection of the Roman colony called *Ælia Capitolina*. Jews were forbidden even to approach it on more than one day in the year. Even the Hebrew Christians lived there on sufferance. Julian the Apostate reversed this harsh policy. Jerusalem became the capital of Christendom when Helena by the Invention of the Cross discovered the site of the Holy Sepulchre beneath what was a temple of Venus. On this site Constantine ordered the erection of the Church of the Holy Sepulchre which has been burnt down and rebuilt several times. The authenticity of the burial site of Jesus has been disputed by many Protestant investigators and Sukenik's discovery of Herod Agrippa's third wall to the north of the old north wall places the site of the church definitely within the old walls of the city.

There were Jews in Jerusalem when the city capitulated to Omar 636 as there had been when the city was captured from the Persians in 628. Jews helped to erect the original mosque of Omar and to build the present magnificent Dome of the Rock. Jews dominated the city in the 10th cent. when during the Fatimites the Gaonate was revived and both Rabbanites and Karaites dwelt there. At the capture of Jerusalem by the Crusaders 1099 all the Jews in the city were burnt alive in their synagogues. A few were apparently admitted during the existence of the Latin Kingdom and they were freely admitted by Saladin when the city capitulated to him in 1187.

The mystical hold of Jerusalem was such that to the middle of the 14th cent. a pillar was exhibited in Jerusalem in proof that the spot was the center of the earth.

The presence of Jews in Jerusalem though always living under restrictions is noted all throughout the Mamluk rule. The Black Plague* and the Tartar invasions devastated the country and Jerusalem and all of Palestine was poor and desolate when it was captured by the Turks in 1516. To that date its Jewish population had been mostly recruited from rabbinic and other pilgrimages but with the Spanish expulsion Jews in numbers began to settle in Palestine and the community was definitely organized on western lines. The freedom granted by the first two Turkish sultans who were masters of Palestine permitted the growth and development of the community. From the end of the 16th to the beginning of the 19th cent. the record of the Jews of Jerusalem is however one of victimization at the hands of grafting officials and poverty.

In 1832 Mehemet Ali Viceroy of Egypt captured Palestine and during the decade of his son Ibrahim's administration the restriction limiting Jewish settlement to 2,000 persons was abrogated. In 1837 Sir Moses Montefiore* began his social ameliorative efforts for the poor in Jerusalem and with the

founding of the Touro* Montefiore homes the Alliance Israelite and the Laemel School and other institutions which followed the Crimean war the modernization of Jerusalem Jewry slowly began.

Theoretically the Jews of Palestine were emancipated in 1856 but in practice they merely gained from the general amelioration of Turkish rule so that in 1879 when poverty was at its height in Jerusalem a few of its residents founded unsuccessfully at that date the first agricultural colony at Petach Tikvah. The steady growth of the community and the erection of suburbs almost wholly Jewish dates from that era. Despite the prevailing poverty the community continued to grow year by year until in the period immediately prior to the war the Jews were numerically in a majority. In 1890 Jerusalem was still dominated entirely by Halukkah* recipients and its community had no feeling for the mission which Theodor Herzl* attempted to bring to fruition by his audience with William II outside the Jaffa Gate on Nov 2 1898. In fact it was torn then and for long after between the vested interests of English German and French Jewish agencies with the Germans gradually dominating. It was Eliezer Ben Jehudah* the father of modern Hebrew who not only forced the use of Hebrew on a reluctant population but who taught the Jews a new outlook from which they gained at the end of the World War.

From the grant of the British mandate Jerusalem has witnessed astonishing changes. A Jew Sir Herbert Samuel* as High Commissioner of Palestine resident on the Mount of Olives a Jew as attorney general the opening of the Hebrew University the publication of Hebrew dailies in the city art exhibitions concerts and operas in Hebrew the continuous operations of the Hadassah* hospitals and clinics the work of the executive of the W Z O and the Jewish Agency* the erection of a home for the Jewish National Fund* and the founding of many other institutions. On the other hand Jerusalem has witnessed what it had not known since 1834 the riots of 1921 and the still more significant riots of 1929 which followed the agitation of the Grand Mufti against the Jewish use of the Wailing Wall* a right on which the commission appointed by the League of Nations compromised without studying the historic facts on either side. Though comprising the overwhelming majority in Jerusalem the Jews do not control the government of the municipality. Whilst since 1929 the suburbs have been consolidated and modernized in every respect much possible development has been hindered by Moslem fanaticism and Christian opposition.

G C

I wished first to see Jerusalem and nothing but Jerusalem to me the entire city is a single Jew—
ALPHONSE DE LAMARINE A Pilgrim to the Holy Land V I I 1848

JESHUA B JUDAH (Abu al Fara Furkan ibn Asad) Outstanding Karaite philosopher

biblical commentator and scholar. He lived in Palestine (perhaps at Jerusalem) in the latter half of the 11th cent. and was regarded as a great legal authority. He was a pupil of Joseph Albasir. Ibn Altaras of Castile, his disciple, was converted by him to Karaism. Like Albasir, Jeshua was a strict rationalist and an adherent of the Arabian Mutazilites (the Kalam). He wrote many polemics against Saadia Gaon* (892-942), the champion of Rabbanism and arch opponent of Karaism. He delivered public lectures on Karaism and for years was active in propagating it. Jeshua translated the Pentateuch into Arabic and a commentary on the Pentateuch, both works early translated into Hebrew. He wrote also a philosophical work no longer extant which treated of the unity of God, good and evil, the atomic theory, the creation of the world and the nature, essence, unity and attributes of God. He was of importance also in the field of Karaite law; indeed, one of his greatest achievements was his reform of the law dealing with incest or degrees of marriage prohibited between blood relations, always a moot point among the Karaites.

A. I. S.

See Karaism.

JESHURUN Symbolic name for Israel used in Deut. and Isa.

JESSE Father of David (I Sam. xvi. 1-18). He was a Bethlehemite.

JESSEL Sir **GEORGE** Master of the Rolls b. London 1824 d. there 1883. Jessel, who early won a reputation as a lawyer, entered Parliament in 1868, was made solicitor general in 1871 and was knighted in 1872. In 1875 he became a privy councillor and a judge of the Supreme Court of Judicature. It was in this capacity that he became Master of the Rolls, an office dating to pre-expulsion days and which had been originally created to deal with the property of the Jews. The wide scope and authority of his court gave him ample opportunity to display his legal talent and he became one of the great law-making judges of his time. His decisions were seldom reversed. His office gave him the right to sit in the House of Commons. He took an active part in the defense of the Roumanian Jews.

JESURUN ISAAC Victim of a Blood Accusation* in Ragusa, Sicily, in the 17th cent. Jesurun, an old man, was accused by a Christian woman of inducing her to kill a child for ritual purposes. He was arrested in 1622, tortured on the rack six times, protested his innocence, but was tried and sentenced to 20 years imprisonment in a cave. Naked and chained, fed on bread and water which was passed to him through a hole, he lived three years in this unbelievable prison. In the meantime several of his judges died suddenly. The rest assumed this was a punishment from Heaven for convicting an innocent man. Jesurun was thereupon released and after wandering through Italy, settled in Jerusalem where he died.

JESUS Founder and central figure of Christianity. He was born to his parents Joseph and Mary in Nazareth, Lower Galilee, in the year 4-2 b.c.e. He had four brothers and two sisters; the family's language was Aramaic. Jesus was evidently versed in the Torah, Prophets and Writings, and in some of the books of the Apocrypha; he was also familiar with the rabbis. Midrashic interpretations, homilies and parables. He was apparently not a student of the Halakah* or Law.

Up to the thirtieth year of his life he pursued his father's trade, that of carpentry, without attracting the slightest attention. The Gospels do not report a single fact in the life of Jesus from the time of his birth to the moment of his baptism on the Jordan River near Jericho, by John the Baptist—except for one incident in Luke. Jesus temperamentally conditioned was deeply affected by the baptism. He retired soon after for a brief period of inner conflict and meditation and returned to Galilee, convinced that he was the expected Messiah* whose Elijah* or forerunner the Baptist was.

Jesus surrounded himself with twelve close disciples and began an active ministry to prepare the Jews for the Messiah and the Kingdom of Heaven. For one or possibly three years he wandered about the cities and villages of Galilee, proclaiming that the Kingdom was at hand, calling on the Jews to repent and make ready for it. During this time Jesus delivered several important ethical *logia*, most of which were in the spirit of the prophets and the rabbis, except that Jesus, being a mystic and expecting the end of the world, concerned himself but little with the practical needs of human society. His ethics, though Jewish, tended to become hortatory, ultra-idealistic and removed from the world of action.

He was reported to have effected a number of cures, to have performed some miracles, and thus gained a following among the lowly, ignorant, superstitious and even the disreputable or socially ostracized. He frequently clashed with the Pharisees* on matters of observance with the Baptists who charged that his disciples were not sufficiently ascetic and with the Herodians for political reasons. Nevertheless, neither he nor any of his disciples was molested throughout his ministry in Galilee. Jesus, however, upon learning of the decapitation of John, feared for his own life and escaped to Tyre and Sidon, whence he went to the Decapolis, revealing himself there to his disciples as the Messiah.

His Messiahship revealed and accepted, Jesus decided to present himself in Jerusalem. He proceeded by way of Jericho, where he performed more miracles and was hailed the Son of David. To make his entry into the capital impressive and to complete the picture of himself as the Messiah, he stopped at Bethphage near the Mount of Olives to attend to a detail mentioned by the prophet Zechariah* concerning the Messiah, namely

he mounted an ass and the colt the foal of an ass and entered the capital city on a Monday five days before Pesach *

On Tuesday he visited the Temple and enraged the priests by driving the money changers and fowl dealers from the outer court of the Temple. When the following day he was questioned how he presumed to exercise authority in the Temple Jesus retorted that the Messiah was within his rights. He antagonized the Sadducees * and Pharisees when it was reported that he had spoken of demolishing the Temple. He lost the people when he answered evasively the question concerning the paying of tribute to Rome. By this time Jesus was disappointed with the impression he made in Jerusalem. Weary and heartsick and with a premonition of death he retired to Gethsemane to observe the Seder *

In the meantime the rumor of a new Messiah had spread in the city. The leaders feared new disturbances and fresh conflicts with Rome. Judas, one of his disciples perhaps disillusioned by his master's failure to impress Jerusalem, betrayed his hiding place. The Jews could have disposed of him secretly at Gethsemane, but the Roman procurator Pontius Pilate, who ruled with an iron hand and who nipped many an incipient revolution in Palestine in the bud, had Jesus arrested on a charge of treason and condemned him as a revolutionary who had styled himself King of the Jews. In accordance with Roman practice he was crucified. The Roman soldiers jeered him and inscribed above his cross: Jesus King of the Jews. Jesus was removed from the cross and given burial by a member of the Sanhedrin *. After his death his disciples continued to believe in him. He was declared to be the son of God. Legends by the thousands have grown up about him. It has been difficult to penetrate the superstitious nimbus that surrounds him. Not a single fact concerning his life has remained unquestioned. Some Christian scholars have even denied his existence. Contemporary historians, both Jews and Romans, but rarely refer to him. Even the few references have been regarded by many scholars as forgeries. In Judaism his life and teachings hardly left a trace.

S G

JEW As applied to the adherents of the worship of the One God, this designation is first used in the Book of Esther.

JEW THE Richard Cumberland's play written in 1777 in England.

JEW THE Title of the first Jewish periodical published in the United States. It was a monthly and appeared in New York March 1823 to March 1825.

JEW OF MALTA THE Play written by Marlowe after 1588 and frequently acted in England to 1596. Barabbas was the contemporary popular idea of an avaricious murdering Jew. Stephen Gosson in his *School of*

Abuse mentions an older play. The Jew with the same theme and character. These two plays are regarded as the source material of Shakespeare's *Merchant of Venice*.

JEW THE WANDERING See *Wandering Jew*.

JEWISH AGENCY The representation of the Jewish people in matters relating to the upbuilding of the Jewish National Home * in Palestine. Right granted to the Zionist Organization under clause four of the mandate by the League of Nations conferred on Great Britain in 1922. The political function of the Jewish Agency as it has actually operated is that it has the right through the Mandatory Power to report to the Permanent Mandates Commission of the League and has done so annually. The Arab Executive, which has no legal status, has however been granted the same facility by the Mandatory Power.

A subordinate section of clause four granted the Zionist Organization the right to obtain the cooperation of non Zionists and the attempt to give this idea actuality led to the creation of the Extended Jewish Agency. In 1924 the first conference to that end was held in New York. It was not until the Joint Survey Commission had reported on the practical and actual aspects of Palestine in 1928 that negotiations took place with the American group for the organic enlargement of the Agency. The negotiations were consummated in 1929 when in August a conference was held in Zurich which accepted the constitution which is based on a 50-50 arrangement in the executive and the council with the president of the World Zionist Organization as president of the Agency.

The 1929 gathering was international in character, the non-Zionist being adequately represented by representatives from many countries, whilst the Zionist members and executives were selected from the executives and membership of the General Zionist Council. The death of Louis Marshall *, the most active proponent of the enlarged Agency and the Palestinian riots which followed immediately on the formation of the Extended Agency had a blighting effect on its progress. The Agency members of the Executive have exercised considerable influence in Jewish affairs in Palestine, but the organization as a whole has served most as an aid in money raising for Palestine. The larger portion of the authority created for the Agency in the enabling clause has never been exercised, though it is the Agency which submits to the Palestinian Administration the statistics on which it periodically makes demands for immigration certificates. At the 1933 Zionist Congress plans were advanced for the reduction of the number of executives and the size of the council. The officers of the Council are Chairmen: O. E. Davidor Goldsmid * (London) and Morris Rothenberg (New York); Vice chairmen: Prof. Herbert Speyer (Brussels) and Robert Szold (New York); Chairman of the Admin-

Administrative Committee Neville Laski (Manchester England)

JEWISH CHRONICLE THE Oldest Anglo Jewish weekly published in London England Its first issue is dated Nov 12 1841 Its editors in succession have been D Meldola M L H Bresslau A Benisch Michael Henry Asher I Myers Leopold J Greenberg and the present editor J M Rich The Jewish Chronicle has from its inception taken the whole Jewish world under review and has always specialized in the volume of its news It is regarded as preeminent in its field and is the acknowledged leading Jewish weekly in the world

JEWISH COLONIAL TRUST Ltd Financial instrument of the Zionist movement founded by Theodor Herzl* in 1899 and opened for business in 1900 It had over 100 000 shareholders Its nominal capital was fixed at two million pounds but only about 325 000 £1 shares were issued The Trust's principal business was carried on in Palestine by the Anglo Palestine Company* which at the end of 1933 absorbed the parent organization

JEWISH COLONIZATION ASSOCIATION (ICA) Founded by Baron de Hirsch in 1891 and incorporated in London with a capital of two million pounds to assist and promote the migration of Jews from any part of Europe or Asia to establish colonies and maintain all agencies and institutions necessary to such settlement work The original capital was divided into 20 000 £100 shares and these after the death of Baron de Hirsch* who by his will added considerably to the resources of the ICA were divided amongst the trustee organizations which elect the council of administration and the directors The seat of the ICA is in Paris The first president was H Goldschmidt who was succeeded by Narcisse Leven* F Philipson of Brussels is now serving as president

Whilst the ICA still has large colonization interests scattered over many countries both prior to the World War and since it has played a considerable part in general ameliorative work Its largest single agricultural operation was the settlement of Jews in the Argentine* In 1926 it owned 590 000 hectares of land there with 33 135 settlers on the farms besides a Jewish village population of 9 414 In 1925 234 000 hectares were under cultivation and the produce was valued at \$7 000 000 In 1903 settlement experiments were started in Brazil* 5 700 hectares being purchased in the province of Rio Grande do Sul where the Philipson colony was founded To this was added in 1910 93 000 hectares in Quatro Irmaos near the Bolivian Mountains and in 1927 a colony Baron Hirsch was started there

In the U S A the ICA has from the beginning operated through the Baron de Hirsch Fund and was responsible for the New Jersey and other agricultural ventures At the begin-

ning of the century it furnished the funds for the Industrial Removal Office which between 1901 and 1917 moved 80 000 persons from congested areas In Canada* its work was principally carried out by the local Baron de Hirsch Fund and it still has large holdings in the Canadian North West

In 1896 the ICA undertook the administration of Baron Edmond de Rothschild's* Palestinian holdings and it thereupon established the PICA for local administration which still has considerable property but is gradually curtailing its interests The general policy of the ICA has been to reduce its effort in any field when through its work a natural flow of immigration and settlement has been effected

In Russia its colonization work has been largely limited to efforts at colonization in South Russia It began work there in 1900 and gradually extended it to 50 settlements with a population of 3 700 persons In 1926 in cooperation with the Soviet government it undertook the development of 50 000 hectares for 3 300 families Bessarabia having become part of Roumania* it there supported 25 settlements In Poland* it has supported 1 000 Jewish farming families A good deal of the ICA work in Poland and particularly in what was formerly Galicia took the form of sustaining the credit union movement and savings institutions In every country in which it operates it maintains agricultural and technical schools

It spent considerably on emigration It organized the emigration from Roumania after 1901 taking care of 28 685 cases and it aided 60 000 Jews to leave Russia In the post war period it has cooperated with the Joint Distribution Committee* the HIAS* and similar agencies

JEWISH CONSUMPTIVES RELIEF SOCIETY (Denver Colo) Organized in 1904 to give free food shelter and medical attention to sufferers from tuberculosis in any form or stage of the disease Starting with six tents its sanatorium has grown to the largest Jewish institution for the tuberculous in the world with 34 buildings and 40 tents situated on a 148 acre tract in the shadow of the Rocky Mountains It is located a mile from Denver at Spivak Colorado named after the late Dr C D Spivak for many years the executive secretary and one of the founders of the institution through whose initiative and idealistic aims the JCERS has become one of the most popular and beloved organizations in the United States The members and contributors of the JCERS number over 100 000 and constitute practically its entire support The Sanatorium has a capacity of 300 beds and has ministered to more than 6 700 unfortunates during its existence many of whom have been restored to health and usefulness Besides its buildings equipped for the modern treatment of tuberculosis under the guidance of trained medical experts the Sanatorium has a synagogue a library of 8 000 volumes an industrial department where patients are taught

printing and bookbinding a farm and a dairy. The cuisine is conducted under a Kasher regime. The administration lays stress on the democratic spirit of the institution and its home atmosphere. Dr Philip Hillkowitz of Denver Colorado has been president of the Society since its inception. P H

JEWISH DAILY BULLETIN Established in New York in 1924. The only daily newspaper devoted to news of Jewish interest which it receives by cable and telegraph through the service of the Jewish Telegraphic Agency. Presents in brief and concise form a daily picture of Jewish life in every part of the world. President and Managing Director Jacob Landau. Editor Herman Bernstein.*

JEWISH DELEGATIONS COMMITTEE OF As a natural outcome of the meeting of the representatives of Jewish minority groups in Europe at the Paris 1919 Peace Conference with the representatives of the American Jewish Congress* and other bodies there was called into existence a committee under the leadership of the late Leo Motzkin* to protect the Jewish rights under the minority treaties. In 1927 the name was changed to Council for the Rights of Jewish Minorities. In 1929 it made representations to the Council of the League of Nations on the failure of various states to live up to the terms of the treaties and played a part in the 1933 Silesian case though it could not meet with the members of the general Minority Congress in Vienna in 1932 because the discussion of Jewish problems in Germany was taboo. The Council has generally maintained its office in Paris or Geneva. See Minority Rights.

JEWISH FORUM Literary monthly began publication February 1918 under the editorship of Prof Solomon T H Hurwitz. After his death (January 1920) Isaac Rosen garten assumed the editorship together with a staff of well known Sabbath observing Semitic scholars. Among the books it published are Marcus Lehmann's Akiba and Nima H Adlerblum's A Perspective of Jewish Life Through Its Festivals besides numerous pamphlets. Conspicuous among its activities has been its sponsoring of the movement in this country for the defense of the Sabbath against the proposed calendar reform which had a telling influence on the decision of the International Conference on Calendar Reform at Geneva. I R

JEWISH INSTITUTE OF RELIGION Founded by Dr Stephen S Wise* in 1922 for the purpose of preparing students for the Jewish ministry without being marked by any partisan stamp. Its faculty including some of the foremost Jewish scholars is composed of men of different points of view and varied approaches to Jewish studies. Its classrooms and library are located in the Free Synagog House, New York. The Institute has (1933) some 60 graduates serving congregations and educational and social institutions throughout

the land. Its 11th year began with a registration of 40 students.

The minimum term of study for regular students is four years. As the Institute is a graduate school applicants for admission are required to have the degree of Bachelor of Arts or its equivalent from a college of recognized standing in addition to a working knowledge of Hebrew. Students who have completed the course receive the degree of Master of Hebrew Literature and Rabbi. No tuition fees are charged but students are expected to maintain themselves during their course of study. Nine scholarships are available to especially qualified students. The Department of Field Activities assists students and graduates in obtaining places. The Jewish Institute Press has issued about a dozen volumes its most ambitious work to date being the publication of the eight parts of the Lexicon of the Greek Josephus by St John Thackeray which is being completed by Dr Ralph Marcus dean of the faculty. The administrative affairs of the Institute are managed by a Board of Trustees of which the Hon Julian W Mack* is chairman.

The graduates of the Institute arranged according to the years of graduation are:

1926—Morton Mayer Berman Zwi Anderman Benjamin B Goldstein Max Meyer Henry Aaron Schorr Abraham Dubin Philip S Bernstein Benjamin M Parker Benjamin Hoffseyer Morris Mordecai Rose.

1927—David B Alpert Maurice J Bloom Mitchell S Fisher Joshua L Goldberg Harry J Kaplan Leo M Reichel Samuel Teitelbaum John J Tepfer Gershon Tchernowitz.

1928—Herbert Ivan Bloom Isadore Breslau Ephraim Fischhoff Abram V Goodman Abraham A Martin Jacob P Rudin Max Schenk Lawrence W Schwartz.

1929—Harry Brevis Jacob X Cohen Victor Eppstein Maurice A Hirshberg Herman Saville.

1930—Michael Alper Albert Baum Samuel Blumenfeld Baruch Braunstein Marcus Kramer Abraham L Krohn Adolph J Lasker Aaron H Lefkowitz Samuel Perlman Albert A Ruskin.

1931—David Lee Greenberg Solomon Habas Samuel Horowitz Nathan M Keller Benjamin Schultz.

1932—Samuel A Berman Ezra G Gotthelf Abraham Haselkorn Aaron M Kamerling Bertrand E Pollans Rudolph Rosenthal Samuel Michael Segal Leo Shubow Albert M Shulman.

Master of Hebrew Literature—John Maynard.

1933—Abram Granowitz David W Pearlman Maurice B Pekarsky Maurice H Schatz Joseph S Shubow.

Master of Hebrew Literature—Isaac Levitats.

M M B

JEWISH LEGION (In Palestine Campaign) Vladimir Jabotinsky* and Captain

Joseph Trumpeldor* were the originators of the idea of Jewish fighting units in Palestine during the World War. The first attempt at the materialization of this idea was made in Alexandria, Egypt, where Palestinian Jewish exiles found a refuge from the Turk. Jabotinsky and Trumpeldor drew upon this element for their first 652 volunteers who however were permitted to serve only as muleteers and were dispatched to Gallipoli as the Zion Mule Corps. This unit was commanded by Lieut Col John H. Patterson and subsequently by Captain Joseph Trumpeldor. Of the 652 volunteers 560 served at the front, six were killed and 55 wounded.

Jabotinsky, who advocated Jewish fighting units and for the Palestinean front exclusively, went to Italy, France, and twice to England in an effort to win these countries over to his views. Because of powerful opposition he did not attain his aim until July 1917 when England published the decree establishing the first fighting battalion of Jews. The remnant of the Zion Mule Corps, consisting of 60 men, served as the battalion's nucleus.

Originally named The Jewish Regiment and subsequently renamed the 38th Royal Fusiliers because of intrigues of Anglo-Jewish assimilationists, the first Jewish unit was sent to Palestine February 2nd 1918 under the command of Lieut Col Patterson. Jabotinsky as lieutenant was in charge of a company first to cross the Jordan at Um Esh Shert and to capture a key position to Trans-Jordan in the decisive offensive against the Turks in September 1918. This unit comprised about 1,000 men.

The 39th and 40th Royal Fusiliers consisted of volunteers recruited primarily in the U.S.A. and partly in Canada. They were trained in Windsor, N.S., and in England and sent to the Egyptian desert and thence to Palestine in April and in July 1918 respectively. They comprised about 1,200 men each. In the offensive of September 1918 the 39th Royal Fusiliers captured Es Salt in Trans-Jordan.

Palestine too supplied a unit of about 1,000 men. Thousands of American Jewish volunteers arrived in Palestine shortly after the general armistice. The total number of men in the Jewish battalions under the British colors exceeded 10,000. While their casualties in action were comparatively small, the toll taken by malaria was considerable. Some of the Legionnaires were decorated for valor.

The three commanding officers of the Jewish Battalions were Lieut Colonels John H. Patterson, D.S.O., Eliezer Margolin, D.S.O., and F.D. Samuels, D.S.O. Captain Joseph Trumpeldor and Pinchas Ruthenberg* attempted to organize a Jewish Army in Russia.

From the end of the War till the early part of 1920 the Jewish units garrisoned Palestine. They were disbanded without receiving the grants of land which other British Colonial troops were allotted and which the Jews too were promised.

E G

JEWISH MEMORIAL COUNCIL

Formerly the Jewish War Memorial founded in London, England, in 1919 to commemorate the sacrifice of those Jews of the British Empire who laid down their lives on behalf of King and Country in the Great War and also to serve as a thanksgiving for those who were spared.

An appeal to the Empire realized £150,000. Later an additional sum of £35,000 was raised. The main objects were: I To strengthen the arrangements for the training of rabbis, ministers and teachers; II To stimulate co-ordinate and raise the standard of Jewish Religious Education throughout the Empire; III To improve the status of the Ministry.

- I This was effected by:
 (a) A grant of £2,000 to the Jewish College of the City of London.
 (b) A grant of £1,000 to the Jewish College of the City of London.
 (c) The grant of £1,000 to the Jewish College of the City of London.
 (d) The grant of £1,000 to the Jewish College of the City of London.

II A Committee of Jewish Education was appointed.

To promote and coordinate Jewish Religious Education in the British Empire to the best advantage of the Jewish people and to the benefit of the Empire.

The first chairman of this committee was the late Dr Alfred Eichholz, C.B.E. He was succeeded by Dr M. Epstein. The committee appointed Mr Herbert M. Adler, M.A., LL.M., as Director of Jewish Education and he organized much of the work which has since been accomplished in the above program.

Annual grants are made to indigenous classes especially in small communities. A Books Department has been organized to provide the best text and prize books. This committee administers a Teachers' Training Fund and a Loan Fund for the assistance of students in training as teachers. The training is carried out by the Jewish Higher Educational Center toward which the Jewish Memorial Council provides the greater part of the cost. The latter includes the Alfred Eichholz Bursaries for students who are in training.

III A Central Office has been set up under the Chairman of the Council to coordinate the work of the various departments and to act as a central point of contact with the various Jewish organizations and with the Government. The Central Office is responsible for the general administration of the Council and for the coordination of the work of the various departments. The Central Office is also responsible for the general administration of the Council and for the coordination of the work of the various departments.

Mr Lionel de Rothschild, O.B.E., was the first (and still is) the President. Sir Robert Waley Cohen, K.B.E., was elected the first (and still is) Chairman of the Executive Committee.

mittee Mr Anthony de Rothschild and Sir O E d Avigdor Goldsmid * were the first Treasurers (Mr de Rothschild resigned early this year) The first Vice Presidents were The late (the second) Lord Swaythling and the late Sir Stuart Samuel The present holder of that office is Viscount Bearsted *

The late Sir Edward D Stern Bart also held the office of Vice President for some years Major F C Stern O B E M C was the first Honorary Secretary He still retains that office Mr B A Fersht and Mr Maurice Myers were elected the first Secretaries Later Mr Myers resigned and Mr Fersht has remained the sole occupant of that office

The first members of the Executive Committee were The Chief Rabbi Messrs M Cash Lionel L Cohen K C S J Cohen S H Emanuel K C Haham Dr M Gaster Messrs Maurice Jacobs M A Nathan Laski J P Charles Sebag Montefiore Major H L Nathan The Hon Walter Samuel (the second Lord Bearsted) Messrs Robert B Solomon W Washman Albert M Woolf Lionel Spiers I Cyr Thomas L S Abrahamson and Neville J Laski

Since then a number have passed away and their places have been filled The present officers are President Mr Lionel de Rothschild O B F Vice President The Viscount Bearsted Treasurer Sir O E d Avigdor Goldsmid J P Chairman of the Executive Committee Sir Robert Waley Cohen K B E Hon Secretary Major F C Stern O B E M C B A F

JEWISH NATIONAL FUND See Keren Kayemeth

JEWISH NATIONAL HOME This term expressive of the purposes of the Zionist movement was first employed in the Basle Program * It was next adopted and made part of the Balfour Declaration * It was inserted in the preamble of the mandate for Palestine which then states

ecogn t on h s th eby b en g v n t th h st cal con
nec tion f tl J w h p o ple w th P le t ne and to th
g unds fo nst tut ng the r n t u al home in th t
country

The political implications of the term have never been defined The Revisionist Zionists * have urged the Zionist movement to replace it with Jewish State or with an expression equivalent to such terminology a policy which would meet with the objections of some members of the Jewish Agency * who adhere to their non nationalist principles The mandate (Article 2) makes the mandatory responsible for

pl ng th country under such pol t i al admin t au
nd ec nom c c nd t ns as w ll secu e the establ hm nt
of the Jewish n t i onal hom

It further provides (Article 4) for the Jewish Agency which is to cooperate in the establishment of the Jewish National Home and in Article 6 for the facilitation of immigration and the close settlement by Jews on the land including state and waste lands The limita

tions are the rights of non Jews set forth in the Balfour Declaration Two geographic definitions have been made The Churchill White Paper of 1922 says the Balfour Declaration does not contemplate that Palestine as a whole should be converted into a Jewish National Home but that such a home should be founded in Palestine The second definition was effected by bringing Trans Jordan under a separate administration and denying Jews access to it Other documents like the Passfield White Paper of 1930 the Shaw Report the Sir John Hope Simpson Report deal with the problem negatively i e they seek to prevent the Jews obtaining either a numerical majority in Palestine or purchasing too much land

JEWISH PORCELAIN Frederick the Great after his purchase of the Berlin Porcelain Works in 1763 forced the Jews to purchase porcelain from the royal factory as a condition for permitting betrothals as a tax on Jewish funerals and for consent to Jews purchasing houses The individual purchase amounted to a considerable sum so much so that the resale of the Jewish porcelain lowered the price of the product of the factory In 1787 this tax was abolished for a cash payment of 40 000 thaler

JEWISH PROBLEM THE (or Question) A term brought into use since 1880 to describe the mass and cumulative effect of anti Semitism upon Jewish life Hilaire Belloc in an anti Semitic book (The Jews — 1922) defined it as the continued presence of the Jewish nation intermixed with other nations The postulate implies the phenomenon of a solidarity of Jewish interests which all anti Semites allege

In the eye of n n J w sh w te the p o bl m
th Jew t nce t h and to po In J w h
y s th p blem s how t es ape p e s ut n—CA L
JOURN r Aspects of th J w sh Que t on 1902

See Anti Semitism

JEWISH PUBLICATION SOCIETY OF AMERICA Organized in Philadelphia in 1888 for the purpose of publishing and disseminating the best available literature of Jewish interest in English Its translation of the Bible was mooted in 1892 but it was not until 1908 when the Society joined with the Central Conference of American Rabbis * in organizing a board of editors that real progress was made with the undertaking and the translation published in 1917 It has published to date 120 books of which 1 500 000 copies have been circulated Its most notable issues apart from the Bible are Graetz History of the Jews Ginzberg's Legends and several of Israel Zangwill's novels It publishes the American Jewish Year Book Its present officers are President Simon Miller First Vice President Adolph S Ochs Second Vice President Horace Stern Treasurer Lionel Friedmann Secretary Julius Grodinsky Editor Isaac Husik

JEWISH QUARTERLY REVIEW Devoted to Jewish theology literature and history. Founded in London in 1888 and edited by Dr. Claude G. Montefiore and Israel Abrahams. Transferred to the United States in 1910 and published in Philadelphia under the editorship of Dr. Cyrus Adler.*

JEWISH SCIENCE SOCIETY OF AMERICA Founded in New York in 1922 by Rabbi Morris Lichtenstein. Its primary purpose is to prevent the Jew from turning to Christian Science which in the last two decades has lured thousands from the Jewish fold. By teaching Jewish people that spiritual help can be sought and found in Judaism Jewish Science has since its founding reclaimed many hundreds of Jewish families who had previously turned to Christian Science and has kept countless others from this conversion to Christianity. Rabbi Lichtenstein has set forth the doctrines of Jewish Science in the following volumes: *Jewish Science and Health*, *Peace of Mind*, and *How to Live*. The organ of the Society of Jewish Science is the monthly publication *The Jewish Science Interpreter*. M. L.

JEWISH STATE or JEWISH REPUBLIC OF BIRO BIDJAN Ever since the proposed settlement in 1922 of Jewish colonists in Biro Bidjan on the Amur in far east of Siberia it has been reported that the U. S. S. R. contemplated granting the settlers autonomy or self government on the lines adopted in other eastern republics within the U. S. S. R. system. The task of settlement was at first supported by the Agro Joint* and recently the movement was represented in the U. S. A. by the ICOR*. To the end of 1932 the total number of Jewish settlers was not large and was not exclusively agricultural. It was then announced that during the next five years the government would settle 300,000 persons in the district the majority to be Jews. The numbers for 1933 were reduced to 6,800 and as both the ICA* and the Agro Joint withdrew from the Biro-Bidjan project the Russian government and the OZET took up the task. One attraction is that Biro Bidjan is open to non Russian Jews and 100 American Jewish families are reported to have settled there. The details of the autonomy have not been published but the grant was reported to have become effective in May 1934.

JEWISH TELEGRAPHIC AGENCY International Jewish news service established in 1917. Has offices in New York, London, Paris, Berlin, Warsaw and Jerusalem and correspondents in all centers with a large Jewish population. Supplies news affecting the Jews to the general press throughout the world. President and Managing Director: Jacob Landau. J. L.

JEWISH TERRITORIAL ORGANIZATION (I. T. O.) Founded by Israel Zangwill in 1905 after the Zionist organization had declined the offer of the British government of a

territory in East Africa. Zangwill was joined by some leading Zionists in eastern Europe and an American branch was founded in New York. It made investigations of territory in Australia, Angola and Cyrenaica. Its most practical achievement was the Galveston Experiment*. In 1914 it turned to Palestine. The I. T. O. was represented on the first Zionist Commission sent to Palestine in 1918. It was dissolved a few years later.
See Uganada.

JEWISH THEOLOGICAL SEMINARY OF AMERICA Higher school of learning for the training of rabbis and teachers in traditional Judaism. Established as the Jewish Theological Seminary Association in 1886 mainly through the efforts of Dr. Sabato Morais, founder who served as President of the Faculty under his death in 1897. Among others associated with Dr. Morais* on the faculty and board of trustees were Dr. Alexander Kohut, Dr. Marcus Jastrow, Dr. H. P. Mendes, Dr. Cyrus Adler, Dr. Aaron Friedland, Dr. S. Solis Cohen, Joseph Blumenthal, D. M. Piza and J. Edgar Phillips. Its first rabbinical graduate was Dr. Joseph H. Hertz, now Chief Rabbi of the British Empire. In 1901 when the financial condition of the Association became precarious a group under the leadership of Jacob H. Schiff, Leonard Lewinson, Daniel Guggenheim, Mayer Sulzberger, Adolphus S. Solomons, Louis Marshall and Dr. Adler established a new organization known as the Jewish Theological Seminary of America with which the old Association was merged. A charter was secured in 1902, an endowment fund of \$500,000 created. Dr. Adler was appointed President of the Board and Professor Solomon Schechter* of Cambridge University, England, President of the Faculty. Mr. Schiff provided a new site and building on West 123rd Street, New York, which housed its Rabbinical Department and Library until 1931. In 1915 on the death of Professor Schechter, Dr. Adler assumed the duties of Acting President and in 1924 became President. In 1929 on the death of Mr. Marshall, Sol M. Stroock became chairman of the Board.

The Seminary has grown in importance and influence and has graduated nearly 300 rabbis who are serving pulpits throughout the United States and Canada and 500 men and women from its Teachers Institute occupying positions as teachers, principals and educational directors in religious and communal institutions. It has on its faculty scholars distinguished in many fields of research among them Professors Louis Ginzberg, Alexander Marx, Israel Davidson, Mordecai M. Kaplan, Moses Hyamson, Morris D. Levine, Louis Finkelstein and Dr. Boaz Cohen. Among those who are no longer living were Professors Joseph Mayor, Asher Israel, Friedlaender, Joseph Jacobs and Jacob Hoschander. On its present Board are Felix M. Warburg, Adolph Lewinson, Judge Irving Lehman, Israel Unterberg, Dr. Harry Fried

enwald William Prager William Fischman Isidor D Morrison Henry S Hendricks Arthur Oppenheimer Dr Max Drob Dr Jacob Kohn J Solis Cohen and Lewis L Strauss Its Library (See Library Jewish Theological Seminary) which possesses the largest collection of Jewish manuscripts and rare books in existence is separately incorporated and includes on its Board Dr A S W Rosenbach Louis Bamberger Dr Alexander Marx and Dr Frank I Schechter

Besides its Rabbinical Department and Library the Seminary conducts the Teachers Institute the Seminary College of Jewish Studies the Israel Friedlaender Classes the Seminary Institute of Jewish Affairs a Synagogue a Museum of Jewish Ceremonial Objects which adjoins the collection of Americana of the American Jewish Historical Society and a dormitory and dining hall It has issued a number of learned publications by members of its faculty and alumni All of the Seminary activities are now housed in three new buildings fronting Broadway between 122nd and 123rd Streets the gift of Louis S Brush Israel Unterberg and the family of Jacob H Schiff Its endowment fund is now nearly \$2 000 000 and its income is derived from this source and from voluntary contributions Its present officers are Sol M Stroock Chairman of Board of Directors Dr Cyrus Adler President Henry S Hendricks Honorary Secretary Arthur Oppenheimer Treasurer Professor Alexander Marx Librarian Professor Mordecai M Kaplan Dean Teachers Institute Professor Louis Finkelstein Registrar and Joseph B Abrahams Secretary

J B A

Alumni according to year of graduation (unless otherwise stated degree of Rabbi conferred upon graduates)

1891—Joseph H Hertz

1896—Henry M Speaker David M Wittenberg

1897—Bernard M Kaplan

1898—Leon H Elmaleh Morris Mandel

1899—Menahem Eichler Michael Fried Emil Friedman

1900—Julius H Greenstone David Levine

1902—Herman Abramowitz Israel Goldfarb Phineas Israel Mordecai M Kaplan C E Hillel Kauvar Nathan Wolf

1903—Alter Abelson Aaron P Drucker

1904—Rudolph I Coffee Charles I Hoffman Gerson B Levi Elias L Solomon

1905—Bernard C Ehrenreich Marvin Nathan

1906—Morris Baron Alexander Basel Nathan Blechman Abraham E Dobrin Arthur Ginzler Abraham Hershman Nathan A Lublin Solomon Z Prokesch

1907—Jacob Kohn Benjamin A Tintner

1908—Moses J S Abels Alexander Cohen Louis I Egelson Joseph Hevesh Abel Hirsch Elias N Rabinowitz Samuel Rosinger Herman H Rubenowitz

1909—Hirsch Goldberg Louis I Goldberg Morris D Levine Raphael H Melamed

1910—Louis Brav Israel H Levinthal Benjamin A Lichter Jacob B Menkes Isaac A Millner Jacob S Minkin

1911—William Ackerman Paul Chertoff Max Drob Moses Eckstein Jacob B Grossman Max D Klein Samuel Margoshes

1912—Adolph Coblenz Samuel M Cohen Louis J Haas Eugene Kohn Abraham A Neuman Ludwig Roeder Moritz Speier

1913—Harry S Davidowitz Herman M Cohen Louis M Epstein Samuel Fredman Benjamin L Grossman Max Hoffman Oscar Levin C David Matt Abraham Nowak Aaron G Robison Meyer Waxman

1914—Israel Elfenbein Herbert S Goldstein Israel Lebendiger Julius J Price Moses Rosenthal

1915—Murray A Alstet Israel Efros Alfred H Kahn Julius Kaplan Reuben Kaufman Milton M Markowitz David M Shohet Hyman Solomon

1916—Louis Feinberg Herman Lissauer Joseph H Margolies Jacob I Mendelsohn Samuel Sachs Joseph Sarachek Morris Teller

1917—Jacob Bosniak Abraham Burstein Jacob J Gittleman Abraham E Halpern Jacob Katz Joseph S Zuckerbram

1918—Benjamin H Birnbaum Solomon Goldman Israel Goldstein Harry Z Gordon Philip Kleinman Wilfred P Kotkov Nahum B Krueger Philip A Langh Abraham Joseph Levy Michael Lichtenstein Solomon H Metz Reuben Rabinowitz Leon Spitz

1919—David Aronson Moses Baroway Samuel Benjamin Jesse Bienenfeld Harry Cohen Mortimer J Cohen Louis Finkelstein Rudolph Lupo Benjamin Syawitz B R Weilerstein

1920—George Abelson Philip R Alstat Nathan H Colish I A H Harrison Max Kadushin Hyman J Landau Norman Salt Morris Schussheim

1921—Max Arzt Solomon Grayzel Arthur H Neulander Benjamin Plotkin Goodman A Rose Solomon Rivlin Theo Shabshelowitz Elias C Sydney

1922—Max D Davidson Joshua Finkel Gershon Hadas Herman Halperin Alter F Landesman Joseph Miller Morris Schatz Louis Schwefel Morris Silverman Max Zucker

1923—Elliot M Burstein Louis M Levitsky Joseph M Roth

1924—Nachman S Arnoff Benjamin Cohen Abraham M Heller Isidor B Hoffman Joseph Marcus Isidore Newman Isador Signer

1925—Herman E Eisenberg Morton Goldberg Simon Greenberg Louis Hammer Abraham Horvitz B Leon Hurwitz S Joshua Kohn Leon J Liebreich William S Malev Jacob J Newman Hyman R Rabinowitz Samuel Rosenblatt Harry Schwartz Jesse Schwartz Kurt Wilhelm Harry S Jacobs Master of Hebrew Literature

1926—Alexander J Burnstein Joel S Gefen Israel M Goldman Elhanan H Golomb Jacob Granowitz Louis Greenberg Lewis B

Grossman Moses Hadas Michael Higger
Jonas Kamun Herbert Parzen Benjamin
Unger

1927—Julius Berger Morris M Goldberg
David A Goldstein Morris S Goodblatt Ed
ward Horowitz Leon S Lang Abraham E
Milgram Joseph Warren Bernard H Zis
kind Julius Maller Doctor of Hebrew Litera
ture

1928—Jeremiah J Berman Jacob M Cohen
Maxwell M Farber Henry Fisher Harry
Jolt Harry M Katzin Maurice A Lazowick
Meyer Rubin Milton Steinberg Hirsch L
Gordon Doctor of Hebrew Literature

1929—Isidore Barnett Abraham H Fedder
Albert I Gordon Harry Halpern Harry W
Katchen Nathan Kollin Isidore S Meyer
Jacob Radin Henry M Rosenthal Edward
Schoenfeld

1930—Elias Charry Jacob Freedman Ed
ward Elisha Gelber Jacob Kraft Philip Lipis
Joseph Zeitlin Abraham Louis Lassen Doc
tor of Hebrew Literature

1931—Abba Abrams Ben Zion Bokser Da
vid Cohen Ira Eisenstein Theodore Fried
man William Greenburg Peter Halpern
Ario Samuel Hyams Phineas Kartzinel
Harry Barnett Kellman Jerome Labovitz
Reuben Jacob Magil Simcha Rabinowitz
Matthew S Rosen Charles M Rubel Samuel
Schnitzer Ralph Simon Max Weine Nathan
Zelizer Harry Zevi Zwelling Masters of He
brew Literature David Bonder Samuel Ep
stein Manuel Greenstein

1932—Aaron H Blumenthal Max Gelb
Solomon D Goldfarb Joseph S Goodman
Robert Gordis William P Greenfeld Morris
Aaron Gutstein Eliezer Ashur Levi Morris
David Margolis Paul Reich Max Jonah
Routtenberg Samuel Solomon Ruderman
Abraham Silverstone Abraham Simon David
Bernard Stolper Master of Hebrew Litera
ture Max Kadushin D H L

1933—Samuel Cass Morris Chapman Ber
nard Cohen Harold Goldfarb Hyman Good
man Benjamin H Gorrellick Samuel Langer
Monroe J Levens S Gershon Levi Edward
T Sandrow Bernard Segal Herbert A Selt
zer Samuel Sherman Benjamin L Teller
Bert I Treiger Doctors of Hebrew Liter
ature Israel Lebendiger Louis Levitsky

**JEWISH WAR VETERANS OF THE
UNITED STATES** Formed in 1923 at a
convention in New York through the amal
gamation of all then existing organizations
of Jewish War Veterans These included the
Hebrew Union Veterans Association formed
in 1895 of Civil War Veterans and the Jewish
Veterans of the Wars of the Republic includ
ing Spanish American War and World War
Veterans Only veterans are eligible for mem
bership

The aims of the Jewish War Veterans are
to maintain true allegiance to the United
States of America to uphold the fair name
of the Jew and to fight his battles wherever
he is unjustly assailed to assist such com

rades and their families as may be in need of
help to gather and preserve the records
of patriotic service performed by men of our
race to honor the memory and to shield
from neglect the graves of our heroic dead

There are sixty local posts five state depart
ments and a national headquarters in New
York The Jewish Veteran a monthly
magazine is sent to all members National en
campments are held annually Past com
manders in chief include Hon Julius S Berg
M J Mendelsohn and George Fredman Pres
ent National Officers are Commander in
Chief William Berman Harry I Jacobs
George E Kath Sol Rubin Dr Isaac Stal
berg Harry Raymond Rabbi Solomon A
Fineberg Maxwell Cohen Samuel B Mannos
Jacob Reitzfeld Milton Solomon Harry C
Mamber Dr Ivy Pelzman Al Lewis and
Edward Lieberman S A F

JEWISH WELFARE BOARD Organ
ized April 9 1917 three days after the De
claration of War was founded by the Jews of
the United States with the sanction and recog
nition of the government as their instrumen
tality for contributing to the preservation of
the morale and welfare of the soldiers sailors
and marines So runs the opening paragraph
of a foreword to the Final Report of War
Emergency Activities by the Board includ
ing the period of demobilization to October 1
1920 At that date a joint conference com
mittee representative of the Jewish Welfare
Board and the Council of Young Men's He
brew and Kindred Associations fully im
pressed by the success of the cooperative war
effort of the Jewish national organizations
represented in the Jewish Welfare Board ex
pressed the desire that the results of this
united harmonious effort should not be lost in
peace time

The Jewish Welfare Board concluded that
in order to render full service Jewish Centers
must be made available and agreed to under
take the promotion of Jewish Center work
in addition to its activities in connection with
the Army and Navy This decision was ac
cepted by the Council of Young Men's
Hebrew and Kindred Associations which
in 1921 was merged with the Jewish Welfare
Board The Council of Young Men's Hebrew
and Kindred Associations organized in 1913
had continuously promoted activities among
Y M H A s Y W H A s* and Jewish
Community Centers up to the time of the
merger

The Board has thus two functions (1) To
promote the social and religious welfare of
soldiers sailors and marines in the Army and
Navy of the United States and to assist dis
abled veterans of the World War as well as
veterans and beneficiaries of veterans in con
nection with claims for government com
pensation (2) To promote the religious in
tellectual physical and social well being and
development of Jews especially young men
and women to stimulate the organization of

Y M H A s Y W H A s and kindred organizations to assist advise and encourage such organizations correlate their activities and cooperate with them for the development of Judaism and good citizenship

The Board is the national coordinating agency of 288 Y M H A s Y W H A s and Jewish Community Centers throughout the United States and Canada The Jewish Center movement has made great strides since the Board took over the sponsorship of the several types of organizations promoting Jewish cultural and recreational activities in their respective communities Attesting to their growth in physical facilities is the increase in the number of owned buildings from 75 in 1921 to 184 in 1933 their cost being estimated at \$29 000 000 The membership of these Centers comprises some 200 000 with an additional 100 000 remaining affiliated without being included in the paid up membership During the same period the number of full time executives has increased from 43 to 145 The programs of the Jewish Centers Y M H A s and Y W H A s providing for Jewish cultural educational club civic social and physical education activities have been greatly enriched in the past decade

The Board maintains relationship with the following regional organizations Associated Y M and Y W H A of New England New York State Federation of Y M H A s Y W H A s and Kindred Associations Metropolitan League of Jewish Community Associations New Jersey Federation of Y M H A s and Y W H A s Pennsylvania Middle Atlantic Federation of Y M and Y W H A s and Kindred Associations It maintains a field service carried on by members of its staff who are in contact with the regional and local organizations Problems of organization finance program membership personnel campaigns and buildings are dealt with both through the field service and by correspondence with members of the staff of the national office

The Board issues a quarterly periodical The Jewish Center and has recently begun the publication of The Jewish Center Supplement The National Association of Jewish Center Executives composed of members of staffs of Jewish Centers receives the cooperation of the Jewish Welfare Board and meets annually

In promoting its Army and Navy service the Board conducts social welfare and religious activities for approximately 3 500 Jewish men in the Army and Navy service and approximately 1 000 disabled veterans in the United States Veterans Hospitals It also undertakes various services for ex service men and their families It is in contact with 160 posts stations and hospitals Its service is extended to men in the United States as well as outlying points including China Manila Hawaii Panama and Haiti Religious and welfare service was provided by the Board for 500 Jewish young men attending Citizens Military

Training Camps in 1933 The officers of the Board are President Judge Irving Lehman Vice Presidents Felix M Warburg Jacob M Loeb Jacob K Newman M C Sloss Treasurer Benjamin J Buttenwieser Secretary Joseph Rosenzweig The executive director is Harry L Glucksman H L G

JEWRY Formerly applied to districts or neighborhoods in which Jews resided Now used to describe the Jewish people or any part of it

JEWS COLLEGE London Founded on the initiative of Chief Rabbi Nathan M Adler in 1852 it was opened in 1856 for the training of ministers readers and teachers Its constitution provided the chief rabbi should be president of the council administering the institution This law led to a conflict which began about 1880 and lasted to 1903 because the constitution further provided that the chief rabbi and not the college could give students the rabbinic degree Hattarat Hora ah Both the Adlers declined to confirm any students as rabbi so that none of the graduates were more than ministers and used the English title Rev in front of their names Hence men like Hermann Gollancz and Simeon Singer went to eastern Europe to obtain the title and Haham Gaster* issued rabbinic diplomas as principal of Judith Montefiore College Ramsgate In 1903 the rule was in a measure abrogated and the College now issues rabbinic diplomas The College is excellently housed in the Bloomsbury district of London and has a valuable library Its principals have been Barnett Abrahams M Friedlander* and the present head Dr Solomon Buchler*

JEZEBEL Wife of Ahab and therefore queen of Israel (I Kings xvi 31) The wicked woman of the Scriptures She was the daughter of a Sidonian king and an idol worshipper and exercised great influence upon Ahab She attempted to nationalize her own faith and came into bitter conflict with the prophet Elijah He for her cruelties and ruthlessness cursed her with the prophecy (I Kings xx 23) the dogs shall eat Jezebel in the moat of Jezreel which literally came to pass during the insurrection headed by Jehu.*

JOACHIM JOSEPH Violinist b near Presburg Hungary 1831 d Berlin 1907 At nine he was a musical prodigy and to 1868 he was one of the most sought after concert performers in Europe In 1868 he settled in Berlin as director of the Royal High School of Music Among his numerous compositions his Hebrew Melodies were at one time popular He was converted to Christianity

JOACHIMSEN PHILIP J First president of the Hebrew Orphan Asylum of New York b Breslau 1817 d New York 1890 He was a lawyer and during the Civil War he organized and commanded the 59th New York Volunteer Regiment He was injured at New Orleans and breveted brigadier general

JOASH King of Judah (837 798 b c e) he was the only descendant of the house of David who escaped the massacre organized by his grandmother Athaliah Jehoiada the high priest placed him on the throne when he was seven after the worshippers of Baal had been destroyed To consolidate his power he had two wives Under the high priest's influence he was a religious God fearing monarch and had the Temple * repaired When Jehoiada died Joash lapsed in faith and even permitted himself to become an object of worship He made peace with Hazael king of Syria by paying tribute Joash reigned 38 years and he was assassinated for having slain a son of the high priest Judging by the fact that he was not buried in the sepulchre of the kings the popular verdict of his subjects was against him

JOASH (JEHOASH) King of Israel (800 785 b c e) He was a successful warrior king When he came to the throne the kingdom was in a deplorable state his father Jehoahaz having lost much territory to Hazael and Ben hadad kings of Syria Joash recovered the territory in three battles He also fought Amaziah king of Judah and attacked Jerusalem and looted the Temple (II Kings xiv 11 14) Notwithstanding Joash's lapses in faith Elisha * held him in good regard and the king tended the dying prophet

JOB BOOK OF Belongs to the third section of the Old Testament known as Kethubim —Hagiographa and is classed with the Wisdom Literature Its theme is the question of Divine Justice and the problem it poses and seeks to answer is Why do the righteous suffer? Deep in feeling rich in metaphor and vigorous in phrase its style is marked by the quality of grandeur

The 42 chapters which comprise the Book of Job do not give the impression of being a single unit either in style or in theme Chapters 1 and 2 and chapter xiv 7 17 composed in narrative prose seem to belong together as prologue and epilogue respectively The prologue describes first the councils in heaven where the Satan impugning the quality of Job's piety receives permission to test Job by affliction then the destruction of his wealth the death of his children and the painful loathsome disease to which he is subjected The epilogue represents Job having successfully withstood his trials restored in two fold measure to his former good fortune

The portion of the book from chap iii to chap xlii 6 is poetic in form It gives evidence of having been composed at a later date and contains some inconsistencies redundancies and occasional lack of sequence which would indicate that the material has undergone considerable modifications and interpolations

In these chapters are presented the dramatic dialogues between Job and his three friends (a fourth entering later) which center upon the question of why the righteous suffer His friends maintain that God's punishments

are deserved even though the reasons can not always be grasped by man Job however protests his innocence and pours forth the bitterness of his soul Finally when God speaks to him out of the whirlwind Job is silenced into submission and contrition by the realization of God's omnipotence and man's insignificance

Rabbinical tradition ascribes the Book of Job to Moses Modern Bible critics place the authorship of the book in the period between the seventh and fourth cents b c e I G

It b f t n c n v d f the pu p f x
pl n g t l d f t o p n w l h p p l h l d
D v P o d —MOSES MAIM NI ES Th G d f
the P ple d (Γ d l n d t n i t o n) 1904

JOCEUS OF YORK Leader of the York England community who during the massacre of 1190 in Clifford's Tower advocated and set the example of self destruction He slew his wife and two children and was in turn slain by Yom Tob of Joigny

JOCHEBED Mother of Aaron Miriam and Moses (Ex vi 20)

JOCHELSON WALDEMAR Explorer and Russian revolutionist b Wilna 1856 In 1880 he left Russia owing to his revolutionary views and on his return in 1884 he was arrested and confined for three years in St Petersburg and then sent to Siberia for 10 years In Yakutsk where he was in exile he studied the folkways and language of the Tungus Yakuts and Yukaghirs He was therefore permitted to join an Imperial Russian Geographical Mission in Yakutsk He was recommended by the Russian government to the American mission to North Asia headed by Jessup After two and a half years in the frozen North he came to New York in 1904 to prepare his material for publication

JOEL Second of the minor prophets in the Canon His book is the only source of information about him and merely relates that he was the son of Pethuel Its contents suggest that he was a Judean and resided in Jerusalem The Book of Joel contains four chapters and seems in part to refer to the reign of Uzziah * or Joash The first chapter describes a famine following a plague of cut worms locusts and drought The second chapter continues the theme in an apocalyptic strain Midway in the chapter the people have repented and the promise of a smiling and fruitful land is held out The third chapter is a prelude to the scene of the Day of Judgment multitudes multitudes in the valley of decision! The contrasts in this book have provided the critics with much occasion for discussing its authorship and the probable dates of its varying parts

JOEL DAVID Critical exegete of the Zohar b Inowrazlaw Posen 1815 d Breslau 1882 Joel was a rabbi and from 1880 was professor at the Breslau Seminary He studied superstitions and his book on the Religious

Philosophy of the Zohar (1849) is authoritative on the subject

JOEL LEWIS British consul general in Chile b Dublin 1824 d London 1899 He entered the consular service in 1861 and was consecutively appointed to many places His Chilean appointment terminated in 1894

JOEL MANUEL Religious philosopher and historian b Birnbaum Posen 1826 d Breslau 1890 In 1854 he was attracted to the Breslau Seminary His prodigious writings covered the field of the Middle Ages and constitute a comprehensive view of Jewish religious thought covering about a thousand years and their relations or contrasts to contemporary Christian theological views

JOHANAN HA SANDALAR The sandal maker scholar of the Talmud flourished in the second cent He was a pupil of Akiba and devoted to his teacher The story is told that when Akiba* was in prison and awaiting his execution Johanan in order to obtain the master's opinion of a doubtful point of law disguised himself as a peddler and cried his wares before the prison adding his Halakist question The sage responded to the calls and in the chaffering from the prison window answered the question

JOHANAN B NAPPAHA Founder of an academy at Tiberias b Sepphoris last quarter second cent d Tiberias 279 Johanan was one of the leading teachers in his native city and enjoyed a large following At Tiberias his school attracted students from Babylonia and he traveled and lectured in many places He thus became the popular religious authority of his period He laid down rules for deciding matters in which there was a conflict of opinions and most of his rules have remained decisive Religiously he was somewhat liberal and permitted women to study Greek because he regarded it as a proper feminine accomplishment It is related of him that he ordered his corpse to be robed in scarlet so that at the resurrection he should not feel discommoded in the presence either of the pious or the wicked

JOHANAN B ZAKKAI Reorganizer of Judaism after the destruction of the Temple in 70 c e and head (Rabban) of the Jewish community For many years before the revolt against Rome he was one of the leading Pharisaic teachers he taught in the Temple* instructed a number of disciples and engaged in famous disputes with the Sadducees* He is said to have foretold the coming destruction of the Temple when its doors were found mysteriously opened When the revolt broke out he advocated peace subsequently he fled from Jerusalem and established a school at Jabneh on the sea coast The Talmud gives an elaborate account of this occurrence how Johanan was forced to flee secretly by the help of his nephew b Bataich a Zealot leader that he passed through the lines disguised as a corpse that he had an interview with Ves-

pasian to whom (like Josephus) he predicted that he would become emperor and that from him he obtained permission to establish a school at Jabneh*

After the fall of the Temple Johanan was made president of the assembly which he constituted at Jabneh He made a number of new regulations to meet the altered conditions of the time and to restore the loss caused by the fall of the Temple many of the Temple ceremonies were now to be observed in the synagog and the sacrifices were replaced by prayers The assembly at Jabneh became the new center of authority for all Jewish communities

The pupils of Johanan became noted teachers and seem to have been the first to assume the title Rabbi after their ordination Some time before his death Johanan was succeeded in the presidency by Gamaliel II and removed to the nearby town of Berur Hayil where he died Many of his Hagadic sayings became famous Thus he explained the reason why no iron tool could be used in building the altar by contrasting iron as the implement of war and the altar as the bringer of peace Discussing the commandment of the Red Heifer he told his pupils that it was not theirs to ask for reasons to explain such laws but to obey implicitly the ordinances of God He also stressed the virtue of benevolence as replacing sacrifice and winning forgiveness for the sins committed by the non Jew The traditional site of his tomb is near Tiberias S C

JOHN OF GISCALA Patriot and military leader during the war with Titus (66-70) In his native Giscala a city of northern Galilee John maintained the peace at the outbreak of the revolt But when Giscala was burned by marauders he organized a force cut down the raiders and rebuilt his home city He was a bitter opponent of Josephus* who controlled Galilee as long as he was governor of Jotaba When that fortress fell John still held Giscala which was attacked by Titus in person Obtaining a truce over the Sabbath John and his followers escaped

With some thousands of his Galileans 2000 men from Tiberias were in Jerusalem John made himself military master of the city and was the most conspicuous in his command of Ophel from which fortress he forced Zealots* into the Temple and to the defense of Jerusalem The peace party called in Simon bar Giora* and his army for their defense and John fought alternately with Simon and Eleazar for mastery On the last fatal Passover when Eleazar* drew masses of villagers into Jerusalem John's followers attacked them and succeeded in forcing Eleazar to flee the city Taking command of the Zealots and burning buildings John gave battle to Simon but when the Romans were at the gates the two factions united and divided the defense of the city

John's defense of the wall at Antonia was such that it discouraged the Romans who had

built engines to batter down the tower. He did not hesitate to plunder the Temple in order to support his followers. Faced by the Roman advance he refused to surrender and instead reviled Josephus. After the fall of the Temple John escaped to the upper city and defended it. Being refused a free passage for himself and his followers he again refused to surrender. Finally he had to take refuge in a cave. Driven forth from there by hunger he finally surrendered and was taken to Rome in fetters by Titus. The manner of his death is unrecorded.

JOINT DISTRIBUTION COMMITTEE AMERICAN JEWISH Generally referred to as JDC. Founded Oct. 1914 by the American Jewish Relief Committee, the People's Relief Committee, the Central Committee for Relief for the purpose of regulating disbursements in the war zones. Later however the JDC organized and developed the drives and campaigns for raising money. Between 1914 and 1928 it collected in round numbers \$80,000,000, most of which was disbursed in eastern Europe and Russia.

The work of the JDC is generally divided into four periods: (1) war relief 1914-18, on which \$14,700,000 was expended; (2) emergency relief 1919-20, during which period \$22,350 was distributed; (3) reconstruction work 1920-25, when \$1,745,000 was spent for refugees and repatriation and \$25,460,000 for reconstruction; (4) reorganization work 1926-30, for which \$18,500,000 was used to the end of 1927.

(1) During the first period, when the great task was providing succor in the war zones, 142 branches for distribution were developed in Lithuania and Poland. The Hilfscomite für Polen, a sub-committee of the Hilfsverein der Deutschen Juden*, acted as the central agency in Europe until the U.S. went into the war. During the same period the Israelitischer Allianz of Vienna served as the central affiliate for the distribution in Austro-Hungary. In Turkey the American ambassadors acted for the JDC. In Salonica Rabbi Jacob Meir represented it and in Palestine it acted both through the Zionist organization and the American consul in Jerusalem. In 1916 the JDC was permitted to send its representatives to Europe. After America entered the World War the European center of the JDC was established in Amsterdam, Holland. The war relief funds were largely expended to provide food and shelter for war victims.

(2) The immediate post-war activities were carried on through a great variety of organizations, including the American Relief Administration, the Y.M.C.A., the Siberian Prisoners' Relief Fund, and the Near East Relief Commission, and the Red Cross. Boris D. Bogen* went to Poland early in 1919 and in 1920 Julius Goldman directed the European operations of the JDC. Prof. Israel Friedlander* and Bernard Cantor were murdered in the Ukraine in 1920 whilst acting as commissioners of the JDC. Under its direction typhus

and tuberculosis were fought and special attention given to the care of children. The foundations of reconstruction work were laid by the opening of hospitals and baths, the financing of cooperative credit organizations, agricultural colonization, the starting of trade schools and the rebuilding of houses destroyed in the war and revolutions. The transfer of monies from Americans to their relatives in Europe was facilitated, \$13,000,000 being transferred. In Palestine loan funds were organized.

(3) The liquidation of the JDC was proposed at the end of 1920 and James H. Becker of Chicago was appointed General Director of the European affairs of the JDC for that purpose. The work was however resumed largely due to Mr. Becker's insistence, and in 1921 five functional departments were established under the leadership of James N. Rosenberg to deal with refugees, reconstruction, sanitation and health, cultural work and the care of children. Between 1921 and 1923 Dr. Bernard Kahn of Berlin supervised welfare work for 300,000 refugees and emigrants who were stranded in many countries and who either sought to emigrate to new lands or return to their fatherlands. The needs of this type of sufferers brought into existence in 1924-25 the Emergency Relief Committee, which redistributed 8,000 emigrants. \$5,400,000 was expended through Alexander A. Landesco on reconstruction efforts in Poland, Lithuania, Czechoslovakia, Latvia, Austria, Hungary, Turkey, Roumania, Bessarabia, Bukovina, Transylvania, Russia and Palestine. In all during this period 404 credit organizations were founded by the JDC, 8,000 houses and stores were erected, \$455,000 expended on trade and technical schools. The number of loan Kассas subventioned by it or through the American Reconstruction Foundation (in which the JDC and the ICA are equal partners) had by 1930 exceeded 700. In addition the JDC is subventioning a large number of free loan societies (gemilas chesed) in Poland.

In 1924 the JDC liquidated its reconstruction operations and with the ICA founded the American Joint Reconstruction Foundation, which functioned till recently. Work was resumed in Russia in 1922 and by 1924 \$1,290,000 was expended on trade schools and colonization experiments, etc. In the later years the American Jewish Joint Agricultural Corporation (Agro Joint)* was founded to continue the intensified agricultural settlements in Russia.

The health and sanitation work of the JDC resulted in the erection of 216 bath houses, 16 hospitals, many dental clinics, tuberculosis sanatoria and pharmacies in Poland, Europe and Palestine. This department utilized \$1,900,000. The war orphans in Russia alone were estimated at 60,000. The JDC bureau registered 43,000 and there was expended from 1921 to 1923 \$3,324,000 on the care of children. \$1,342,000 was used for subventions for religious schools and \$4,220,000 was expended on

famine relief in Russia through the American Relief Administration. A further sum of \$4 220 000 was expended in Russia under the direction of Boris Bogen and Joseph A. Rosen. Altogether \$25 440 000 were expended in 1921-25.

(4) The liquidation of the JDC was again contemplated in 1925 but the visit of Felix M. Warburg and other members of the executive to Europe and the report of Dr. Jacob Biliakoff and Maurice B. Hexter led to the resumption of effort and in September 1925 David A. Brown organized the United Jewish Campaign which by 1927 raised \$18 500 000. Much of the new effort was for the support of the Russian colonization project but through the Palestine Economic Corporation over \$1 000 000 was expended for constructive effort in Palestine. The JDC continued its work on a smaller scale through 1931 and 1932. In 1933 it began relief work in Germany.

The expenditures of the JDC from October 1914 through December 31 1932 are as follows:

General	Emergency	Expenditures
Work (non functional)	Reconstruction	\$51 129 889 86
Reconstruction	Work	
Funeral Commission	Work	
General Reconstruction	Work	6 416 374 74
Medical Work	Work	2 725 164 91
Reconstruction	Work	1 926 371 68
Child Care	Work	5 187 792 02
Cultural Work	Work	3 030 661 66
Amn. n. f. w. sh. Joint Ag. cultural	Work	7 636 932 88
Cooperation	Work	1 150 323 56
Pal. t. n. e. on m. Co. p. t. on	Work	
Total	Expenditures	\$79 203 511 31
Adm. n. t. t. n.—New York Executive	Work	
Office (include estimate)	Work	\$1 370 384 91
Adm. n. t. t. n.—New York Special Account	Work	
Reconstruction Bureau (Transmissions)	Work	438 489 86
Legal Department	Work	28 381 56
Legal Department	Work	51 356 78
War Office Bureau	Work	44 881 49
Russian Food Department	Work	93 383 69
(Remittances—\$2 060 186 00)	Work	
Total Adm. n. t. t. n.—New York	Work	\$ 656 493 33
Reconstruction Bureau—Reconstruction	Work	\$ 174 902 74
Total	Work	\$1 405 292 34

Includ. \$780 581 97 for General Reconstruction

The officers are (1933) Honorary Chairman Felix M. Warburg Chairman Paul Baerwald Vice Chairmen Herbert H. Lehman James N. Rosenberg Treasurer Marco F. Hellman Associate Treasurer William A. Koshland Comptroller Mrs. H. B. L. Goldstein Secretary Joseph C. Hyman European Director Dr. Bernard Kahn Russian Director Dr. Joseph A. Rosen.

JONAH Fifth of the minor prophets flourished in the days of Jeroboam II * (II Kings xiv 25). He was the son of Amittai. Beyond this nothing is known of the prophet

except what is related of his experiences in his book which owing to the unique story of his sojourn in the belly of a great fish is better known than most of the minor prophets. The Book of Jonah covers four chapters and is recited in its entirety as the Haftarah * in the Afternoon service of the Day of Atonement. The narrative is not in the first person so that there is some doubt as to whether Jonah was the author of his book. A series of connected experiences are related. Jonah was told to go and prophesy against Nineveh and he decided to flee to Tarshish. To get there he went to Joppa where he took passage on a ship that ran into a great storm which resulted in the prophet being cast overboard only to be swallowed by a great big fish. From its belly Jonah prayed to the Lord and the fish cast him out on dry land. In the third chapter Jonah resumed his journey to Nineveh to proclaim its destruction but the people of Nineveh repented their sins and God forgave them. The fourth chapter relates how Jonah sad at his unfulfilled prophecy slept under a miraculously created gourd which withered. The incident is used to rationalize the mercy shown to Nineveh. Jonah's book has been the subject of jest owing to the whale story but that word does not appear in the narrative. The historicity of the book has exercised the Higher Critics who contend that it is a Midrash or story of late composition to which a few semi-historical touches were added to give it the appearance of actuality.

JONAS BENJAMIN FRANKLIN Senator from Louisiana b. Williamstown Ky 1834 d. New Orleans 1911. In 1855 he became a lawyer and settled in New Orleans. Throughout the Civil War Jonas fought on the Confederate side becoming acting adjutant of artillery in Hood's corps of the Army of Tennessee. From 1865 onward he took an active part in New Orleans politics. In 1876 he was elected to the National House of Representatives and served throughout 1877. In 1879 he was appointed a Senator from Louisiana and served to 1885. The year following President Cleveland appointed him surveyor of the port of New Orleans.

JONATHAN Son of Saul * and friend of David *. II Sam. draws a charming picture of a brave and generous man captivated by the genius of David and willing to yield place to him (*Ibid.* xxiii 16-18). He fell with his father and younger brothers in the battle of Mount Gilboa. His name is an accepted symbol of unselfish friendship.

David's affection inspired the elegy (II Sam. i) in which he relates

I midst of the my b. th. r. Jonath. n.
V. y. ple. ant. h. t. th. u. b. en. unt. me.
Wond. f. l. w. s. th. y. l. f. m.
Pa. ing. the. l. v. f. w. men.
How. th. m. ghty. f. ll. n.
And. th. w. ap. ns. f. w. pe. sh. d. l.

JONATHAN MACCABEUS Military and diplomatic leader of the Jews (161-143 b. c.). Fifth son of Mattathias * he succeeded

to the leadership on the death of his more courageous brother Judah * Bacchides at tempted to crush the Maccabees and Jonathan and his brother Simeon * continued a bloody and bitter struggle mostly in Trans Jordan His followers on one occasion swam the river to make good their retreat For a time Jonathan maintained a petty independent principality on the Jordan but taking advantage of the political embroilments of the surrounding rulers he went to Jerusalem and fortified it though the Acra was then and later in the possession of Syrians and Hellenized Jews With the consent of Balas king of Syria Jonathan in 153 became high priest and official leader In 147 with his brother Simeon he entered Jaffa with 10 000 men and then proceeded to capture Azotus and destroyed the temple of Dagon By a good deal of dissimulation he maintained his position among the warring rival kings of Asia Minor and made his peace with Rome notwithstanding his capture of Gaza Ascalon and other places At the height of his power he was led into ambush at Beisan by Trypho His guard was slain and he was taken prisoner and carried to Trans Jordan Simeon went to his rescue but Jonathan was slain

JORDAN THE Rising from three streams among the foothills of Mt Hermon Palestine's principal river winds over 200 miles to its mouth which empties in the Dead Sea though the air line distance is only 137 miles Owing to its sharp and continuous fall and the wide stretch of the valley through which it flows the Jordan is the natural division between eastern and western Palestine and its fords are amongst the most ancient passages known to human history From north to south it has been peopled with legends myths and miraculous stories Its waters form two considerable lakes Merom and Tiberias and many small streams of which the Yarmuk is the most notable flow in it Its continuous fall from a few feet above sea level to 1290 below sea level at the Dead Sea has resulted in its utilization for hydro electric power

Th hawk upon th tpmost bran h of blighted tr e
moved t t u pp o h d th v t bl ght gl
dn th ng f h mad dy nt nght n he
cove t m g th lav nd the bulbul wh ed
h unts we d tu bed when th u nt sw pt u amo g
th h g g bo gh but h uped h su p s
calmy wng d h fght to noth sprg nd cont n d
h int rupt d m l d s—W F LYNCH N r t v f
th U S Exped t on to the R v r J d n Ph l delph a
1849

JOSE B HALAFTA Chronologist flourished in the 2nd cent One of the Tannaim and a celebrated pupil of Akiba * Jose is best known as the author of the Seder Olam Rab bah a chronicle from Creation to the time of Hadrian Its biblical sequence is the basis for all subsequent calculations of dates

JOSE B JOSE First of the known liturgical poets flourished c 500 Three of his poems were included in the older orthodox ritual for the New Year * and the Day of Atonement *

JOSEFFY RAFAEL Pianist and composer b Pressburg Hungary 1852 d New York 1915 He first appeared on the concert stage when 10 years old He was a pupil of Taussig In 1879 he settled in New York and after a successful concert career devoted himself to teaching and composition He edited the pianoforte works of Chopin Schumann etc and wrote The School of Advanced Piano Playing

JOSEL OF ROSEHEIM Most notable of the German court Jews b 1480 d Roseheim Alsace 1554 He began his career as shtadlan * in 1515 before Maximilian I and continued with marked success during the reign of Charles V His life is practically a review of the political history of German Jewry for a half cent The rise of the Lutherans was an immediate danger to the Jews The Catholics saw in the movement the influence of the Jews and Josel had to defend his fellow Jews from Catholic attacks in 1530 Luther however was equally opposed to the Jews so that in 1543 Josel had to defend his fellow Jews from the founder of German Protestantism He managed to retain the good will of the monarchs despite his courage and deep religiosity

JOSEPH Romantic hero of the Book of Genesis and viceroy of Egypt 11th son of Jacob * Rachel's first born and father of the twin sons Ephraim and Manasseh A dreamer of dreams he inspired the hatred of his brothers (Gen xxxvii 5 7) was sold by them into slavery and became a slave to Potiphar where his rejection of the advances of Potiphar's wife (*Ibid* xxxix 7 13) led to his imprisonment and another series of dreams that eventually brought him before Pharaoh as an interpreter of dreams The king made him second to the sovereign during the seven years of plenty and seven years of famine As organizer of the resources of the kingdom he was markedly successful (*See Archeology*) Famine first brought his brothers and later his father to Egypt He lived 110 years and on his deathbed took an oath from his brothers that he should be eventually buried in Canaan a vow Moses * fulfilled at the Exodus Edward D Coleman has listed over 30 English dramas of which Joseph is the hero

JOSEPH B ABRAHAM HAKOHEN HAROEH *See* Albasir Joseph

JOSEPH B GORION (Yosippon) Presumed author of a popular history of the Jews from the fall of Babylon to the fall of Jerusalem In the 9th cent or perhaps earlier some unknown Hebrew writer compiled a history of the Jews and of the Mediterranean countries to which he gave the quality of great antiquity by presuming to be the author against whom Josephus * tilted but of whose writings nothing is known except the references to him by the Greek historian The Yosippon was the favorite history of the Jews in the Middle Ages as they avoided reading Josephus The texts were so often added to

and amended by other annalists that the historical value of the original items in the book are an open question

JOSEPH JACOB (Of Polyonnoye) Hasidic rabbi and author d 1782 At first an ardent opponent of Hasidism he came under the personal influence of BeShT (See Baal Shem Tob) and in time became one of his most prominent disciples In his Toldoth Jacob Josef the first Hasidic book published (Koretz 1780) he set down the main teachings of his master He also attacks the current rabbinism and its self righteous contempt for the Am Ha Aretz (the common people) In the camp of the Mitnaggedim (opponents of Hasidism) the books aroused great opposition and are said to have been burned publicly in Brody and Prague

Jacob Joseph also developed the far reaching mystical doctrine of the Zaddik the Hasidic leader as the soul of the Hasidic body as the very foundation of the universe These ideas greatly influenced both Rabbi Nachman of Bratzlav* and Elimelech of Lezajsk* who elaborated them in an even more extreme direction A B

JOSEPH JACOB Orthodox chief rabbi in New York b Krozhe Kovno 1848 d New York 1902 Joseph who was the maggid of Wilna came to America in 1888 as chief rabbi of the Russian orthodox communities of New York He was instrumental in founding a Yeshiba which merging with an other became the basis of the Yeshibah College* He was much neglected by his principal supporters but at his death a mass demonstration funeral in which 50 000 persons participated was organized on the lower East Side of New York The procession was disturbed by an anti Semitic riot in which a number of persons were injured The incident provoked considerable excitement at the time

JOSEPH B JOSHUA B MEIR HAKOHEN Author of Emek ha Bakah The Vale of Tears b Avignon 1496 d Genoa c 1576 Joseph who was a physician by training experienced in his own life the miseries of the period for from his 5th year he was a constant wanderer under the pressure of persecutions and expulsions His greatest literary effort was a history of the world in Hebrew in which he depicted the struggle between the East and the West and the conflict between Christianity and Islam This work was frequently reprinted and translated Better known however is his martyrology The Vale of Tears which concluded with 1575 and covered many cent of sufferings An English translation was published by Leeser*

JOSEPH MORRIS Author of Judaism as Creed and Life b London 1848 d there 1930 Joseph who began his ministry in an orthodox congregation in London on the death of Professor Marks became minister of the West London Reform Synagog He was reputed as a preacher He made several con

tributions to Jewish theology the best known being Judaism as Creed and Life 1903 which has been accepted as a popular standard work on the subject in English Religiously he was conservative

JOSEPH B TOBIAH Farmer of the Palestine revenues (220 198 bce) A nephew of the high priest Onias Joseph came to the fore when Onias refused to pay tribute to Ptolemy IV He then succeeded in getting himself elected a popular leader in Jerusalem and left his village home in Samaria to play the diplomat at the Egyptian court Here his wit and humor pleased and he returned to Palestine as chief tax collector for Phoenicia and Coele Syria with assured political leadership in Palestine He practically served as governor for two decades holding the regard of the Egyptian monarch by the severity with which he enforced the tax payments of the rich His administration added materially to the economic wealth of the country and apparently benefited the farmers who following his example indulged in the Hellenic luxuries of the times His numerous family gave rise to a political faction the Tobiades who favored the Hellenic attitude

JOSEPHUS FLAVIUS Historian and autobiographer b Jerusalem c 37 d Rome after 100 According to his autobiography which is the sole source of information about him Joseph son of Mattathias was a descendant of the Hasmoneans but his genealogy compared to that of Berenice* and Agrippa* to whom he claimed relationship is doubtful So too his account of having studied in all four of the schools reads like a boast Being of the priestly family he claims to have been a Pharisee* and at 26 was sent on a minor mission to Rome where he obtained the favor of the Empress Poppea In 66 he was appointed by the Sanhedrin military governor of Galilee where he controlled 100 000 infantry 5 000 cavalry and a large bodyguard He made his center at Jotapata and fell under the suspicion of the patriots John of Giscala Jesus b Zappa of Tarichea and Justus of Tiberias From his own accounts he was more earnest in suppressing the Jewish revolutionists than in the defense of the country and the suspicions of the patriots were made known in Jerusalem and attempts were made to have him recalled These plans failed and in 67 when the Romans advanced into Galilee after a two month defense Jotapata was captured The commander relates a moving story of his hiding in a cave of his eventual surrender and his finding grace in the eyes of Vespasian by prophesying that he would don the purple Thereafter he became Josephus and being Vespasian's freedman he adopted the general's surname Flavius went with the emperor to Alexandria but returned to the war in Palestine in the train of Titus and thus witnessed the siege of Jerusalem and was employed in the endeavors of Titus to bring the Jews to terms He apparently joined the

victor in the march to Syria and then to Rome where he witnessed the Roman triumph and settled in Rome where he wrote his history etc

He was married four times His first wife was with his parents in the besieged capital His second wife was a prisoner taken at Caesarea She deserted him when he went to Alexandria His third wife was an Alexandrian by whom he had three sons one of whom Hyrcanus settled with his father in Rome He divorced the Alexandrian and married as his fourth wife a Jewess from Crete by whom he had two sons Justus and Simonides

It is obvious from his history and autobiography which in some matters are very revealing that Josephus was a conscious Romanizer like Tiberius Alexander * Agrippa and Berenice He was well versed in Roman politics and with them gambled on the assumption that the support of Vespasian's claims to the purple would result in their own advance to power as Roman representatives in the Judean state Its complete destruction the burning of Jerusalem and the Temple was not anticipated by any one of them and was hurtful to their ambitions His ignoring Johanan b Zakkar * and all the Pharisee leaders including Hillel and the bitterness of his own invective against all the patriots and their attacks on him exposes his own truculence to Rome his vanity and his indifference to what was the prevailing code and inner monitions of Jewish life Nine years later when he finished his history (79) regret and grief had burned into his soul He had royal but probably not Roman favor and the contempt of the Jews was still his in great volume His autobiography is a self justification against the crushing forces of Roman contempt and Jewish hate His Contra Apion rings with pain and he relates that he was charged with joining the Jews in a revolt in 92

Josephus has had few equals as historian Compared to any contemporary writer he was less of a fabulist even if he copied some of the mannerisms of Herodotus He knew Jewish history and tradition well His statistics formerly greatly discounted now stand up in the light of archeological research His narrative or the Herodians however must have been excerpted from current records His account of the war is lifelike and a most comprehensive document His prejudices may however have warped his judgment and his reportorial accuracy His account of the internecine strife in Jerusalem is practically our sole source of information on the doings in Jerusalem while Romans camped outside Exaggeration is actually indicated in the narrative itself for he quotes Titus as complimenting the Jews for their order and discipline So too in the prolix and unreal addresses spoken by Jewish leaders it is possible to detect a studied attempt to provide the material for contradicting what as a servile follower of Titus he felt com

pelled to set forth His work originally written in Aramaic and by himself with the aid of stylists rendered into Greek was preserved as few Jewish documents have been by Christians for the sake of the interpolated testimony concerning Jesus * of Nazareth Its interpolation is generally accepted by students of Josephus It is at once foreign to the narrative into which it was inserted and equally foreign to the spirit of the Jews as described by Josephus in the chapters that precede and succeed it

Jo ephu s p bl f ec gn ng anyth g
but c m n lity n the Z al ts nd f nat s wh followed
the l d of El j hn of G k la S m n th on of
Go He m ely ble to ed t them w th sort f
d bol l c u ge mb n d w th uthl s c ulty n t
nly t th Rom n nemy but t th p ty of mod at n
n j ru alem —T J FOAKES JACKSON Josephus and the Jew

JOSHUA successor of Moses * son of Nun one of the 12 men sent to spy out the land (Num xiii 17 xxvii 18) and reported it was good Moses invested Joshua with authority and after his death the new commander led in the crossing of the Jordan and the attack on Jericho In six years he defeated six tribes and then began the division of the conquered territory Before he died in his 110th year he delivered two addresses to the Israelites The Book of Joshua of which the commander is the central figure is the first of the canonical prophecies and contains 24 chapters To the critics it completes the Hexateuch The final chapters constitute an appendix and contain the curious statement that Joseph's remains which had been brought from Egypt were not buried till after Joshua's death

JOSHUA B HANANIAH One of the Talmudic teachers who escorted Johanan b Zakka * out of besieged Jerusalem He was a needlemaker by trade but appreciated for his erudition He opposed the asceticism that became the mode after the fall of Jerusalem Apparently he visited Athens and debated with the philosophers there Tradition has it that he discoursed in Palestine with Hadrian but the chronology of the emperor does not fit into the legends

JOSHUA B LEVI Amora of the 3rd cent held in such esteem that there is a legend of his visiting both heaven and hell He was head of the school at Lydda and a peace lover He refused to oppose the Jewish Christians and taught that the good of all nations have a portion in the world to come

JOSHUA B PERAHYAH Nasi or president of the Sanhedrin c 150 b c e Among the Pharisees persecuted by John Hyrcanus he fled to Alexandria but later returned to Jerusalem and resumed his office

JOSHUA SAMARITAN CHRONICLE OF This Arabic mss was first reported by Scaliger in 1584 It covers the history of Joshua and continues Jewish and then Samaritan history to the time of Hadrian

JOSIAH King of Judah (638 608 b c e) He was acclaimed king by the populace when only eight years old after his father Amon had been murdered in a court conspiracy The first 12 chapters of Jeremiah * cover the first decade of Josiah's reign In 626 b c e Jeremiah's influence began to make itself felt and in the 18th year of his reign Josiah began the great task of religious reform and revival in his kingdom It was during this era that Hilkiah the priest found the book of the Law (II Kings xxiii 8) the contents of which amazed the king and caused him to rend his garments and seek the advice of Huldah the prophetess who offered him consolation

And he read into their ears all the words of the book of the covenant which was found in the house of the Lord It is this incident which has provided the basis for the theory of the late authorship of Deuteronomy for it is generally agreed that that was the book found II Kings xxiii presents an elaborate picture of all the idols in the Temple which Josiah destroyed before he celebrated his special Passover He was mortally wounded in a battle with Pharaoh Necho whose march from Egypt toward Assyria Josiah endeavored to stop at the sea coast

JOST ISAAC MARCUS Historian of the Jews b Bernburg 1793 d Frankfurt on the Main 1860 One of a large and poor family left an orphan at 10 Jost formed in school a friendship with a fellow pupil Zunz * whose views influenced his whole trend of thought Handicapped in his own early education he threw himself with great vim into the reform of the Jewish educational system taught and wrote pedagogical works From this he branched out into the writing of Jewish history then a much neglected field in which little research had been attempted His first effort was a 9 vol history from the Maccabees to his own times (1820 28) This he followed by a more scholarly compendium in 2 vols (1832) To this he added a resume of events from the Napoleonic period to 1845 (1846 47) completing a History of the Israelites in 12 vols which was the first of its kind issued since the days of Josephus In 1857 he began the publication of his 3 vol history of the Jewish sects having in the meantime translated the Mishnah * into German He took an intensely rationalistic view of history For that reason and because he had at his disposal all the new material gathered by Zunz's group Graetz * with his sympathetic attitude soon obscured by his history the older scholar's work

JOST LIEBMAN Court Jew of Frederick I of Prussia d 1071 He exercised considerable influence in the development of the Jewish community of Berlin Meyerbeer * the composer was one of his descendants

JUBILEE Instituted (Ex xxiii 10 11 Lev xxv 8 12 20 22) for the abolition of poverty and to prevent the accumulation of wealth Every seventh year was one of re-

lease but the fiftieth named Jubilee from the jovous shouting with which it was ushered in was to be observed by (1) the land lying fallow and its growth going to the poor (2) the reversion of landed property and (3) the manumission of Hebrew slaves Of the observance of the Sabbatical year there is considerable evidence but though the jubilees have been calculated there is some doubt as to their observance as an extra year of fallowness The general impression is that the 49th year the end of the seventh cycle was celebrated as the Jubilee

JUDAH Fourth son of Jacob * and Leah father of the tribe given most prominence in Hebrew history Judah saved Joseph's life was responsible for Benjamin's safety and was his father's advance guard in the settlement in Goschen The tribe was given not only ascendancy in territory but also in leadership To it was promised the sceptre shall not depart from Judah Its emblem from Jacob's blessing was the lion

JUDAH Hasmonean prince (161 135 b c e) This son of Simeon was given command by his father in the battle of Axotus in which he was victorious He was murdered by his brother in law Ptolemy

JUDAH BENJAMIN S Prominent 18th cent New York merchant He was one of the founders of the New York Tontine in 1786 His signature is on a petition to the legislature to have Vermont admitted as a separate state into the Union in 1789

JUDAH KINGDOM OF The disruption that followed the death of Solomon led to the division of the Jewish state Rehoboam * (933 917 b c e) obtained the lands of Judah Benjamin and later part of Ephraim a territory about 3450 miles in extent and more easily defended than the northern Kingdom of Israel * The first three Judean kings however attempted to conquer the Israelitish lands This strife was ended in the days of Jehoshaphat * but renewed under Amaziah * Judah experienced prosperity and peace for 250 years until Ahaz * became the vassal of Tiglath pileser III After that the kingdom struggled for 150 years against the persistent enveloping movement of the Assyrians Hezekiah * by his religious reforms and again Josiah * gave the religious party the upper hand but political conditions were adverse to Judean independence From Assyria Judah passed for a time to tributary of Egypt Then again when Nebuchadrezzar defeated the Egyptians at Carchemish Judah had to contend against the imperial foe For 18 years thereafter the kingdom which it is estimated had in the meantime dwindled to a million souls struggled vainly against Babylon endeavoring to enlist the support of Egypt In 586 b c e Jerusalem fell Zedekiah * was carried a blind captive with his subjects to Babylon In the following table the dates as given by Graetz * have been used According to a

more modern calculation that used in the article on the Kingdom of Israel the Kingdom of Judah began in 933 and ended in 609 The figures can be roughly adjusted by deducting 43—ignoring the period of anarchy The rulers were

R h boam	977 960
Ab j m	960 957
Asa	957 918
Jeh h ph t	918 894
J m	894 888
Al h	888 887
Ath l l	887 881
Joa h	881 843
Am h	843 815
P od of an hy	815 805
U h	805 754
J tham	754 739
Ah	739 724
He ck l	724 695
M h	695 640
Amon	640 638
Jo ah	638 608
Jeh h z	608 607
J ho ak m	607 596
J ho h n	596 596
Zedek h	596 586

JUDAH I Seventh president of the Sanhedrin editor of the Mishnah also called ha Nasi (the Prince) and the Holy son of Simon B Gamaliel II whom he succeeded (135 220) The first of Hillel's successors to be designated prince the life of this patriarch epitomizes the period in which he lived His childhood was spent in Usha many of his years were spent in Shefa Amr Meron in Galilee in Tiberias and in Sepphoris The list of places covers the movement of the Academy* from town to town after the Hadrianic war until it finally settled in Tiberias He knew Greek and esteemed it above Aramaic perhaps because as leader of the Jews he had to have sessions with the Greek officials Legend says he was intimate with the emperor but this like the stories of his great wealth may be regarded as symbolic rather than literal statement The Jews were poor and suffered extremely He became patriarch in 165 and the Mishnah generally implies Judah I when it quotes the anonymous Rabbi says To meet the severities of the times he suspended the Year of Release His code was generally mild and all the quotations preserved of him indicate the humility and self abnegation which became natural in a period of continued strain and political difficulty He is generally credited with having edited the Mishnah* classifying the Halaka (legal decisions) according to the principles laid down by Akiba* His reverence for the pupils of that great master caused him to include many of their contradictory conclusions The Mishnah was closed after his death Whether in his time it was written or still preserved orally is a moot point amongst specialists S C

JUDAH II Patriarch flourished in the third cent He was the grandson of Judah I and the son of Gamaliel III He resided in Tiberias The most important decision associated with him is the permission to the Jews

to use imported olive oil showing that the olive yards in Galilee their chief economic resource had disappeared He was probably a little vain of his descent and less firm in character than his predecessors

JUDAH III Patriarch (c 265 340) son of Gamaliel IV and grandson of Judah II The most important incident in his life was a session with the Emperor Diocletian who held court for a time at Caesarea Philippi and probably rebuilt it and who instituted the massacres and persecutions which produced the first famous Christian martyrology and in which the Jews however also suffered

JUDAH IV Patriarch officiated 380 400 son of Gamaliel V and grandson of Hillel II No incidents are recorded of his period of office

JUDAH HALEVI Greatest Hebrew poet since Bible times b Toledo Spain c1085 killed Jerusalem c1140 Son of Samuel the Castilian a man in easy circumstances Judah Halevi was educated for the medical profession in which he achieved considerable success in his native city and later in Cordova He married in Toledo and had a daughter As a youth he won fame as a brilliant writer of occasional verse His reputation as the national Jewish poet came early in his career and his writings were so cherished that 800 of his secular poems are extant and 300 of his religious poems have been included in all the liturgies current amongst Jews The poet in whom the Jewish Spanish renaissance of poetry reached its height in perfection of form and nobility and loftiness of subject matter found his medical practice in Toledo too pre-occupying to provide the leisure for writing He moved to the more Moslem city of Cordova* where however he encountered the fanaticism of the Arabs Here too therefore he found no rest and when his wife died he bade farewell to his daughter his relatives friends and pupils and set out on his great adventure

Halevi was already the outstanding poet of the Hebrew tongue Fellow poets threw bouquets of verse at him His love songs drinking songs elegies eulogies serenades epigrams and longer liturgical poems were esteemed far and wide though his philosophy was not everywhere accepted He had already issued his *Kusari* which whilst a philosophic defense of Judaism was at the same time an introspective study of the poet's life and mental processes He was thoroughly familiar with Arabic and Spanish poetry and a close student of their forms His rejection of the Arab tongue and meter was a conscious opposition to the introduction of alien forms into the well of Hebrew undefiled and part of his determination to create a national Hebrew poetry true to the Bible for a people for whom he desired a national life and national independence

My heart is in the East but I am sunk in

the West was his plaint Jerusalem was his passion and there was blended in him the ideal Zionist of all time. The anomaly that a Christian host which had butchered thousands of Jews in the Rhineland had captured the city of his heart's desire—incidents of his boyhood—influenced his mode of thought. The political experiences of his manhood the persecution of the Jews by the Spanish Arabs—made him the evangelist of the Return. He believed circumstances favored that event.

Across his elegant rhymes his perfect assonance and masterful meters there runs the sear of a pained but deeply spiritual soul. The musical liquidity of his lines has tempted translators in all tongues. The poorest of them catch the haunting strain of pain which expresses the Exile or that religious exultation which Halevi wedded to his every thought. Some of his contemporaries understood 300 English and French rabbis made the great pilgrimage and settled in Palestine. Charizi the satirical rhymster of travel joined Halevi on his eastward journey. When he arrived in Egypt where the Jews were then living in peace Halevi was urged to stay in what historically also had been a Jewish land. But as Heine puts it he sought his bride Jerusalem. His quest carried him to Tyre and then to Damascus. A gray haired saddened lover stayed for a while in the ancient capital of Syria for there in 1140 he wrote his swan song the matchless *Zionides*. Legend relates the end. Outside the walls of Jerusalem the lover of Zion sang his ode. A rider galloped out of the city gates. His horse stumbled on the musing poet and crushed him to death.

Th rema k ble nd ppa ently nd s lubl un n of
lg n n ton l m and pat ot sm ha t t of
p t ex l c Jud m r ach ed ts a me n Jud h Halevi
and h s poet y Yet this very uni n n on so c n st nt
as Jud h dem nd ed the fulfil m nt f the sup em po
lt co el gous d al of med eval Jud m—the tu nt
J us lem—ISAAC BROVNE Jew sh Encycloped a V I
VII

JUDAH B KALONYMUS B MEIR
Talmudic lexicographer flourished second half of the 12th cent in Speyer. He made one of the first attempts to extract from the Talmud its biographical material.

JUDAH LEONE B ISAAC SOMMO
16th cent dramatist and critic. He lived most of his life in Mantua and Ferrara and d after 1591. Member of a distinguished and scholarly Jewish family he wrote considerably in Italian. The stage presentation of one of his poems induced the Mantua court to appoint him teacher of theory and director of drama from 1550 to 1590. In one of his minor works he expounded the theory that Moses being the author of the Book of Job was the first dramatist.

JUDAH LOEW B BEZALEEL (Der Hohe Rabbi Loew) Talmudist and mathematician b Posen c 1520 d Prague 1609. Of all the authoritative and official rabbis in Europe Der Hohe Rabbi Loew stands out

in myth legend and in the statue also expressive of mysticism erected in his honor in Prague. Descended from a long line of rabbis who held office mostly in Worms Loew rose to a commanding position in Nikolsburg Moravia where he was Landesrabbiner 1553-73. For suppressing with the cooperation of other rabbis scandal mongering relating to the legitimacy of many Bohemian families in 1583 when he was residing in Prague Loew attained national fame. He was not however made chief rabbi of Prague* till 1588 when his brother in law Isaac Hayyut resigned the office. His first act after his election was to renew the ban against gossip and defamation. His literary contributions mostly dated between 1598 and 1600 are of the usual rabbinic pragmatic type and betray no interest in Cabala* or other mysticism. Under the ægis of Rudolph II Prague was one of the intellectual centers of Europe. Tycho de Brahe Kepler Longomontanus and Boetius resided there. Loew was interested in astronomy and had an observatory in his ghetto dwelling and associated with these scientists.

In 1592 he was received in audience by the emperor. Alchemists mystics and astrologers were amongst the attendants at court. What passed between rabbi and emperor is unknown but has provided material for endless stories. Mysticism was the presumed topic. Soon after Loew went to Posen and was elected chief rabbi there but resumed his residence of Prague. It is to these 15 years prior to his death that all the legends relate. He was supposed to have created his automaton the Golem* to which he gave or denied life and the power of motion as he inserted or withdrew from it an amulet with the Ineffable Name. He was supposed to have crowded 400 pupils into a small living room to have stayed the ravages of a plague by consulting the dead as to its cause to have summoned the departed of many generations to the Neriah service in the Altneu* Synagog etc.

His tomb in the ancient Jewish cemetery is still a place of pilgrimage and stories of his miraculous intercession are current in the old ghetto.

JUDAH SAMUEL American patriot b New York 1728 d Philadelphia, 1781. He was one of the signers of the decision to enforce the non importation agreement against England in 1770.

JUDAH B SAMUEL HE HASID of Regensburg Mystic b Speyer d Regensburg 1217. His life like his writings are wrapped in considerable mystery. He settled in Regensburg (Ratisbon) in his youth founded a Yeshiba and had the reputation of being a good archer and a mystic who revived the dead and entertained the prophet Elijah*. He is the presumed author of the seven Songs of Unity and the Song of Glory in the orthodox prayer book which outline the mystical concepts of his period. He preferred prayer and the Bible to the Talmud.

anticipating in this the 18th cent Hasidim* He left an ethical will and a book Sefer Hasidim devoted to mysticism without however elaborating any definite mystical philosophy

JUDAISING CHRISTIANS The Russian heretical sect generally referred to as Sabatarians known from 1471 in Novgorod It was sufficiently numerous in the 16th cent to have been assigned by Ivan the Terrible as the reason for not permitting the Jews to settle in Russia During the Czarist regime Jews were kept out of the districts in which the heretics were congregated

JUDAISM CONSERVATIVE Regards the cultural and spiritual life of the Jew as a unified whole the ultimate purpose of which is communion with God From this point of view Judaism includes not only formal worship home ceremonial and righteous dealing but also esthetic appreciation creative imagination and intellectual activity Having so wide a scope Judaism cannot be static A series of customs may be handed down from one generation to another without substantial change but life cannot be cast in set form These beliefs necessarily distinguish the Conservative Jew from those who reduce Judaism to a creed (Reform) or to mere nationalism (Secular Nationalists) as well as from those who deny the faith any capacity for growth or development (some phases of Orthodoxy) The Conservative Jew denies that either these groups or his own group can be called a denomination within Judaism For a sect can only be created like that of the Karaites* by withdrawing from the Jewish people But he feels that his opponents are satisfied with a partial and inadequate view of Judaism while he is endeavoring to build up a maximum of Jewish life Since Jewish life can be developed in Palestine* more readily than in the Diaspora* the Conservative Jew is deeply interested in its reestablishment as a Jewish homeland Finally he considers the use of the Hebrew language essential to the natural development of Jewish spiritual life

This view of Judaism is not really new it is inherent in the whole of Jewish literature until about the 10th cent Thereafter under the stress of persecution Judaism deprived of its contact with the larger world gradually lost its natural comprehensiveness and became narrowed to the only forms of spiritual life open to the Jew Talmudic dialectics and formal worship Only with the dawn of the 18th cent did the new winds of thought begin to permeate also the ghetto In Germany Moses Mendelssohn* in Poland R. Israel Baal Shem Tob* in Lithuania R. Elijah Gaon* of Wilna each endeavored in his own way to widen the spiritual horizons of the people But these efforts were limited by the conditions of the various countries and bore no permanent fruit The first signs of a synthesis are to be found in the philosophy of Zecharias Frankel* who about 1850 founded the Historical School

of Jewish Learning in Germany This school took for its basis the acceptance of modern scientific methods both for the examination of our environment and for a study of the Jewish past

In America the position taken by the historical school was represented by Dr H Pereira Mendes* and Dr Sabato Morais* who in 1886 founded the Jewish Theological Seminary* This institution has since become the center of the movement called Conservative Judaism in which this philosophy finds its expression in America The Seminary which had little influence in the beginning entered on a new stage in its career in 1902 when it was reorganized and Dr Solomon Schechter* then Reader in Rabbinics at Cambridge University England was called to the presidency of its faculty With him there came a group of enthusiastic young scholars who have since attained preeminence in the field of Jewish learning When Dr Schechter died in 1915 he was succeeded by Dr Cyrus Adler* who had been associated with the Seminary from its earliest beginnings Under Dr Adler the Seminary adhered to the policies laid down by its founders and carried on by Schechter and his colleagues The United Synagogue* consists of the various congregations throughout the country who follow the teachings of the Seminary The rabbi graduates of the Seminary together with a few others who were invited to join them have organized themselves as the Rabbinical Assembly of the Jewish Theological Seminary of America The three institutions the Seminary the United Synagogue and the Rabbinical Assembly form together the Conservative Jewish movement in this country L F

JUDAISM MISSION OF See Mission of the Jew

JUDAISM ORTHODOX The term orthodox was first applied to the Jews by Furtado in connection with the Sanhedrin* convened by Napoleon Shortly after the birth of Reform Judaism emphasized the use of the term orthodox as applied first to Judaism as found in the Bible Talmud Codes and Responsa secondly to Jews who accept its authority and who endeavor to obey its behests The designation orthodox however obscures the fact that what is so called is in reality Judaism proper has been for more than 3000 years the historical the surviving religion of Israel creator of all Jewish assets and achievements and is today the creed and life of the overwhelming majority of the Jewish people all over the world Hence it would be more just to term orthodox Judaism Judaism unlabeled and to use qualifying or designating adjectives to define its dissenting branches

Orthodox Judaism believes and lives in the teachings of the Torah¹ consisting of the oral law in addition to and forming the comple

¹ To h— n ts na ow ens means the Pent tuch
In ts wd m n g t emb the sum t t l f Jew sh
t hng f m Mo t o d ys

tion of the written law The written law is contained in the Torah* (Pentateuch) and sporadically in the other books of the Bible (See Canon) Rabbi Judah the Prince collected the traditional material of the oral law and codified it in the Mishnah* The Mishnah for cent was discussed in the academies of Palestine and Babylonia the authentic records of which the Gemara* are contained in the two Talmudim* The Talmud was continued in the Responsa of the Geonim* (8th 11th cent) and in the codes particularly in the Shulchan Aruch* of Joseph Caro (with additions by Rabbi Moses Isserles 16th cent) which is being brought continually up to date by the Responsa of the leading rabbis of succeeding generations Jewish law develops by the application of precedent to new conditions There is thus an unbroken chain of Jewish tradition connecting the days of Moses with modern times

The acceptance of the authority of Judaism in theory and practice makes one an orthodox Jew Of theoretical foundations there is but one the dogma of Revelation which means that the Torah contains absolute truth is not the work of Moses but the Word of God Judaism cannot be understood except on the premise that it is a revealed religion

The Torah (guidance or direction) describes Judaism as a way of life The Torah is divine guidance transmitted in sacred Jewish literature both in writing and by oral tradition A particularly important source of Torah are the Responsa of the rabbinical authorities answers to questions addressed to the rabbis by their congregants and colleagues Their purpose is to decide how with every change of condition the immutable principles of the Law of Judaism are to be applied or adapted They deal with every aspect of life inwardness at prayer marriage problems business synagogue law relation to state and society interpretation of Bible and Talmud In totality they are a veritable cultural history of Jew and Judaism The rabbis in Jewish law are teachers They are permitted only to interpret the Law in accordance with principle and precedent They cannot grant dispensation from the Law nor are they permitted to change it but they have authority to protect existing law by fences where circumstances require it In matters of Halakah* there is a definite precedent and principle but there is also some flexibility allowing for legal fiction and also for occasional restrictions in certain definitely circumscribed conditions when the religious life of the Jew is endangered Any other restrictive enactments even though emerging from the Supreme Court in Jerusalem had to be withdrawn if found unworkable or if found too burdensome for the community or otherwise found unacceptable by them (Maimonides Hilkoth Mamrim II) In matter of interpretation of biblical or post biblical literature where such interpretation does not conflict with Jewish religious practice there is absolute freedom This freedom

of interpretation has saved orthodox Judaism from becoming Fundamentalist The parables and hyperboles of the Talmud are similarly offered by the rabbis as vestments of the moral or philosophical ideas they contain (Rabbi Samuel ha Nagid Intro to the Talmud)

In this sense every new interpretation offered by men who study and live in the Law is a step in the progressive revelation to the soul of every Jew of the teaching and direction of the Torah Since the definitive interpretation of the non Halakic portion of the Torah such as cosmology theology philosophy has not been assumed every new effort brings to the orthodox Jew an ever deepening and ever widening understanding of the message of his faith Science and philosophy inasmuch as their development may shed light on the ideas and the method of the Torah are promotive of this progressive revelation of the divine Revelation to both Jew and non Jew

The workmanship of Judaism lies in the peculiarly Jewish behavior patterns encouraged and symbolized by ceremonies and customs which in their totality are the Jewish life creating and maintaining God consciousness The orthodox Jew conforms to the Mitzvoth (Commandments good deeds) out of loyalty to the Torah out of an understanding that the Mitzvoth were given (le tsaref) to ennoble and unite Israel These Mitzvoth represent the application in individual instances of the ideals of Judaism without which application the very ideals would become evanescent They are the commentary to the ideals of the Torah and the only opportunity for these ideals to be realized by Israel Jewish life by this method concretizes the ideal The Mitzvoth* in creating Jewish life also create the environment in which the Jewish people as a minority must live for their survival Whilst contributing to the general culture of every age whilst exchanging cultural assets with the nations of the world the orthodox Jew understands that Jewish life is to give him that minimum of his own environment but for which any minority must disappear

The religious life of the Jew is thus expressed in the seventh day Sabbath the Jewish dietary laws the laws of family purity and those touching Jewish education and also the Hebrew language at prayer divinely ordered preventives of Jewish disintegration

The orthodox Jew regards the synagogue as the center of his life with home life as the foundation of synagogal Jewishness The social ethics of Judaism applies to home and office alike the synagogue is but to re interpret and teach the duties and qualities of Jewishness The orthodox synagogue is normally associated with Talmud Torah* (Hebrew School for the youth) and Beth ha Midrash* (for adult education in Judaism) It is also associated with charitable endeavor especially such as Societies for the Visiting of the Sick for the Dowering of Poor Brides the

Care of Needy Wayfarers and with the Mikveh (Ritual Bath) of fundamental religious and spiritual and hygienic importance (See H M I azarus The Ways of Her House hold D Miller the Secret of the Jew R L Jung Jewish Library vol III) The synagog controls through rabbi and supervisors the various aspects of the religious life of the community such as Kashruth Synagog combine for the erection and maintenance of higher schools of Jewish learning for laymen and rabbis the Yeshivoth*. For millennia with few exceptions these were the only collective religious organizations of orthodox Jews. In addition there were such super national rabbinical councils as the Vaad Arba Aratzoth (Council of the Four Lands)* in medieval Poland.

Early in the 20th cent the need arose for an orthodox organization for the purpose of reasserting the Centrality of the Torah in Jewish life of coordinating Torah true institutions and for warding off attacks on orthodox Judaism by reformers by unbelievers by non Jews. From within it was to terminate the departmentalization of loyalties the conflicting tendencies of local patriotism and social positions. Judaism insists that religion must embrace them all in a great unity as the single upward urge in every aspect of life. In 1912 the *Agudath Israel* was established after a conference at Kattowitz (See *Agudath Israel*). Local orthodox effort has organizationally joined the Agudath like the Union of Orthodox Congregations of America the Shlome Emunei of Poland the Austrittsgemeinden of Germany the Land eskazlei in Budapest the Orthodox Unions of Czechoslovakia and Roumania and the Vaad ha Ashkenazi of Jerusalem.

The education of Jewish girls had been neglected for cent and the war with its wholesale destruction of Jewish communities left our young women without an environment which in the past had made up at least in part for the deficiencies of schooling. Hence grave moral and intellectual dangers were increasingly besetting them. In 1919 Sara Schenirer a Galician woman whom the accidents of war drove to Vienna heard a Western rabbi expound orthodoxy in the terms of Samson Raphael Hirsch. After her return to Poland she collected a sufficiently large group of girls to start the first girls school. The Agudath Israel took hold of the movement combining the pedagogic methods of the West with the religious fervor of the East and today there are more than 35 000 pupils of that school system (called *Beth Jacob* the House of Jacob the traditional name for the women of Israel). In about 200 schools the girls of Poland Lithuania Czechoslovakia Austria Latvia and Roumania are receiving a thorough education in the Bible Jewish history and religion. A teachers training school at Cracow sends out about 50 graduate teachers each year into the small villages as well as into the larger industrial centers where

the people are receiving them with extraordinary joy. For the first time in the history of eastern Europe orthodox Jews through Beth Jacob have a publishing house for their daughters dormitories systematic care for health and even some vocational and industrial training. The American Beth Jacob Committee* has been instrumental in building the dormitory at Cracow and in feeding some of the pupils at the schools.

The emergence in the Poale Agudath Yisroel* of an orthodox labor party is a significant development. Here a rare phenomenon are pious people who in the name of and because of their faith in the Jewish religion labor for the improvement of the social scheme whilst conservative in religion. All these groups the Beth Jacob the Poalim (Labor Party) the Junior Agudists stand for Torah as the center and for loyalty to the Din Torah (the Jewish law) as the normal basis of Jewish life. These are modern methods of organized orthodoxy. Conjoined with these is the solid achievement of earlier orthodox effort. It was the Halukkah Jew spending his declining years studying the Law in the shadow of the Holy Places who formed the nucleus of the Jewish Palestine.

Jewish life in Europe was orthodox. It sustained itself in the ghetto under the social control of the Beth Din and under the influence of the Torah as the life and law of Israel. Since the emancipation the orthodox Jew has carried the double burden of Jewish life and of continuous readjustment political social and such as implied in immigrant plight. Emancipation found orthodox Jewry unprepared. To their leaders the times seemed to demand of the orthodox Jew conservation and concentration rather than expansion and harmonization in the civilization without. It was not until Samson Raphael Hirsch* at Frankfurt on the Main that a new spirit asserted itself. He insisted on the cultural plenty of the Jew as a demand of Judaism. Israel Hildesheimer* established in Berlin an orthodox seminary from whose portals well trained rabbis provided with general and Jewish learning issued to instruct the new generation. M Lehmann* of Mainz through his studies and stories created a popular Jewish literature expressive and promotive of loyalty to the Torah. Meir Jung carried this new spirit into central and eastern Europe by the establishment of Jewish high schools for boys by pioneering in girls education and by organizing in 1906 the first international association of orthodox Jews the Agudath Haredim. In England and Holland to a smaller extent in France and Belgium where Jewry always was orthodox a similar spirit and method began to assert themselves. As the result of these activities congregations and Jewish communal institutions sprang up in which loyalty to the Torah was united to modernity in method and manner. Thus as the result of these pioneers there are to be found in western Europe today large numbers of Jews who are fine combina-

tions of the spirit of the Torah and the amenities of Western cultural tradition. Before the war through the efforts of German orthodoxy such influence began to enter eastern Europe where intolerable social and political conditions kept our people back from such aspects of modern life as may be welcomed.

The orthodox Jew in America is witnessing indeed an encouraging reassertion of Judaism. The last 20 years have seen great strides: the establishment of the great Yeshiva College* of a dozen and a half smaller Yeshivoth of very many first class Talmud Torahs of hospitals old age homes orphanages under orthodox auspices of extraordinary efforts to advance the rebuilding of the Holy Land. Whilst the orthodox Jew in the U S A is slow in embracing the technique of organization and the obvious values of team work he undoubtedly has inherited the historic genius of Israel to conquer all obstacles and simply to survive.

Orthodox Jews in our country are organized in the Union of Orthodox Jewish Congregations around the Yeshiva in the Agudath ha Rabbanim (the Union of Orthodox Rabbis of the United States and Canada) the various other rabbinical organizations the Young Israel Council the local Yeshivoth (of which the Chicago Rabbinical Seminary* is foremost with others in New Haven Cleveland Brooklyn and elsewhere) in the Mizrachi and Agudah movements and in local Unions or Orthodox Federations (as in Baltimore and other cities). A Vaad ha ir (local council) is sometimes purely orthodox on other occasions a combination for specific purposes of all Jewish denominations. The overwhelming majority of orthodox Jews are organized not on national lines but locally.

The orthodox congregations in the U S A suffer from many disabilities. In technique in decorum and in the assumption of their communal duties they have in many instances hitherto failed but they have on the whole labored generously for Jewish survival and have stood unequivocally for the principle of authority of the Din Torah for Judaism as a revealed religion and for the obligation to transmit Judaism as creed and life in its historic form to the new generation. L J

JUDAISM REFORM That interpretation of the Jewish religion which emphasizes the principle of historic evolution and progress within religion in general and Judaism in particular. It rejects the orthodox doctrines of momentary complete and final revelation and the eternal binding authority of the written and the oral law. It interprets the tradition of divine revelation on Sinai as symbolic of the actual historical revelation of divine purpose and law through Israel for and to mankind. In the spirit of prophetic revelation and doctrine Reform Judaism conceives of Israel as a peculiar people endowed by God in accordance with His universal purpose with a unique religious genius and thereby destined by Him to be His servant the agent of His

continuous progressive revelation unto mankind. Israel is therefore a people with an eternal universal mission. It must accordingly keep itself distinct unique ever but it may not be an exclusive particularistic nationalistic people for its destined service is universal eternal.

Actually this interpretation is not at all novel. It had not infrequently earlier expression particularly at the close of the Babylonian Exile and the beginning of the post-exilic period the age of Deutero Isaiah and the rebuilding of the Temple when as contemporary biblical literature shows Israel's universalistic hopes and aspirations ran far higher than at any other moment in its history until this modern age. Reform Judaism is no exotic phenomenon. It is rooted in historic Jewish principle and doctrine and has definite antecedents and parallels in Jewish history.

The modern movement Reform Judaism or Liberal or Progressive Judaism as it is also called particularly in Europe had its true beginning with the political emancipation of the Jews in the countries of western Europe. With this went inevitably a far reaching cultural emancipation. During the three preceding centuries of enforced ghetto existence the Jew had stood still culturally just while the world was progressing most rapidly. Admitted to theoretical political equality he naturally sought to close in a single moment this cultural gap between himself and the world to modernize his life in all its aspects even his religion. Despite certain uncompromising even fanatic opposition and the consequent birth of orthodoxy Judaism in western Europe was modernized was brought abreast of the new age with its political and social organization its scientific discovery its philosophic interpretation of life and history its new folkways. Judaism was stripped of its conventional and oft times almost meaningless formalism and ceremonialism the authority of rabbinic legalism was rejected and that of historic revelation and progress and of adaptation to the life and spirit of the age and the environment was substituted. Synagog worship was modernized also in accordance with prevailing modes. And in particular woman was admitted to a position of equality with man in religious life and practice.

Reform Judaism began in Germany in the first quarter of the 19th century and there particularly under its great leaders Samuel Holdheim* and Abraham Geiger* experienced its largest initial growth and achievement. The movement spread in a small way to England and France while the almost contemporaneous Haskalah* movement in Russia was also influenced by it somewhat. But after practically a half century of growth the movement in Germany began to languish due to unfavorable reactionary tendencies following upon the rise of anti-Semitism*. Fortunately the movement had spread to America during the 40s and in the congenial atmosphere of American newness freedom and progress it found its

greatest opportunity and largest growth. Outstanding among its pioneers were Isaac M. Wise * David Einhorn * and Kaufmann Kohler *. The institutions which have contributed most to its systematic strengthening and progress are the Union of American Hebrew Congregations *, the Hebrew Union College * and the Central Conference of American Rabbis * all creations of Isaac M. Wise.

During the last 20 years a renaissance of Reform Judaism has begun to manifest itself in Germany and England a new growth more temperate and based upon sounder historic traditions and principles than was the initial movement. A World Union for Progressive Judaism * was organized in 1926 by leaders of Reform Judaism in America, England, Germany, France, Sweden and India. Under its fostering the movement has begun to spread anew to Holland, Belgium, Poland, Czechoslovakia, Hungary, Australia and South Africa. J. M.

JUDAS THE GALILEAN One of the instigators of the first revolt against Rome. In 6 b.c.e. he headed the opposition against the census taken by Quirinus and proclaimed the slogan which so powerfully influenced the course of events: No king but God. This republican zealot was slain in the struggle and his two sons were crucified by the Romans.

JUDAS MACCABEUS Hasmonean hero killed in battle 160 b.c.e. Third son of Mattathias *. Judas was the military leader and strategist in the struggle against the Greek Syrians. By avoiding open warfare and keeping his small bands in the hills he was able to harass the enemy until a victory in Samaria forced the Syrian commander to give battle in the pass of Beth Horon n.w. of Jerusalem. Judas' victory compelled Antiochus in 166 b.c.e. to take the field. The latter's general Nicanor led 47,000 infantry and cavalry into Palestine. Judas assembled 3,000 men at Mizpah and after three days of fasting and prayer he divided his forces with his brother Eleazar and adopting the password "Help of God" defeated Nicanor and his aide Gorgias. Antiochus' third general Lysias then advanced from the south and Judas gave battle at Bethzurs e. of Jerusalem. This victory decided the fate of Jerusalem and though the Acra was still held by Syrians, Judas entered Jerusalem and reconsecrated the Temple—an act from which originated the festival of Hanukkah *.

Two years later Judas fought the Idumeans. Next he conquered Gilead transferring its Jewish population to Judea. At the death of Antiochus IV, Judas besieged the Acra, the fortress in Jerusalem. By way of reprisal an army of 120,000 infantry and cavalry and 32 elephants invaded Palestine. Judas met it at Beth Zacharias s.e. of Jerusalem. Eleazar was slain in the battle and Judas was defeated. Lysias attacked Jerusalem which capitulated but it was granted freedom on condition that it again become a tributary of Syria.

Owing to the intrigues of the Greek leader Bacchides the war was speedily renewed and a pitched battle fought at Capharsalama. The results were inconclusive and Judas had to retreat to Jerusalem. Nicanor however marched toward the city with another army but Judas again gave battle at Beth Horon and won his second great victory there 161 b.c.e. For a time Judas was master of Palestine and to consolidate his position made a treaty with Rome which already had commercial interests in the East. Demetrius however invaded Palestine with so huge an army that the Jews were panic-stricken and fled. With only 800 men Judas faced the enemy and did deeds of valor. He was crushed to death in battle and the Jews lost their freedom. The hero's body was recovered and buried in the Hasmonean tomb at Modin.

He was surely a pillar in the world's history. He saved Judaism from Hasmonean blood. He won for the world's Jewry the right to live. He played a most important part in the education of mankind.—ERNEST RENAN, *People of Israel*.

See Maccabeans.

JUDD MAX American chess player b. Cracow 1851 d. St. Louis 1906. He came to America in 1862 and from 1874 to 1893 was engaged in business in the Middle West. In 1893 President Cleveland appointed him consul general in Vienna. As a chess player he took high rank in American interstate tournaments from 1869 to 1903.

JUDEA Ancient name for Palestine south of Samaria. It is first used as the designation of the province in Ezra v. 8 and again in Neh. xi. 3.

JUDEANS Organized in New York in 1897 for the purpose of furthering the intellectual and spiritual interests of the Jews. It has issued volumes of the addresses delivered to its membership from time to time.

JUDENBURG An old town in Styria, Austria, where Jews were settled in 1075. Its Jewish history is similar to that of most towns in the Middle Ages and there is no record of the Jews having at any time dominated Judenburg.

JUDENDORF A village in Kaernten for mer Austrian crownland. Jews were settled there in the 14th cent.

JUDENHUT See Badge.

JUDEN LANDTAG Official conventions of Jews held in the various Germanic states convened annually from 1626 to 1806 and which served many of the purposes for which the Council of the Four Lands * was created in Poland. For the purpose of ensuring the payment of schutzgeld the German rulers treated all the Jews resident in any one of their states as a unit divisible for administrative purposes into suitable areas. One result of this policy was the appointment of landesrabbiner. The Juden Landtag was generally held

in August in one of the fair towns At its sessions all protected and tolerated Jews and the widows of those who had been so favored had to appear in person The chief assessor was elected by secret ballot and he was required if necessary to advance the Jew tax to the state To him and his assistants the individual Jews had to make a detailed report of their resources so that the taxes could be levied on the basis of facts and codes provided for punishment for misinformation or the failure to pay the quota The Landtag at the same time confirmed the appointment of rabbis and provided by taxation for the salaries of the rabbis and the payment of the elected officials who supervised the tax collections The same gathering regulated the quotas for communal charities and for the relief of the poor of Jerusalem The occasion for these assemblies disappeared when in the 19th century the payment of schutzgeld was abolished

JUDENMEISTER (MAGISTER JUDÆORUM) Title given in the Middle Ages to the official appointed to deal with Jewish affairs in the German states

JUDGES From the death of Joshua to the selection of Saul as king of Israel the Book of Judges * records the rule of 16 persons two of whom Deborah and Samuel were prophets as well as judges and one Eli was a priest The authority of each of these judges was the result of military leadership created in time of trouble During the 440 years which according to the biblical chronology is the length of the era of the Judges the Israelites were six times subjugated by neighboring enemies Mesopotamia 8 years Nabab 18 years Jabin and Sisera 20 years Midian 7 years Ammon 18 years and to the Philistines 40 years—totaling 111 years The chronology is however doubtful first because the periods of servitude and the rule of some of the judges probably overlap and moreover the judges apparently ruled over a group of tribes rather than over all Israel There is nothing to indicate that some of them did not rule simultaneously or rather defended their tribal areas at the same time

JUDGES BOOK OF Second of the canonical books after the Pentateuch Its authorship and its contents devoted to the history of the judges has been much discussed some seeing in its narratives details that precede the recital of Joshua Attempts have been

made to distinguish in the records of the judges the records of the tribes and to regard the judges themselves as mere embodiments of tribal heroism The following is a list of the judges in the order of their rule and the period of office generally assigned to them

Othniel	40 years
Ehud	40
Shamgar	40
Deborah and Barak	40
Gideon	40
Abimelech	3
Tola	23
Jephthah	22
Ibzan	6
Eli	7
Abdon	9
Samin	8
Eli	20
Samin	40
Samin	41

JULIAN OF TOLEDO Primate of Spain b Toledo d there 690 For aiding the Visigothic king Erwig to dethrone King Wamba Julian after being baptized was made Primate of Spain He aided if he did not instigate the contemporary persecutions of the Jews

JUNG GUIDO Italian Minister of Finance b Palermo 1876 He is the son of a banker and received his early training in his father's bank in Palermo He entered public service prior to the World War and was one of the financial advisers to the Italian Commission to the Peace Conference After the march on Rome he was drawn into the service of the Fascist government and in 1922 was sent to Washington to advise on financial and economic matters In 1932 he was appointed Minister of Finance In 1933 he came to the United States to confer with President Franklin D Roosevelt on the Economic Conference which he later attended in London as the representative of Italy J B

JUSTUS OF TIBERIAS Galilean leader in the revolt of 66 According to Josephus Justus ruled in Tiberias and was more favorable to the views of Agrippa than to the insurrectionary attitude of the Jews For a time he was secretary to Agrippa but was twice imprisoned by him He wrote a history of the Jews as well as a history of the war with Vespasian and Titus Neither of these works are extant though there are scattering references to them in Eusebius Josephus combats Justus' history of the war which he alleges was unfair to Agrippa

KADDISH Holy a prayer in Aramaic originally used for closing a sermon then taken over into the synagogue and used for closing a portion of a synagogue service and in recent cent used also as a mourner's prayer. It is basically a prayer for the speedy coming of the Messianic era and the recognition of God's supremacy throughout the world. The opening phrases of what is known as the Lord's prayer' (Matthew vi ix and x) are quoted from it transferred from indirect to direct address. A number of paragraphs some in Hebrew some in Aramaic have been added to it during the early cent of the common era to adapt it for use on different occasions in the synagogue service in the cemetery or in the Beth Hamidrash. As a mourner's prayer the Kaddish is among the best known of all Jewish prayers. Though in its traditional form it contains no reference to the dead or to mourning the mourner recites it daily at public morning afternoon and evening services during the first 11 months of bereavement for a parent (or other close relative) and also on every subsequent *jahrzeit* *. In this usage it is a sublime expression of faith in the ultimate Messianic comfort and healing of all suffering mankind.

S de S P

Abudraham n h s book publ hed sh tly bef 1340 h s n allu on t th m urne Kaddish whl th Mahzor V t y d ted 4968 a m (1208) r f e s to it pr tly pl nly by the w d the l d stands up and s y s k d d sh — Lewis N Demaryz J w h Services n Syn g gue and Home Ph l delph a 1898

KAF Eleventh letter of the Hebrew alphabet Its numerical value is 20

KAGANOWITZ LAZAR Soviet leader b 1893 He rose from the ranks having joined the revolutionary movement as a workingman in 1911 and carried on his political activities in the Ukraine. In 1917 he was chairman of the revolutionary Polessie district with headquarters at Homel. Later he became a member of the Russian Collegium for the organization of the Red Army. He held similar positions in Turkestan and elsewhere until 1925 when he became secretary of the Central Committee of the Communist Party of the Ukraine. Closely associated with Stalin and a member of the supreme governing body of the U S S R he is regarded as one of the powerful figures in the political life of Russia.

L M R

KAHAL Community Longer in use than Kehillah * and distinguished from the latter as its administrative body although this difference has not and does not always hold good. Organized life and representative institutions are most ancient in Jewish history and have molded and remolded themselves according to circumstances and local laws. For many cent particularly in eastern Europe the

Kahal was an inclusive and authoritative body because it was in one form or another employed by the government either to assess or collect the Jewish taxes from the Jews. This source of power has long ceased but in western Europe it gave way to the Consistory which is a government regulated representative Jewish body which receives support from the government out of the taxes raised for religious purposes the individual can escape payment by declaring himself without religion. Where as in most of all the English speaking lands Jewish association is wholly voluntary the instinct to establish and maintain all the organizations necessary to Jewish life is so strong that they spring up organically within a decade of the settlement of a group of Jews anywhere. Moreover the desire to establish centralized authority either for one or all phases of Jewish activity is a distinct factor in Jewish life.

The Kahal in its most complete form existed in the Council of Four Lands * but the United Synagog * of London is perhaps a more highly organized expression of the same idea than the Union of American Hebrew Congregations *. For in the older Kahal the civil interests were divided from the religious functions and this in a measure is continued in the London Board of Deputies * and the American Jewish Committee * and the American Jewish Congress * movement. Anti Semitism has frequently attacked the Kahal as a mysterious form of Jewish super government but the same attack has been made against the Alliance Israelite Universelle * the World Zionist Organization * and other natural and obvious Jewish expressions for centralizing authority. The splitting up of Jews in groups a natural tendency of diaspora experience which is a matter of constant comment is counteracted by the less understood but equally persistent desire for centralized effort and responsibility of which the Kahal was the embodiment.

KAHINAH DAHIYAH BINT THABI TAH IBN TIFAN (Damia El Cahena) African Joan of Arc queen of the Bahuzim flourished second half of the seventh cent in Tunis North Africa. Damia who was celebrated for her wisdom courage and beauty led a tribe of nomadic Jews which according to the Arab historians dominated the Berbers. Her forces lived in the Atlas Mountains and at the time of the Arab invasion she led them to battle and defeated the Arab general Hassan ibn al Numan compelling him to withdraw. In 694 the Arabs again invaded the Berber country and Damia in order to discourage the enemy destroyed all the Berber towns. She fell fighting near a well which is still called Bir al Kahinah.

See Nomad Jews

KAHN ALBERT Architect b Rhaunen Westphalia 1869 At 21 he was awarded a traveling scholarship by the American Institute of Architects He is the architect of most of the big factory plants Packard Motor Car Company General Motors Hudson Chalmers and Ford Motor plants etc of Detroit He designed the first Russian tractor and automobile plants In 1933 he was given the honorary degree of LL D by the University of Michigan for the creative imagination at tested by imposing structures that combine utility with dignity and beauty

KAHN FLORENCE PRAG Congress woman b Salt Lake City Utah On the death of her husband Julius Kahn (1924) she succeeded him as member of the 69th Congress and has been re elected for the same district Fourth California in the Republican interest continuously since She is a member of a number of committees and is prominent in military affairs

KAHN REUBEN L Bacteriologist b Kovno Lithuania 1887 He was brought to the United States as a child and settled with his parents in New York During the World War he was an officer of the United States Army Sanitary Corps and is now a major in the Medical Reserve Corps In 1928 he was appointed professor of bacteriology at the University of Michigan Medical School Some time prior to that he invented the accepted syphilis test which has been adopted in the U S Navy and in Europe In 1928 at the invitation of the League of Nations he demonstrated his test at Copenhagen and he was invited to Moscow by the Soviet government In 1933 he perfected his experiments in Tissue Reactions in Immunity for which he was awarded the \$1 000 American Association prize given by the American Association for the Advancement of Science

KAHN ZADOC Chief rabbi of France (1890 1905) b Mommenheim Alsace 1839 d Paris 1905 He studied in Alsace and Paris and was appointed assistant to Chief Rabbi Isidor in 1867 On his appointment to the highest Jewish office in France Zadoc Kahn became identified with the great international tasks of relief the work of the Alliance Israelite Universelle* and the Chovevi Zion His political efforts are better known than his literary interests He was one of the founders and president of the Societe des Etudes Juives A number of his brilliant addresses—he had a reputation in France as an orator—have been published

The first and only person to influence Rothschild in regard to Palestine was none other than the Grand Rabbi of France, Rabbi Zadoc Kahn He exerted a definite positive influence on Baron Edmond by presenting to him the cause of Palestine with fervor and enthusiasm—David Druck Baron Edmond Rothschild New York 1928

KAIRWAN Islamic Holy City of Africa Located in the interior of Tunisia it has since its foundation in 670 been at times as much a

Jewish as a Moslem city It was settled in part with 1 000 Coptic Jews For about three cent the Jews of Kairwan enjoyed great prosperity their rabbis were celebrated and it is mentioned by annalists as often as Alexandria or Cairo Probably its most noted scholar was the physician and philosopher Isaac b Solomon Israeli It was at this stage of its history an important station on the route between Spain and Baghdad and therefore of great commercial importance In 1050 the territory which had given the Fatimites to Egypt was overrun by the Egyptian Bedouins and as Ibn Daud phrased it The Talmud ceased in Africa The Jews gradually moved to Tunis and Spain In 1270 however when Saint Louis of France conducted his Second Crusade this time against Morocco instead of Palestine the fanaticism aroused led to the destruction of a number of African Jewish communities including Kairwan There is however reason to assume that after the expulsion from Spain Jews found their way to the town though the law denied them the right to spend a night there Since the French conquest Jews have been readmitted and about 100 families have settled there There are however in the vicinity some groups of secret Jews who practice Islam outwardly

KALICH BERTHA RACHEL (Spachner) Tragedienne b Lemberg Poland Her theatrical career started when she was 13 when she joined the chorus in a theatre in her native town She became a prima donna in Roumania In 1895 she gave up opera came to the U S and starred for some years in a Yiddish repertoire She made her debut on the American stage in 1905 as the star in Sardou's Fedora

KALIR ELEAZAR The most prolific of the liturgical poets Of the author nothing authentic is known except that he lived before the 11th cent The Mahzor* contains about 200 of his poems based on the Bible Talmud and Midrash Most of his contributions are identified by his acrostics and his style and his modernization of Hebrew

Kalir did more for the evolution and expansion of the Hebrew language than all the Spanish Hebrew poets put together The greatest number of payetanim of the Roumanian Riman and Ashkenazic traditions meted Kalir's style met and language and following him practically till his death in these lines—Isidor Kahn Jewish Liturgy and Its Development

KALISCH ISIDOR One of the editors of Minhag America b Krotoschin 1816 d Newark N J 1886 He came to America in 1849 and occupied a number of pulpits till his retirement in 1875 Rabbi Kalisch contributed freely to Jewish literature especially translations One of the most active members of the Cleveland Rabbinical Conference of 1855 he was one of the editors of the prayer book known as Minhag America

KALISCH MARCUS M Translator and commentator b Treptow Pomerania 1828 d Derbyshire England 1885 Some time secre

tary to Chief Rabbi N. M. Adler and tutor to the Rothschild family. Kalisch published 1858 72 three vols of a translation and commentary on the Pentateuch. His Hebrew Grammar 1877 was used as a textbook in England.

KALISCHER ZEBI HIRSCH Pioneer in organizing Palestinian colonization societies. b. Lissa, Posen 1795. d. Thorn 1874. Destined for the rabbinate, Kalischer spent most of his life in Thorn as an unsalaried rabbi, devoting his leisure to philosophic speculation. This resulted in his *Sefer Emunah Yesharah* 2 vols. 1843-71. After 1850 he became deeply interested in the lot of the homeless Jews of eastern Europe. In 1862 he issued his *Derishat Zion* in which he advanced the then radical view that the salvation promised by the Prophets could only be effected in a natural way by self help and by colonization in Palestine where the sacrifices might be reinstituted. The book in Hebrew went through several editions and was translated into German. Kalischer turned propagandist for his cause, traveled, wrote and spoke for it. He was joined in this effort by Rabbi Elias Gutmacher of Graetz (b. 1796. d. 1874) and Rabbi Schneer sohn of Jerusalem whose appeals in 1866 led 80 Jews to buy land in the vicinity of Jaffa for colonization. Kalischer's direct effort resulted in the founding of the first Palestine colonization society in Frankfurt on the Main 1861 and in influencing the Alliance Israélite Universelle to found the agriculture school at Mikveh Israel.

Th d s exp d by K lische n h s Emunah
Y ha l w th fi t y s f th n w l ght that
pen t t d f m E stern Eu p t W t n Jewry He s
thankfully o d th nc tem nt fr m th s rthod x
o —GOTT EIL Z n sm Philad lphia 1914

See Zionism

KALLAH Hebrew for bride

KALLEN HORACE MEYER Professor of philosophy. b. Berenstadt, Silesia 1882. He came to the U.S. in 1887 with his parents who settled in Boston. He was instructor in philosophy at the University of Wisconsin 1911-18 and was largely instrumental in founding the New School for Social Research, New York, of which he has been professor since its foundation. From his youth up he has been interested in Jewish matters, was one of the early adherents of Zionism and one of the founders of Menorah * movement. In recent years he has been associated with the American Jewish Congress *. His writings which cover a wide field include *Zionism and World Politics*, *The Book of Job as a Greek Tragedy*, *The Philosophy of William James*, *Why Religion and Frontiers of Hope*.

KALONYMUS B. JUDAH Liturgical poet flourished in Speyer c. 1160. Thirty of his poems are included in the *Mahzor*. A number detail the persecutions of the Jews during the Crusades; others recite earlier historic sufferings.

KALONYMUS B. KALONYMUS B. MEIR (Nasi) Translator and philosopher. b. Arles, Provence 1286. d. about 1328. In 1314 he settled in Avignon and was sent by Robert of Anjou on a mission to Rome where, according to some accounts, he pleaded the cause of the Jews before the pope in 1321. He is credited with having translated 32 important scientific works relating to astronomy, mathematics and medicine from Arabic into Hebrew. His original Hebrew works were devoted to philosophy.

KALONYMUS MESHULLAM B. MOSES Martyr of the First Crusade. He was a liturgical poet. Five of his poems are included in some rubrics. In 1096 together with other members of his family, being among the 1,300 Jews who were penned in the palace of Ruthard, Archbishop of Mainz, he killed himself rather than fall into the hands of the Crusaders who slaughtered practically all they found alive.

KALONYMUS B. SHABBETHAI OF ROME Martyr of the First Crusade. b. Rome 1030. d. Worms 1096. He was a son of the president of the Roman community and a liturgical poet. In 1070 he accepted the rabbinate of Worms and was killed in the massacre of 1096.

KAMINER ISAAC B. ABRAHAM Hebrew poet and satirist. b. Zhitomir 1834. d. Bern, Switzerland 1901. He wrote considerably on the sufferings of the Jews in Russia. On his deathbed he wrote a poem *Widdui* (Confessions) which was published.

KAMMERKNECHT Servant of the Chamber. A term descriptive of the political condition of the Jews in Germany from 1157 to the end of the feudal period. The Jews, as aliens, were the property of the monarch and in this sense his body servants. In that position he issued safe conducts for those who traveled or granted privileges to those he preferred or granted the tax-paying power of whole communities of Jews to nobles, bishops, etc. This authority of the ruler over the Jews did not always go undisputed for the law of the strong arm was part of the feudal regime. Theoretically the advantage was that the Jews paid taxes to the king; only the disadvantages were however numerous for the *kammerknecht* had no inherent rights and was entirely at the mercy of the royal whim.

Th f udal scheme of oc ety had no plac f the J ws
nd ffo ded th m n p ot ct on N t only d d th y sh
the d sab l t s comm n to ll l ens but th s we e not
n th a mt gated by th p otect n xt nd d to othe
fo egn r by ther sove gn d by the hu ch
Th y w e f c d t ly ab lut ly on th nly p w
st ng gh to p t t th m the m of tl k ng Th
J w be am tl mere e fs th p q s t s l t t l s f
the c own Wh tev th Jew had amased belong d
l g lly d potent lly n t t h m b t to tle C w
M g a C ta in t k ng t mon y l d s w t k ng
at the k ng —W L L M S H A P E M C K E C H N I E M g
C ta a ommenta y on tle G eat Ch ter of K ng John

KANN JACOBUS HENRICUS Banker and Zionist leader. b. The Hague, Holland.

1872 He is a member of the firm of Lissa & Kann and has served the Netherlands government as financial advisor and was particularly active during the World War in helping his country to maintain its neutrality in exports and financial transactions. In 1897 he and his brother attended the First Zionist Congress. He became a follower of Herzl* whom he advised in many financial matters. He was one of the sponsors of the Jewish Colonial Trust Ltd and in a large measure responsible for the organization of the Anglo-Palestine Company. He was a member of the World Zionist Executive 1905-11 and in 1908 wrote *Erets Israel* in which he set forth his views on Zionist problems. In 1927 he accepted the office of Netherlands Consul in Palestine in order to be able to further the cause though he has taken no part in the general organization since 1919.

KANSAS See United States of America

KAPLAN MORDECAI MENAHEM

Organizer of the Society for the Advancement of Judaism b Lithuania 1881. From 1903 to 1909 he was rabbi of Congregation Kehilath Jeshurun New York. In 1909 he was appointed principal of the Teachers Institute of the Jewish Theological Seminary. In this position and as professor of homiletics at the seminary he has wielded unique influence in the molding of Jewish thought in America. In 1922 he founded the Society for the Advancement of Judaism for the purpose of reinterpreting Judaism as a modern religious civilization and is the leader of the movement. He published *Judaism As a Civilization* 1934.

KAPOSI (Kohn) MORITZ

Dermatologist b Kaposvar Hungary 1837 d Vienna 1902. Being converted to Christianity he was appointed professor and chief of the dermatological clinic of the Vienna University in 1879 and in 1889 was named as Hofrath. He was one of the outstanding European dermatologists of his period and an authority on syphilis.

KAPPARAH The rooster or hen or money donated to charity used as a means of vicarious atonement on the morning of the Eve of the Day of Atonement by those who follow this doubtful ritual.

KARAISM A sect within Judaism founded by Anan b David* in Babylonia about 767. The name Karaism is derived from the advice given by Anan b David to his followers to seek industriously in the Scriptures (*Mikra*) hence Karaism means the religion of the scriptural text. Anan's followers called themselves Ananites after their leader. Later the sect was called Karaites (*Karaim* or *Bene Mikra* followers of the Scriptures). Their opponents the adherents of Rabbinical Judaism they called Rabbanites. The Karaites at all times formed only a very small percentage of the total number of Jews.

Karaism arose partly as the result of the religious and theological ferment and new spirit of inquiry prevalent in the eighth cent

which led to the formation of many sects in Islam and partly as a protest and counter thrust against the emphasis on Talmudism which had gradually been accumulating at the end of the period of the Saboraim* and the beginning of the Geonic period. Its main principle was that only the Bible was to be followed and observed while all rabbinical traditions, precepts and literature were to be rejected. Karaism utterly rejected the authority of the Talmud* and of the later rabbinical writings and declared that the only laws that were valid and had to be obeyed were the laws of the Torah* (Pentateuch). Anan was able to found this sect because he possessed the intelligence and insight necessary to unite under his guidance all elements and individuals in Judaism who denied and were opposed to the authority of Talmud* and Oral Law.

Anan abolished all the prayers which had been in use for centuries previously and substituted for them biblical selections which the Karaites were to recite in their synagogues. Karaism forbade all intermarriage and intercourse with the Rabbanites. The latter in turn denounced the Karaites as heretics. Many literary disputes occurred in the succeeding centuries between Rabbanites and Karaites who were later represented by an extremely able and energetic group of apologists and polemicists. Many Rabbanite authors replied to these attacks with counter polemics, chief among these was Saadia Gaon* (892-942). The Karaite leaders were indefatigable proselytizers and made continuous efforts to secure converts from among the Rabbanites by means of epistles, public disputations and public lectures.

After the death of Anan his son Saul became leader of Karaism. But differences which arose between Anan's disciples and concerning his teachings split Karaism into several divisions which became intensified in time. Indeed after the death of Anan's grand son Josiah the actual leadership of the sect was assumed by others.

Karaism's principal dogma was unrestrained freedom in the interpretation and explanation of Scripture and the use of honest and individual inquiry in the determination of the bases of religion. This led to a strong individualism among the Karaites. One of the interesting differences between Karaites and Rabbanites was their observance of the Sabbath. The Rabbanites observed it as a day of feasting and joy and permitted the use of the services of non-Jews on this day. But the Karaites following the Bible strictly spent Erev Shabbath (Sabbath Eve) in total darkness absolutely forbade what they called the profanation of the Sabbath through employing the labor of non-Jews and their entire attitude toward the Sabbath* and life in general was severe and austere.

At first Palestine* (Jerusalem) and Babylonia formed the two central communities of the Karaites. In Jerusalem Karaism assumed a markedly ascetic character as a result of

these ascetic practices the general religious life of all Karaism became imbued with an ascetic stamp. Thus the Karaites strictly observed all the biblical laws of Levitical purity and rigorously avoided all intercourse with non Jews. Karaism gradually spread from Palestine and Babylonia to Egypt and Syria. Still later large Karaite communities developed in the Crimea in southern Russia in the district north of the Black Sea at Alexandria and Cairo. Egypt on the shores of the Bosphorus and in Jebel and Khorassan. About 950 Karaism found its way into Spain and Asia. The Karaite community at Cairo was especially influential and numerous at the end of the 13th cent the Karaites there outnumbered the Rabbanite community.

In the 11th cent a large Karaite community was formed in Constantinople. In Castile as the result of a polemical work *Eshkol Hakofer* by the Karaite Judah Hadas the Rabbanite Judah ibn Ezra appealed to King Alfonso who between 1150 and 1157 banished all Karaites from various Spanish cities. In the 15th and 16th cents the large Karaite community in Constantinople lived on amicable terms with the Rabbanites. In the 14th cent great Karaite communities were formed in Lithuania and in Solkhat Crimea. At the end of this cent a considerable Karaite community settled at Troki near Wilna Poland which still flourished at the end of the 18th cent also in Galicia Volhynia and other parts of Poland. Beginning with the latter part of the 18th cent however the Karaite community in the Crimea became the most important here an unusually great and intense literary activity was manifested and many Karaite works were published especially at Eupatoria.

In the 19th cent Poland and Turkey granted equal rights to Karaites and Rabbanites. In Russia after the conquest of the Crimea in 1783 Karaites were exempted from certain obligations such as the poll tax imposed upon Jews upon the Karaites declaration that they were a separate religious group. In 1795 in Russia the Karaites were granted all the rights enjoyed by Christians. Again about 1840 as the result of Abraham Firkowitch's investigations and excavations the Russian government became convinced that the Karaites as descendants of the Lost Ten Tribes of Israel (the Northern Kingdom) had settled in the Crimea in the seventh cent b c e and were altogether innocent of the death of Jesus. Hence the Karaites were regarded with greater favor were granted equal rights with the rest of the population and were freed from all the restrictions inequalities and disabilities as for example enforced military service and the restriction of their rights of trade and settlement which were imposed upon the remaining Jews of the Russian empire. In 1853 and 1866 the Karaites of Troki obtained from the Russian government the right to call themselves not Jews but Russian Karaites of the Old Testament faith a right which they

possessed until the Russian revolution of 1917.

Karaism was not without benefit and influence upon Judaism at large. By its criticisms of Rabbanism it aroused the best of the Rabbanite scholars to its defense which resulted in the production of many important Rabbanite works. Karaism's increased study of the Bible as the sole source of all authority led to an increased study of Hebrew grammar and the Masorah or traditional textual reading of Scriptures as well as to the writing of many commentaries on the Bible by Karaite authors.

Beginning with the first part of the tenth cent the number of the Karaites has gradually decreased. At present (1933) there are only about 12 000 Karaites in the world. Of these 10 000 reside in Russia chiefly in the Crimea. The rest live in Egypt Halicz (Poland) and Constantinople. A I S

See Aaron B. Elijah of Nicomedia; Aaron B. Joseph Afendopolo; Caleb Albasir; Joseph Al Kumzi; Daniel Anan; B. David Bashyazi; Elijah Firkowitch; Abraham Hadas; Judah Jafeth; B. Ali Halevi; Jeshua; B. Judah Kirkisani; Joseph Sahl; B. Mazliach; Solomon B. Yeruham; Troki; Isaac.

KARP SOFIA First actress to appear on the Yiddish stage b Galatz Roumania 1861 d New York 1904. She made her debut 1877 in Goldfaden's *Grandmother and Her Grandchild*. After touring Europe she settled in New York in 1882.

KARPELES GUSTAV Historian of German and Jewish literature b Eirwanowitz Moravia 1848 d Bad Nauheim 1909. He first achieved a literary reputation as the editor of Heine's collected works and followed this with numerous special monographs on Heine and Borne. During the decade 1887-97 Karpeles published each year a volume dealing either with German or Jewish literature. Two of his books were translated into English and published by the Jewish Publication Society of America.

KASHER (KOSHER) Ritually pure. See Dietary Laws; Shehita.

KASTEIN JOSEPH (Julius Katzenstein) Author b Bremen 1890. He is a lyric poet dramatic author novelist and historian. Two of his books—*Messiah of Ismir* 1931 and *History and Destiny of the Jews* 1933—have been translated.

KATZENELLENBOGEN SAMUEL JUDAH Scholar and orator b Padua 1521 d there 1597. Of this Italian rabbi who was rabbi of Venice in 1565 it is related that he was the first orthodox teacher who permitted a bust to be made of himself. As a scholar he was respected by his contemporaries. He was the father of Saul Wahl.*

KAUFMANN DAVID Author and historian b Kojetein Moravia 1852 d Karlsbad 1899. In 1877 he was offered a chair in the

Jewish Theological Seminary Cincinnati but accepted instead a professorship in the seminary at Budapest. There he became the best known and most popular writer in the Jewish field in Europe. His bibliography exceeds 500 items. If he can be said to have specialized it was in the field of Spanish Arabic Jewish history and Jewish art. He is also one of the first modern scholars who acquired a valuable historical library containing manuscripts in cunabula and first editions. He rendered great service both by his research and his popularization of Jewish history.

KAUFMANN ISIDOR Painter b Arad Hungary 1853 d Vienna 1921. He began his artistic career in 1876 and is best known for his paintings of Polish Jewish life. His *Rabbi's Visit*, *Chess Players* and *Flirt* have been frequently reproduced.

KAULA AL YAHUDI Catalan Jew, ish general of the eighth cent. As a leader in the Moorish army commanding Jews and Berbers Kaula took part in the great invasion of Spain and fought in the battle at Xerez de la Frontera 711 in which the Visigoths were routed and their king Roderick slain. Kaula then occupied part of Catalonia and rose against the Moorish governor of Spain Al Hurr ibn Abd al Rahman. In 718 he was defeated in battle at Lerida, taken prisoner and executed.

KAWWANAH Devotion in prayer

No pray r sh ld be cted no r mony sh uld be ob er d w th ut c n ntrating nes m d upon the act M e v th my tcs r d thoughts and d wh ch w unknown b f nto th p aye s and cu t ms —InELSOHN Jew h Ltu gy and Its Dev lpm nt 1932

KAYSERLING MEYER Jewish historian b Hanover 1829 d Budapest 1905. From 1861 to 1870 Kayserling was rabbi in Aargau Switzerland and thereafter till his death was rabbi in Budapest. Kayserling as a writer combined two roles. In the field of Spanish Jewish history he was a research scholar. Thanks to him the poetry of the Sephardim, the Jewish phase of the autos da fe, the Jewish participation in the discovery of America and much else previously only vaguely known was recovered. On the one hand he was the popularizer of Jewish history. He wrote biographies of Manasseh b Israel, Moses Mendelssohn, Ludwig Philippson and Isaac Aboab III. His *Jewish Women in History*, *Christopher Columbus and the Participation of the Jews in the Spanish and Portuguese Discoveries* have been translated into English and published in America. His *Manasseh b Israel* was published in England.

KEAN EDMUND Celebrated English actor b London 1787 d there 1833. In 1801 he appeared in Shakespeare's *King John* with Kemble and Mrs Siddons. His most famous role was *Shylock*. His great successes were in Shakespearean roles. He visited the United States in 1820 and 1825.

KEDUSHAH The prayer beginning *Holy Holy Holy* is the Lord of Hosts recited aloud in the repetition of the Amidah. This responsive reading was probably in vogue at least a cent before the destruction of the Temple.

KEHILLAH See *Kahal*

KELIM Utensils. A treatise of the Mishnah dealing with utensils of every description is so entitled. Its discussion on cleanliness of utensils enumerated all the vessels and instruments contemporaneously in use.

KELLNER LEON Author b Tarnow 1859 d Vienna 1928. In 1880 he taught English philology at the University of Vienna and in 1904 was professor of English literature at the University of Czernowitz. He lived for a number of years in England where his *Historical Outlines of English Syntax* 1892 was accepted as an authoritative work. He served the Vienna press as literary correspondent and in that capacity was the first writer to secure an interview from Rudyard Kipling. He was an intimate friend of Theodor Herzl* edited his *Addresses* and his *Diary* and wrote a biography of Herzl's youth. At the end of the World War he was appointed secretary to the President of the Austrian Republic but the trials of the war period enfeebled him physically and he died in Vienna having visited Palestine where his son settled as a Halutz.

KENTUCKY See *United States of America*

KENYA COLONY (East Africa) Following the Zionist and Ito discussion of a Jewish settlement in East Africa a community was founded in Nairobi in 1904 by Jews from eastern Europe. This community has been successful. It has a synagogue and various institutions.

KEREN HAYESOD Known in English as the Palestine Foundation Fund it was organized in 1920 at a World Zionist Conference in London to raise funds on an international scale through voluntary gifts for the national rebuilding of the Jewish National Home in Palestine. It was projected as a means of obtaining contributions for the settlement of Jews in Palestine who otherwise would have no funds for the purpose and also to assist in the reconstruction of Palestine in every phase.

Aside from its expenditures in Palestine on education, immigration, sanitation, land purchase and related activities the Keren Hayesod has made large loans to colonies of settlers, these loans to be repaid over a long period of years. It was recognized by the founders of the Keren Hayesod that for years to come the settler or group of settlers tilling the soil in an undeveloped country would neither be able to pay interest on capital nor pay back more than a portion of the capital advanced. By 1933 however the majority of the settlements established by the Keren

Hayesod were starting to pay interest and part of the capital invested

The progress of Palestine has been so rapid in the years since the founding of the Keren Hayesod that many of the latter's tasks are now being assumed by the Palestine Jewish community. The Keren Hayesod is the recognized fund raising instrument for colonization, immigration, education, etc. of the World Zionist Organization * as well as of the Jewish Agency * for Palestine.

Some 57 colonies have been established by the Keren Hayesod out of the 107 Jewish settlements which exist today in the country. In those colonies founded by the Keren Hayesod the settler is granted a loan sufficient to set him up on the land. He is supplied with milk and draft animals, machinery, buildings, manure and seed. The settling of a family exclusive of the purchase price of the land involves an average outlay of £700. An important part of Keren Hayesod work is represented by the Agricultural Experiment Station whose laboratories are to be found in Rehoboth and Gevat with additional experimental fields in other parts of the country. The aim of this station is to improve Palestinian agriculture through scientific investigation and practical demonstration.

The Labor Department of the Keren Hayesod has made grants for the development of urban cooperative enterprises. It was instrumental in the establishment of the General Mortgage Bank of Palestine and the Palestine Electric Corporation in which it has an investment of £100,000.

The school system subsidized with the funds of the Keren Hayesod is officially recognized by the Palestine government as the public school system for the Jews. There are some 250 schools in the country with a student attendance of more than 24,000.

Virtually every country in the world has its own campaign to raise funds for the Keren Hayesod. Funds are disbursed by Keren Hayesod headquarters in Jerusalem administered by a board of directors appointed by the World Zionist Congress. All funds contributed to the Keren Hayesod are outright gifts.

The Keren Hayesod in the United States was founded in April 1921 and has continued since as an autonomous organization except for joining of effort with other Palestinian fund raising institutions from time to time. In 1925 the Keren Hayesod became part of the United Palestine Appeal. In 1930 it joined with the Joint Distribution Committee in an Allied Jewish Campaign and in 1931 it resumed its separate existence under the title of the American Palestine Campaign.

From April 1 1921 to March 31 1933 the Keren Hayesod at Jerusalem received the sum of £4,821,510. Of this amount £1,566,598 was expended on Agricultural Settlements (including Experimental Station) £964,705 on education (including Hebrew University National Library) and Haifa Technicum £522

555 on Public Works (labor) £436,199 on immigration £294,948 on public health and sanitation £217,305 on commercial investments in Urban and Rural undertakings £206,434 on national and communal institutions £182,081 on urban colonization (trade and industry) £91,026 on religious and other Mizrahi institutions £32,761 on Keren Kayemeth Le Israel (land purchases) £269,582 on Administration £37,316 on miscellaneous.

To the total raised by the Keren Hayesod the United States of America contributed £2,409,392. All the European countries gave £1,237,464. South Africa £422,133. Great Britain £243,936. Palestine itself and Syria contributed £56,575. Southern and Central America provided £133,349. Canada £165,040.

H M

KEREN KAYEMETH (Jewish National Fund) The land purchasing agency of the Zionist movement organized to purchase acquire, reclaim and cultivate land in Palestine as the common and inalienable property of the Jewish people to further Jewish agricultural and urban development in the country to engage in the reforestation of the land to carry out irrigation or other improvements which may be necessary for the upbuilding of Palestine as the Jewish National Home. In striving to attain its objective Geulah Ha'aretz (Redemption of the Soil) the Keren Kayemeth bases its activity on the principle of national land ownership. The land acquired by the Keren Kayemeth can never be sold nor mortgaged; it is leased on the basis of a 49 year hereditary lease to land cultivating Jewish families. The influence of the Mosaic Law, the ideal to establish in Palestine a Jewish agricultural class that shall not have to battle against the abuses which often arise out of private ownership of land and the desire to throw around the land problem safeguards of the strongest national character have combined to cement this policy.

The idea of a Jewish national fund was first conceived by Dr. Hermann Schapira * professor of mathematics at the University of Heidelberg, Germany. The proposal was placed before the first Zionist Congress at Basle in 1897 but it was not before December 1901 at the fifth Zionist Congress when action was taken on the proposal reformulated by Johann Kremenetzky of Vienna strongly encouraged and aided by Theodor Herzl *. The Keren Kayemeth thus became the first Zionist public fund was registered under the British Companies Act as an association limited by guarantee and not having a capital divided into shares on April 8th 1907 its first subscribers being David Wolffsohn, Cologne, Otto Warburg, Berlin, Alexander Marmorek, Paris, Max Isidor Bodenheimer, Cologne, Michael Ussishkin, Odessa, Russia, Leopold J. Greenberg, London, and Jacob Moser, Bradford, Yorkshire.

The official name of the fund originally was Juedischer Nationalfonds (Keren Kayemeth

Le Jisroel) Limited By special resolutions the spelling of the name was twice changed and is now Keren Kayemeth Le Israel Limited. In Anglo Saxon countries the Keren Kayemeth is generally known and referred to as The Jewish National Fund. In the U S the fund has been functioning as a separate unit since 1910 and in 1926 the American branch was incorporated under the laws of the State of New York under the name Jewish National Fund (Keren Kayemeth Le Israel) Inc.

Form of Administration The fund raising land purchasing and administrative functions of the Keren Kayemeth are governed by a Board of Directors of nine members who are elected by the General Council (Actions Committee) of the World Zionist Organization* the Council being elected by the World Zionist Congress bi annually. One third of the directors resign each year in rotation. Two governors are chosen by the World Zionist Executive to exercise the right of veto over the decisions of the board. Menachem M Ussishkin* is chairman of the board. The American branch of the fund is under the constitution and by laws adopted in 1926 governed by a board of directors of 48 members and an administrative committee of the directors are 31 designated by four constituent organizations. The Zionist Organization of America 16 the Mizrachi Organization of America 7 The Poale Zion Labor Party 4 and The Hadassah 4. Seventeen directors at large are chosen by the 31. The board elects annually an administrative committee of from 10 to 14 members. Dr Israel Goldstein is president of the Jewish National Fund of America and I H Rubin is secretary.

The headquarters of the Keren Kayemeth Le Israel Ltd is located in the Keren Kayemeth Building Jerusalem Palestine. Keren Kayemeth fund raising and cultural activities being carried on in 52 countries by autonomous units which remit the amounts collected to Jerusalem.

Since its inception the Keren Kayemeth has raised throughout the world through a variety of methods chief among them being the blue white box the golden book and tree donations approximately \$16 000 000. The contribution of U S Jewry toward this total stood on April 1st 1934 \$4 314 509 88.

Although the article of association defined the Prescribed Region for the operations of the association as including Palestine Syria any other parts of Turkey in Asia and the Peninsula of Sinai the actual operations of the fund as well as its land possessions are limited to the area of Mandated Palestine. The fund owns today rural and urban areas totaling 336 000 dunams. Though launched in 1901 the activities of the Keren Kayemeth in Palestine did not start until 1907. Until the outbreak of the World War it had acquired in Galilee Judea and Samaria a land area of not more than 21 164 5 dunams. During the pre War period the Keren Kayemeth was not

only a land purchasing agency but also the Zionist colonizing agency. Since the World War the work of the Keren Kayemeth has been greatly accelerated notably through the acquisition (in 1921) of the Emek (Valley of Jezreel) and a considerable part of the Sharon Valley (Wadi Hawareth in 1927). It has planted in various parts of Palestine groves and forests up to a total of 1 300 000 trees. On the land of the Keren Kayemeth there have been established (1) 54 agricultural settlements (2) 10 urban quarters (3) 10 agricultural training institutions (4) a number of workers camps and (5) experimental farms.

W Z S

KERIOH Rending of garment. An ancient symbol of grief or mourning still in vogue. The left coat lapel is cut on the death of a near relative.

M A

KETUBAH In modern Hebrew any form of certificate of contract but applied mostly to the marriage contract. The Aramaic form of ketubah in vogue is at least as old as Maimonides*. The writing of marriage contracts amongst the Jews was however an ancient institution rendered necessary not as evidence of marriage but to record the bride's rights in the event of the husband's death or his divorcing her. The ketubah therefore detailed the dowry. The sections of the Mishnah both Talmuds and the Tosefta entitled Ketubot are practically devoted to the laws and the regulations governing marriage dowries and women's rights in marriage as wife mother and widow.

KEYSER EPHRAIM Sculptor b Baltimore Md 1850. After studying in his home town he went to Rome where he won his first prize. From 1887 to 1897 he lived in New York and then returned to Baltimore. He designed a number of patriotic memorials.

KHERSON This Russian city was founded in 1769 and Jews were amongst its first inhabitants. The community was organized in 1781. A development more normal than elsewhere in Russia followed. In 1890 its 25 000 Jews represented about a third of the population.

KHOLM (Chelm) A town in Lublin Poland which from the 16th cent produced many noted rabbis but which is more popularly known for its Maggidim (preachers) and the simplicity of its townsfolk—according to current folklore. About two thirds of its population is Jewish.

KHORASAN One of the five great divisions of Persia bounded on the north by Turkmenistan USSR on the east by Afghanistan. This mountainous country is only sparsely settled by Jews and these in the last cent found it desirable to live as crypto Jews outwardly conforming to Islam. They call themselves Jadidin.

KIDDUSH Sanctification. The ushering in of the Sabbath and festivals proclaim

ing its holiness through reciting a blessing over wine is very ancient. The head of the household lifts up a cup of wine at the meal table or else stands before two loaves of white wheat bread (challot) and pronounces two benedictions (a) over the wine or bread (b) expression of thanks to God for the Sabbath a day of rest and joy. In many homes the

Kiddush is also repeated before the Sabbath noon meal and in orthodox synagogues it is chanted Friday night during the service.

M A

KIDDUSH HA SHEM Sanctification of the Name. The highest ethical standard of Judaism. The glorifying of God by martyrdom, sacrifice for Jewish honor, nobility of conduct dictated by the highest religious impulse. Its antonym is *Hillul ha Shem*. Any act which slurs the name of the Jews as a group, disloyalty or conduct which traduces the race or the faith is condemned as *Hillul ha Shem* i.e. desecration of the Name.

KIDDUSHIN Betrothal. The word is currently applied to marriage, not engagement though the treatise in the *Mishnah* so titled is devoted to the whole procedure of sanctifying the bride to her husband.

KIERA ESTHER Political personality and savior of the Oriental Jews at the end of the 16th cent. She was the favorite of Baffa, mother of Mohammed III, Sultan of Turkey. Kiera saved his life when in childhood he was apparently fatally stricken with smallpox. The diplomatic correspondence of the period shows that she exercised considerable power at the court, succeeding Ashkenazi* who occupied the position previously held by Joseph Nasi*. George Sandys, who was her contemporary, relates in his diary of travels that her influence over the Sultan prevented a whole sale persecution and destruction of the Jews and he compares her to the biblical Esther. She was slain in a military conspiracy in Constantinople in 1600. By her appointments she had offended the Spahis, the sultan's body guard, who in revenge mutilated her body. Her fortune was confiscated by the state. Kiera and some of her children were converted to Islam.

KIEV The chief city of the government of Kiev had in 1926 140,256 Jews against 20,000 in 1902. Some historians accept the tradition that the city was built by the Chazars and that Jews settled in it before the Russians took possession. Various old writers refer to the Jewish settlement of Kiev prior to the 10th cent. and in the address presented at the one thousandth anniversary of the founding of Kiev the local Jews claimed officially that Jews were living there before 865. Jews came from Germany and settled in Kiev in the 11th cent. and in 1097 some of them enjoyed a salt monopoly. Kiev Jewry was however wiped out by the Tartar invasion of 1259 but later Jews were invited to settle there. The Jewish record of the Tartar rule is vague but when

Kiev became part of the Lithuanian Russian empire the Kiev Jews became prosperous.

In the 15th cent. Jews were among the principle tax farmers. At the beginning of the 17th cent. the position of the Jews declined and the Khmelnitzki massacres 1648-49 destroyed the community and it was not till 1661 that Jews were permitted to return there. Few Jews came to Kiev and to the Ukraine until 1784 when Catherine II permitted their resettlement. They enjoyed comparative freedom till 1810 when the citizens petitioned for their expulsion. This effort did not succeed and the Jews increased in numbers till in 1827 when Nicholas I ordered the Jews to settle within the Pale and the measure was carried out in 1835. Thereafter to 1856 only individual and permitted Jews were allowed in the city.

In 1856 the restrictive regulations were withdrawn and in 1860 they were given free admission to the city and speedily aided in its prosperity. Kiev grew rapidly owing to the enterprise of Jews until the riots of May 1881 which were amongst the most destructive to life and property in Jewish history. A steady stream of migration started and continued to the World War.

Among the distinct national laws still maintained between the city and the province is that the little is in the Pale and the former is not. Foreigners no Jews were permitted to live in the Holy City.—Farrar, *The New Exodus* 1892.

KILAYIM Treatise of the *Mishnah*. To seffa and Jerusalem Talmud dealing with the prohibitions relating to admixtures of seeds, trees, cattle and materials and clothing. The prohibition to cross breeding is specifically Jewish.

KILO NA EH Popular hymn in the Passover Hagadah. It was known to Meir of Rothenburg in the 13th cent.

KIMCHI DAVID (ReDaK) Grammarian, philologist, commentator b. Narbonne 1160 d. 1235. The son of Joseph Kimchi and the brother of Moses. Author of *Michlol* (Compendium), a Hebrew grammar of amazing quality, scientifically and systematically presented, written in popular and lucid style. His grammar became the textbook of many of the great Christian scholars who worked in the field of Hebrew and who were greatly influenced by it. He wrote also *Sefer ha Shorashim* (A Book of Roots) which is really a dictionary of the Bible and in which he displayed great originality representing a distinct contribution to Hebrew philology. Another work of his was *Et Sofer* (A Scribe's Pen) which contains rules for the writing of scrolls of the Torah as well as the rules of punctuation and of accents.

He wrote many commentaries to the books of the Bible. Although there is disagreement amongst scholars as to exactly which were his, there seems to be agreement as to his authorship of the commentaries to Genesis, the Prophetic Books, the Book of Psalms and

the Books of Chronicles Commentaries to other biblical books bear his name but there is disagreement as to their genuineness His commentary to the Book of Psalms particularly created an impression because in it he entered into a vigorous polemic against Christianity This commentary was later published separately under the title of Teshuboth Lanotzerim (Replies to the Nazarenes) Generally his commentaries exercised a profound influence on exegesis which influence continues to this day and even volumes like those of the International Critical Commentary Series constantly refer to Kimchi

He approached his interpretations from a religious point of view In method and attitude he followed the rationalism of Maimonides* and in the controversy that arose with reference to the latter Kimchi became his most valiant champion A J F

KIMHI JOSEPH B ISAAC Translator and grammarian b Spain c1105 d after 1170 This versatile scholar who spent the larger portion of his life in Narbonne Provence dipped his pen with considerable aptitude into all the literary mediums of his period but he survives as one of the great translators of Arabic into Hebrew Though not an originator in the field of Hebrew grammar his fine technical work was the model for his successors His most important translations were those of the Jews who wrote their philosophic and ethical works in Arabic He has some merit as a poet and as an exegete His Book of the Covenant a dialogue between a religious Jew and an apostate is socially and historically interesting for it throws considerable light on contemporary conditions

KINAH Lamentation or dirge Professed mourning women as old as Bible days still survive in the East and are not unknown even in Ireland Lamentation over the misfortunes of the nation have however long since overwhelmed the exhibition of private grief Amos was perhaps the first to sound the note of funereal sorrow over the approaching end of Israel But the Lamentations of Jeremiah* are better known and more frequently recited The countless sufferings of the Jews provided opportunity for elegiac expression As many as a hundred such poems may be found in the special rituals for mourning days for even the Karaites use them

KING The growth of the kingship in ancient Israel was a very gradual process In contrast to the nations about them as well as the Canaanite cities which they subjugated the Israelites do not seem to have taken kindly to the idea of a hereditary dynasty but to have preferred to depend upon temporary leaders to save the nation in time of peril Gideon* on being offered the kingship declined and his action was upheld by popular approval His son Abimelech had a brief and unhappy experience in trying to establish himself as ruler It was not until the time of

Saul when the constant menace of the Philistines forced the appointment of a permanent monarchy Under David and Solomon the kingship united the nation and brought about a period of great prosperity but the excessive taxations of the latter led to the division of the kingdom The attitude of the Israelites toward their monarchs was that of the utmost freedom They were by no means Oriental despots prophet and commoner alike defied their authority Nathan Elijah Amos Isaiah and Jeremiah did not hesitate to criticize the royal acts and Naboth showed his independence in refusing to give up his vineyard While the Davidic line gained enough prestige in Judea to be regarded as the legitimate rulers and the ancestors of the Messiah the idea of kingship in general was distasteful to the Jews Even the Hasmoneans with the prestige of their victories were reluctant to assume the title of king and it was not until their fourth ruler that this name appears on their coins The Herodian dynasty imposed its will upon a populace that was constantly resentful and ultimately their last ruler Archelaus was removed by the Romans as a result of an appeal by the people In contrast to the unwillingness to have a human king was the readiness of the Jews to apply the title king to God One whole section of the prayers on Rosh Hashanah is devoted to the idea and the Alenu prayer at the end of the services adores God as the King of the Kings of Kings

S C

See Theocracy

KING OF THE JEWS Title ordered by Rainard Count of Sens c1008 to be employed by all his attendants

Th ffect t n t w d elg wh l w s a h r
n th Mddl Ag b ght a m f tun t hm for
n 1014 n my wh h the k ng nt g st hm d o e
h m out f th ty —B al. de Pochz Cu o t s B
s ph

KINGS BOOKS OF Originally in the Canon only one book Kings have been divided into two books the first containing 22 chaps the second 25 chaps the two covering the period from the death of David to the liberation from captivity of Jehoiachin The books are admittedly based on the book of the chronicles of the kings the acts of Solomon etc The division of the Books of Samuel from the Books of Kings is equally artificial for this group of books abstracts of the royal records form a connected narrative which while blinking nothing are the more impressive in their critical attitude toward all and sundry Tradition claims the authorship for Jeremiah* and some of it reads like contemporary recording

The author writes from the view that Jerusalem was the sole legitimate sanctuary and therefore regards the kings of Israel as wicked because they permitted other shrines He dwells upon the actions of the prophets and tends to minimize those of the kings Among the passages that have won especial attention in the book because of the vividness of their

narration are the account of Solomon's accession Elijah at Mt Carmel Naboth's vineyard the ascension of Elijah and the miraculous overthrow of Sennacherib's army. The critics regard the book as a product of the Deuteronomist school.

KIRALFY IMRE Showman b Budapest 1845 d London 1919. With his two brothers Arnold and Bolossy Kiralfy made a reputation first at the Chicago Columbian Exposition 1893 with mass spectacular dramatic pageants. To the beginning of the present century they captivated the audiences of the great cities of the United States and the capitals of Europe with their massive colorful shows. For his great pageants he received Belgian Portuguese Japanese and French decorations. From 1908 on he was a commissioner general of all exhibitions held in London. One of his last great spectacles was the creation and designing of the Great White City and the stadium for the Olympic Games London 1908.

KIRKISANI JOSEPH Karaite theologian exegete and author lived in Mesopotamia (now Iraq) at the beginning of the 10th cent. His surname may be derived from the name of the town Karkasan near Baghdad; by others it is derived from the name Circasia of which he is said to have been a native. In the course of his extensive travels throughout Persia Babylonia and India he visited the important Karaite communities of these countries which were then divided into many small subsects observing the differences and deviations in their religious customs and practices. In addition he traveled to the centers of Mohammedan learning and became well versed in many fields of Islamic studies.

Kirkisani who wrote exclusively in Arabic composed various works on theology Karaite dogma Karaite law and the history of Karaism. His greatest work was *Kitab al Anwar wa al Marakib* (Book of Luminaries) 937. It contains discussions of the origins of Karaism and its doctrines the Karaite holidays Sabbath the dietary and marriage laws laws of inheritance and the laws of ritual purity. Kirkisani foreshadowing the modern critical view regards Christianity as a Jewish sect declaring that Paul actually originated Christianity but that the religion of the Christians as practiced at his own time was nothing like that of the teachings of Jesus. The *Kitab* soon came to be considered an extremely valuable source book and authority on the history of legislation and of the dogmatic theology of the Karaites. A I S

See Karaism

KIRSTEIN LOUIS EDWARD Merchant and social worker b Rochester N Y 1867. He began life as an errand boy. In 1901 he joined the Stein Bloch Co and in 1911 became associated with Wm Filene's Sons Co of Boston. He is a director of Federal Departmental Stores chairman of the New

England Jewish Relief Committee president of the Associated Jewish Philanthropies of Boston and of the Graduate School for Social Service. A generous donor to local charities he gave the Boston Public Library \$250,000 a few years ago.

KISHINEFF (Chisinau) This Bessarabian city now a part of Roumania became prominent in Jewish history owing to the riots of 1903. The Jewish settlement which contributed to the rise of Kishineff as a trading center is modern. At the time of the outrages it had 50,000 Jews, one third of the population of these 6,837 were artisans many day laborers and some were tobacco cultivators. It was formerly one of the important centers of Russian Zionism.

KISHINEFF MASSACRE Feb 16 1903. A youth named Michael Ribalenko was murdered at Dubossary in Kherson not far from what was then the Bessarabian town of Kishineff (now the Roumanian city of Chisinau). The murderer was a relative and the motive of the crime the lad's fortune. Pavolachi Crushevan editor of the Bessarabetz had however for six years been hounding the Jews and even accused them of Blood Ritual murder. This murder was seized upon to incite the population still further against the Jews and after two months of agitation a three day pogrom April 19-21 the Eastertide took place in which 47 Jews were killed 92 severely wounded 500 slightly wounded 700 houses were destroyed 600 stores were pillaged and 2,000 families were ruined. The silent consent of the local government to the infamous outrages of what proved to be a carefully organized slaughter the indifference of the Russian government together with the horrifying details of the crimes committed roused the indignation of the whole world as the news gradually filtered through. Pressure was brought to bear on the Russian government through American and other agencies a perfunctory trial by the Odessa Chamber of Justice was held. Two men were sentenced to seven and five years imprisonment 22 were given sentences ranging from one to two years.

Abundant relief was sent by all the Jewish agencies in Europe and America and the event recorded in a number of books specially devoted to this infamy and the world protests. The extraordinary excitement created in America is recorded in *The Voice of America* on Kishineff (1904) by Dr Cyrus Adler*. The event had other repercussions some of which have left a permanent impress on Jewish affairs. In Russia Kishineff swung thousands of radicals back into the Jewish fold. In Zionism Kishineff was one of the great factors in leading Herzl* to visit Russia and engage in his British East African project. It led Zangwill* into Itoism. In America it brought leading Jewish radicals into a new orientation. The speed and persistence of the American agitation and relief work brought

American Jewry into international prominence and laid the foundation of the American Jewish Committee * The sense of outrage created and the brutality of the crimes are created in the quotation that follows

Th l d g e y s p d p n n g n t h g r t
 Sh k n w l t f t s—b d h t e l t h e m !
 A t y f a b l y s t u f f e d w i t f a t h
 O f n t l n d f n l o f h d n d h m m
 O f m n w h o f t e d t h w e h n g h d d o w n w d
 L k g l n g t h a f t
 A s t y f a s u k i n g h i d s l e e p
 A d d n d l v n b e s t b t w e t s l p
 A n d f n t h e c h i l d t h y t o e n t w
 T h u s c u t t n g s h r t t l s t n d l u d t
 F M — w s h e a d b u t M m m a n v
 f i n h d
 —CHAIM NACHMAN BI LIK In t h C t y f
 S i g h t t n l t d b y H l r k
 P m s f o m t h e H b l L o d n 194

KISLEW Ninth month in the Jewish calendar. That name is used in the first verses of the books of Zechariah and Nehemiah. Its festival is Hanukah * which begins on the 25th day.

KITTL A white robe worn by the pious at New Year Day of Atonement and Sedes services and used as a burial shroud. M A

KLACZKO JULIAN Advocate of the cause of Poland b Wilna 1825 d Vienna 1903. Till 1840 Klaczko identified himself with Jewish life and was a versifier in Hebrew. After that date when he left Wilna he devoted himself to the Polish cause and was for a time a member of the Galician Landtag. His anti Russian and anti Prussian attitudes won him support in Austria and good will in France. Most of his writings were devoted to Polish history and politics.

KLAUS Meeting place of students. An institution which served Talmudic students as a free dormitory. The klaus in Prague dating to the 16th cent is the oldest building of its kind now in existence.

KLAUSNER JOSEPH Hebraist b Olkenika Lithuania 1874. Returning from Heidelberg to Russia in 1903 he became the editor of the Hebrew monthly Ha Shiloah and in 1904 began to edit a Hebrew Encyclopedia and was identified as one of the modernizers of Hebrew as well as actively interested in Zionism. In the immediate post war period he became professor of Oriental history in Odessa but after the introduction of the Bolshevik regime he settled in Jerusalem and accepted a chair at the Hebrew University. In 1920 he wrote a History of the New Hebrew Literature and in 1921 Milon shel Kiss a pocket Hebrew dictionary. In 1922 he published a History of Messianology. His Jesus the Nazarene appeared the same year in Hebrew. It was translated into English by Dr Danby and achieved an international success.

KLEIN CHARLES Dramatist b London 1867 d in the sinking of the Lusitania 1915. He was one of four brothers devoted to the musical and theatrical profession. He first came to the U S in 1883 as an actor and played in Little Lord Fauntleroy. In 1890

he appeared in New York in Shatchen. He was commissioned to write this play and this started him on a career of dramatic authorship. To his death he produced about a play a year. Two of the best known and most successful plays were written for David Warfield. The Auctioneer 1901 and The Music Master 1904.

KLEIN MAX Sculptor b Goencz Hungary 1847 d Budapest 1908. Klein began life as a poor country lad with no better outlook than that of a grocer's errand boy. By dint of perseverance he became a watchmaker and this was his stepping stone to art. His Old Germans in the Roman Circus exhibited in 1878 in Berlin won him a position amongst sculptors. His biblical subjects include Hagar and Ishmael and Samson at the feet of Delilah.

KLEIN PHILIP Spiritual leader of American orthodox Hungarians b Baracska Hungary 1848 d New York 1926. He held several positions in Hungary and later became rabbi in Libau. In 1890 he came to the United States and was appointed rabbi of the New York Hungarian Congregation Oheb Zedek which position he held to his death. Klein was greatly esteemed as one of the outstanding orthodox rabbis of America.

KLEMPERER OTTO Conductor b Breslau 1885. He is the grandson of a rabbi of Prague. He was educated in Berlin and became a disciple of Gustav Mahler. In 1907 he conducted opera in Prague and from 1909 in Hamburg Bremen Strassburg and Cologne. From 1921 he conducted opera in Berlin. His Russian tours were extraordinarily successful. In 1925 he was guest conductor of the New York Symphony Orchestra. In 1927 he accepted a 10 year contract as director of the State Opera in Berlin but in 1933 was dismissed by the Hitler government. He is at present in the United States as conductor of the Los Angeles Symphony Orchestra. W F

KLOTZ LOUIS LUCIEN French statesman b Paris 1868. Trained for the bar Klotz was one of the earliest advocates of the Russo-Franco alliance and thus became prominent as a Parisian political journalist. When the Russian alliance was consummated Klotz became one of the advocates of French national defense and after several failures was in 1898 elected a member of the French chamber. He espoused the side of the Radical Socialists. He was Minister of Finance prominent in the War cabinets and at the Peace Conference of 1919. He was one of the French delegates designated to sign the Peace Treaty at Versailles. He was then elected to the Senate but in 1928 resigned on charges.

KLUGER SOLOMON B JUDAH AARON Chief davan of Brody Galicia b Komarow Poland 1793 d Brody 1869. He held office in Brody for more than half cent. He was devoted to biblical exegesis and

wrote 160 volumes of which a tithe were published

KNEFLER FREDERICK Brigadier general in the American army b Hungary 1833 d 1901 He came to America in his boyhood and in the Civil War enlisted in the 79th Regiment Indiana Volunteer Infantry He rose from a private to the highest rank attained by a Jew in the American army At Chancellorsville he was breveted major general He marched with Sherman to the sea

KOBRIN LEON Yiddish playwright and author b Vitebsk Russia 1873 He came to the U S in 1892 and began to write Yiddish stories in 1894 About 30 of his plays have been produced some of them being translated into Russian German French and English One of his longer stories A Lithuanian Village was published in English

KODASHIM Fifth order or section of the Mishnah and probably one of its oldest treatises of regulations as it relates to the details of the sacrifices the privileges and duties of the priests and all other matters connected with the Temple service

KOENEN HENDRIK JACOB Historian of the Jews of the Netherlands b Amsterdam 1809 d Buitenrust Holland 1874 His History of the Jews of Holland 1843 was the first published and is still regarded as an authoritative work

KOF 19th letter of the Hebrew alphabet Its numerical value is 100

KOHELET RABBAH A detailed Haggadic commentary on Ecclesiastes compiled after the closing of the Jerusalem and Babylonian Talmuds

KOHEN ZEDEK II KAHANA BEN JOSEPH Gaon of Pumbedita (917-935) He struggled for the ascendancy of Pumbedita over Sura and engaged in an active struggle against the appointment of David ben Zakkai as exilarch and was himself ousted from the Gaonate for a time He was reinstated when he consented to the exilarch's election

KOHLER KAUFMANN Rabbi theologian educator leader of Reform Judaism b Furth Bavaria 1843 d New York 1926 His parents Moritz and Babette (Loewenmayer) Kohler were observant orthodox Jews possessed of German culture His scientific and classical education he obtained at the universities of Munich Berlin Erlangen and Leipzig While at the university he also continued his Jewish studies Entering the university an ardent orthodox Jew his thesis for the degree of Doctor of Philosophy Der Segen Jacobs (Erlanger 1867) revealed that he had gone completely over to the moderns He himself describes the thesis as a bold effort at reconstructing the entire historic development of the religious views of the Bible based upon novel mythological and critical research It also warmly pled for intellectual freedom It brought consternation to his old

friends and made it impossible for him to obtain a pulpit in Germany It won him however the acclaim of Geiger* and other Reform leaders and paved the way for him to an American career

He came to America in 1869 to be the rabbi of Congregation Beth El Detroit In 1870 he married Johanna daughter in spirit as well as in body of the great Reform theologian and rabbi Dr David Einhorn* the leader of Congregation Beth El New York In 1871 he went to Chicago as rabbi of Sinai Congregation In 1879 he succeeded Einhorn in New York remaining rabbi of Beth El until he retired from the active ministry In 1903 he was elected president of the Hebrew Union College* Cincinnati filling the office of president and head of the department of theology until 1922 when he retired to devote himself to literary work Among other important positions he held were those of editor of the departments of theology and philosophy of the Jewish Encyclopedia (to which he also contributed nearly 300 articles) one of the editors of the English version of the Bible (Jewish Publication Society) and of the Union Prayer Book

Kohler's contributions to Judaism may roughly be summed up under four heads he was preeminent as a preacher educator scholar and Jewish leader He was a great preacher His sermons deeply learned and glowing with zeal were models of sound exegesis and hermeneutics He commanded the whole field of Jewish learning and also the literature of modern culture He met the intellectual crises of the 19th and 20th century with candor and learning but with unwavering faith Prophetic and progressive Judaism he found compatible with whatever new knowledge the world might achieve

Not very long after his coming to America he wrote a religious reader and historical articles for Jewish youth Some of the latter appeared in The Sabbath Visitor of which he was for a time the editor His A Guide for Instruction in Judaism a development of an earlier work is a standard textbook in religious schools He was active in the effort to systematize and enlarge the curriculum of the religious school As president of the Hebrew Union College he reorganized and enlarged the curriculum and raised the standards of scholarship and instruction

Kohler was an indefatigable student and prolific writer The list of his publications including many sermons and articles for the Jewish Encyclopedia reaches almost a thousand items They cover the whole field of Jewish learning from minute points of philology grammar and exegesis to the most abstruse philosophical and theological questions They show his unchanging belief in Judaism as a progressive evolutionary religion His chief work the fruit of his lectures in theology at the Hebrew Union College is his Jewish Theology published in German in 1910 and in English in 1917 This is the first compre

hensive and systematic treatment of the subject from the viewpoint of Reform Judaism. It elucidates the tenets of Judaism from the historical critical and developmental point of view. It rejects Jewish political nationalism but holds that religion and race form an inseparable whole in Judaism. His Hebrew Union College Addresses demonstrate his mastery of Jewish lore, his keen interest in current Jewish questions and also exhibits his rare skill as a preacher. In honor of his seventieth birthday many scholars of Europe and America contributed the learned *Studies in Jewish Literature*. This volume contains a bibliography of his writings compiled by Dr. A. S. Oke, librarian of the Hebrew Union College. In his last years he wrote *Heaven and Hell* (1923) in honor of the sixtieth anniversary of the life of Dante. It is a study in comparative religion and folklore. At his death he left many manuscripts, some of which were collected and published by the Alumni Association of the Hebrew Union College as memorial volumes. The first is *The Origins of the Synagogue and Church* and treats a period which has been largely neglected by Jewish scholars. It also contains a biographical essay by Dr. H. G. Enelow. The second is *Studies, Addresses and Personal Papers*, which illustrates once more his great versatility as a scholar and his staunch Jewish spirit. This volume contains his interesting *Personal Reminiscences* and a supplemental bibliography by his son, Max J. Kohler.

Immediately on his arrival in America, Dr. Kohler took an active part in the early struggles of Reform Judaism. He was a formidable controversialist and apologist. He strove for clarity of doctrinal expression and reason in practice. He issued the call for the famous Pittsburgh Conference in 1885, whose declarations established the basis of American Reform Judaism and which led to the eventual adoption of the Union Prayer Book. Kohler introduced in Chicago the first Sunday morning services in America but not as a substitute for the Sabbath. In fact, he was an important factor in almost every notable step taken by the Reform synagogue in America. He was a rare combination of scholar, preacher, and folk leader. To the end, he maintained the beautiful piety toward Judaism in which he had been reared. As a beloved sage and friend who had raised up many disciples, he died honored and mourned by all factions of Jewry.

M C C

KOHN JACOB First Austrian Jew to hold high judicial office. b. Papa, Hungary, 1847; d. Vienna, 1902. In 1894 Kohn was appointed Landesgerichtsrath at the Vienna courts. He was the first Jew to be appointed Rathsekretar and Landesgerichtsrath in Austria.

KOHN ROBERT DAVID Architect. b. New York City, 1870. He has designed many of the prominent buildings in Manhattan, including the Evening Post Building, R. H.

Macy & Co. Temple Emanu-El and the Ethical Culture Meeting House. He is President of the Ethical Culture Society.

KOHN SOLOMON First popularizer of ghetto stories. b. Prague, 1825; d. there, 1904. Kohn began writing his romantic stories c. 1845. As far as the medium permitted, he followed the popular trend of romantic, highly colored historical fiction, with the result that he obtained quite a vogue in continental Europe for his Prague stories and novels. One novel, *Gabriel*, was translated into English. Kohn took an active interest in Prague communal affairs.

KOHN TOBIAS Introduced silk weaving in the U. S. A. b. Prague; d. Hartford, Conn., 1898. Kohn, who settled in the U. S. A. in 1848, was a manufacturer of silk braid. He brought some of his machinery to this country and in 1858 set up a factory in Hartford, Conn., and in 1859 produced the first piece of silk woven on a loom in this country. His inventions materially aided in the development of Paterson, N. J., as a silk manufacturing center.

KOHUT ADOLPH Historian of music and Jewish biographer. b. Midszent, Hungary, 1848; d. Berlin, 1916. At one period of his life, Kohut was the editor of the *Berliner Zeitung* and came into political antagonism with the Bismarck policies and was expelled from Prussia. His earlier primary interest was in musical criticism and history; on which subject he wrote numerous monographs. During the second half of his life, after 1871, he published many volumes on Jewish matters of which *Humboldt and Judaism*, 1871; *Moses Mendelssohn and His Family*, 1886; and *Great Jews and Jewesses*, 2 vols., 1900-01, are typical. He wrote 20 novels after 1900.

KOHUT ALEXANDER Talmudist and rabbi. b. Felegyhaza, Hungary, 1842; d. New York, 1894. Kohut was descended from a family that included a number of well-known rabbis, and his father was a linguist, but the town in which he was born lacked even the rudimentary Jewish school, and it was not until the family moved to Kecske-met that he began to learn Hungarian and Hebrew. He made such rapid progress and was at 15 so keenly interested in philology that he planned a lexicon of the Talmud. After studying at Breslau, he occupied several Hungarian pulpits, but the first recognition of his unusual ability came in the form of an appointment from the government. He was made superintendent of all the schools in Hungary and was the first Jew to hold such an office. In 1872 he returned to the rabbinate and was appointed successively chief rabbi of Funfkirchen and rabbi of Grosswardein. In 1885 he was elected rabbi of Ahawath Chesed, New York, and immediately on his settlement he became one of the stalwarts of Conservative

Judaism and one of the keenest opponents of Reform Judaism. His critical essays and speeches forced the exponents of Reform to clarify their views. Joining Sabato Morais* in the founding of the Jewish Theological Seminary* he became professor in Talmudic methodology in that institution to his death. In March 1894 whilst eulogizing the great Hungarian Kossuth he suffered from a stroke of paralysis and died a few weeks later.

Kohut's valiant championship of orthodoxy outlined in his *Ethics of the Fathers* (New York 1885) was far outdistanced by his remarkable contributions to Jewish scholarship. The wide range of his biblical, rabbinic and oriental interests is displayed in the bibliography which his son published. His real monument however was the *Dictionary of the Talmud* the *Aruch Completum* which represented 25 years of engrossing study. The first vol. was published in 1878 and the last in 1892. It was in part first compiled in German and then rewritten in Hebrew. It was one of the most stupendous efforts in etymological research ever undertaken by an individual. On its completion the author was awarded many honors by learned bodies in Europe. In his honor there was published in 1897 *Semitic Studies in Memory of the Rev. Dr. Alexander Kohut*. His memory is further enshrined in Kohut memorials which his son George Alexander Kohut* founded in various universities and seminaries in Europe and the U.S.

KOHUT GEORGE ALEXANDER Bibliographer b. Stuhlweissenburg Hungary 1874 d. New York 1933. Son of Rabbi Alexander Kohut*. He served from 1897 to 1907 as a rabbi in Texas and Mount Vernon, N.Y., but from that date he devoted himself to educational and literary work. His writings include *Early Jewish Literature in America* (1895), *Jewish Martyrs of the Inquisition in South America* (1895), *Ezra Stiles and the Jews* (1902) and a *Hebrew Anthology*. He established Alexander Kohut Memorial Foundations at Yale University (1915), Rabbinical Seminary Vienna (1922), Society for the Furtherance of Jewish Learning Berlin (1923), the Jewish Institute of Religion (1924) and the Rabbinical Seminary Budapest (1925). At Yale he also established the Alexander Kohut Research Fellowship in Semitics and presented the Alexander Kohut Memorial Collection of 8000 volumes.

KOHUT REBEKAH Representative American Jewess b. Kaschau Hungary 1864. She came to this country as a child and was educated in California. In 1887 she married the Rev. Dr. Alexander Kohut. She has served on many New York civic boards. She was president of the first World Congress of Jewish Women and has been closely associated in the work of the National Council of Jewish Women and the New York Temple Emanu-El Sisterhood. Her interesting collection of reminiscences entitled *My*

Portion appeared in 1926. It was followed by *As I Know Them* in 1929.

KOL NIDRE All Vows. The first two words of the opening prayer of the service of the Eve of Atonement from which the service takes its name. The annulment of religious vows was originally a rite of New Year's Day as part of the ritual of cleansing from sin. The custom as is shown from the opposition to it on the part of rabbis was moved to Atonement Eve. The text in use is Aramaic. In the older liturgies it was worded in the past tense to relieve the sinner of past vows. The recital of Kol Nidre has led to much discussion owing to anti-Semitic animadversions to it. The prayer or rather declaration bears the imprint of the sufferings of the Jews. Thus a line that precedes it permitting prayers with transgressors was inserted by Meir of Rothenburg* to overcome the difficulty involved in praying with those who had been forcibly compelled to renounce Judaism and thus were transgressors. Rabbinu Tam* changed the text from the past tense as the result of other persecuting experiences.

Kol Nidre gained in sanctity during the cruel treatment of the Maranos* for by meeting in secret hiding places on Atonement Day they could free their consciences of the hateful religious obligations the Inquisition had forced upon them. Its remarkable plaintive and soul stirring melody the origin of which has not been successfully traced but which is very old has added to its impressiveness so that tune and ritual are perhaps the best known of all elements in the ritual.

The recital of Kol Nidre does not absolve the worshiper from obligations made to his fellow men. According to the teachings of the rabbis sins committed against God may be atoned for through prayer and repentance but not sins committed against one's fellow men. These can be removed only after the offended person has been duly appeased.

M. A.

Til mu c humm d by m y
When th hea t t u h d by l
JOSEPH L. ISER

KOLISCH Baron IGNAZ VON Chess champion b. Presburg 1837 d. Vienna 1889. Kolisch who was a successful merchant and founder and editor of the *Wiener Allgemeine Zeitung* won first prize in the chess tourney at Cambridge England in 1861. In 1867 at Paris he defeated both Winawer and Steinitz.

KOLLER CARL Ophthalmic surgeon b. Schuettenhofen Austria 1857. He is ophthalmic surgeon to Mount Sinai Hospital New York City. He introduced the use of cocaine as a local anæsthetic for operations on the eye and thus brought about the use of the drug as a local anæsthetic for all operations.

KOMPERT LEOPOLD Ghetto novelist b. Muenchengraetz Bohemia 1822 d. Vienna 1886. One of the earliest Jewish writers to devote himself to ghetto stories depicting life

in central Europe. Kompert began his literary career in 1842. His Schnorrer appeared in 1846. It was the forerunner of a considerable list of Prague romances. In 1882-83 eight vols. of Kompert's stories were published. They had considerable vogue in Germany and Austria.

KOMZET Abbreviated name of the Committee of the USSR which is supervising the various plans for Jewish agricultural settlement in Russia.

KONIG JULIUS Mathematician b Raab Hungary 1849 d Budapest 1913. At the end of the 19th cen. Konig was recognized as the foremost Hungarian mathematician owing to his important contributions to that science. In 1889 he was baptized and elected a member of the Royal Hungarian Academy of Sciences. His Basis of Logic and Arithmetic was published after his demise.

KONIGSWARTER Baron JONAS Founder of an important Austrian financial firm b Furth 1807 d Vienna 1871. As a continuation of the family and financial interests of Jonas Hirsch Konigswarter and Samson Wertheimer * the Konigswarter family with its financial branches in Frankfurt on the Main, Vienna, Amsterdam and Hamburg may be regarded as the Jewish rivals of the celebrated house of Rothschild *. They however started on the road to fame a little later and unlike the Rothschilds never spread to London and Paris and therefore attracted less attention as international bankers than the Rothschilds, the Bischoffsheims, the Goldsmids etc. Jonas Konigswarter boasted of his financial perspicacity in his native Furth. He carried this ability to Vienna where he settled in 1825 and founded his banking house. He became a director of the Austrian National Bank and helped finance a number of railroads. He was ennobled in 1870 for his public services. His Jewish interests were broad and he endowed a number of Austrian charities.

KONIGSWARTER, Baron MORITZ Austrian financier b Vienna 1837 d there 1893. He was the son of Jonas Konigswarter and succeeded his father in the management of the financial house at the outbreak of the Franco-Prussian war which had its repercussion in Austria in the financial crisis of 1873. For his service at that time and the financing of railroads he received the Cross of the Order of Francis Joseph. In 1879 he became a member of the Austrian House of Peers and naturally threw in his lot with the Liberals and therefore had to sustain the opposition of the reactionaries and anti-Semites. In 1884 he was elected to the Diet of Lower Austria on an anti-Germanic union platform. A scrupulously religious Jew, he acquired great estates and a celebrated collection of paintings and was regarded as the aristocratic leader of Austrian Jewry as well as its leading philanthropist.

KONITZ AFFAIR Blood Accusation * charge brought in Konitz, West Prussia in 1900. In this town of some 10,000 inhabitants situated about 100 miles s.w. of Danzig, Ernst Winter, a student attending the local gymnasium, disappeared from his boarding house on Mar. 11, 1900. The dismembered parts of Winter's body were found scattered in various places between Mar. 15 and Apr. 15. On May 19, 1900, the 'Staatsburgerzeitung' of Berlin openly accused the government of pursuing the investigation of the murder in a manner calculated to shield the Jews. The facts were otherwise, but the hue and cry had been raised and a Jew, Wolf Israel ski, was arrested on suspicion, it being claimed that he had been seen walking a few days before the discovery in the direction of the pool where the decapitated head was found. The medical investigator reported that Winter had bled to death. A typical Blood Accusation background had thus been created and by June the outbuildings of the Konitz synagogue were fired and a series of riots organized in the environs of Konitz. A number of Jews were arrested for resisting assault.

Count Puckler *, a Silesian political leader and Krosell, a Pomeranian pastor, led the anti-Semitic agitation in which it was urged that the Jews should be clubbed out of Germany and Christians should wade to their ankles in Jewish blood. Several Jews were severely sentenced for their alleged conduct during these riots, but in one case the emperor commuted the sentence to six months and the loss of all civil rights. Puckler was later declared insane and Krosell retired from the ministry. The issue was raised in the Reichstag Feb. 1901 but the government merely denied that it was shielding the Jews. The anti-Semitic agitation therefore continued. Germania and the Kreuzzeitung with Liebermann von Sonnenberg then the leader of the anti-Semites kept up the accusation of Blood Ritual murder against the Jews. Israel ski was tried Sept. 1900 and proved his innocence. Suspicion then fell on Adolf Lewy and he and another Jew, Rosenthal, were arrested in Oct. 1900. The perjury of the witnesses brought against them was proved and one was convicted. The case against Adolf Lewy lingered to Sept. 1901 when it was dismissed. The prosecution had in the meantime fixed upon Moritz Lewy, son of Adolf, as the criminal and although nothing was proved against him in connection with the murder, he was tried for perjury and sentenced Feb. 1901 to four years penal servitude. The sentence was commuted in 1903 by which time the Jewish community of Konitz had fallen from 481 to 350.

The Winter murder remained a mystery though the Danzig Board of Health established that the lad had been choked to death and that the probable cause of the crime was jealousy.

KONTI ISIDORE Sculptor b Vienna 1862. He gained his reputation as a sculptor

in Vienna and Rome winning a number of prizes and came to the United States in 1890 to create decorative monuments for the Chicago Exposition. He then settled in this country permanently and has been associated with the decorative work of many expositions. His monument to Kit Carson and Lieut. Beal is in the National Museum Washington D C.

KOPETZKY SAMUEL J Physician b New York 1876. He has specialized in diseases of the ear nose and throat and is the author of a number of textbooks on these branches of medicine. In 1917 he entered the World War as captain Medical Corps was promoted to major and colonel and served with distinction in the Argonne being cited for gallantry. He is one of the organizers and member of the board of governors of the American Jewish Physicians Committee* for the establishment of the Medical Department of the Hebrew University in Jerusalem. He is professor of otology at the New York Poly clinic Medical School and consultant at several hospitals.

KOPLIK HENRY Physician b New York 1858 d there 1927. He established the first sterilized milk depot in New York at The Good Samaritan Dispensary. He discovered an early diagnostic sign in measles now known as Koplik's Spots. For many years he was consulting physician in children's diseases at Mt Sinai Hospital and to various other hospitals and institutions. He wrote considerably on diseases of infancy and childhood.

KORBAN A word composed of the initials of three Bohemian towns Kolin Radnitz and Brandeis which served as cities of refuge during persecutions and expulsions. The Jewish cemeteries in these towns have many tomb stones in memory of martyrs.

KORNFELD JOSEPH SAUL U S minister to Persia b Austro Hungary 1876. He has held rabbinical appointments in Pine Bluff Ark Montreal Canada and Columbus O and at present is rabbi of Collingwood Ave Temple Toledo O. In 1921 he was appointed by President Harding minister plenipotentiary to Persia and served four years.

KOROBKA The tax on Kosher meat originally instituted in Russia by the Kahal.

KOS (Cos) (Stauchio Itaukos) This island in the Aegean Sea which has no more than 20 000 inhabitants was one of the first European places settled by Jews. It was already an important Jewish center in 332 b c e and one of the earliest in which Jews were bankers or money lenders for they were bankers for the Greek temple there and in the days of Cleopatra (69 30 b c e) they had accumulated 800 talents (\$960 000). The Jews took part in the athletic games. In 1502 the Knights of Rhodes banished all Jews from Kos. In 1715 a congregation was formed

there and in 1850 a Blood Accusation charge was brought against the Jews. The present community is very small.

KOSCH RAPHAEL German statesman b Lissa Posen 1803 d Berlin 1872. Kosch who was professionally an oculist took an active part in Prussian politics. In 1848 he was a representative of Koenigsberg in the Prussian National Assembly and was elected one of its vice presidents. In 1861 he was elected to the Prussian Lower House of which he remained a member till his death. He belonged to the Progressive wing. He was largely responsible for the abolition of the More Judaico* in Koenigsberg in 1869.

KOSHER Ritually pure.

KOUSSEVITZKY SERGE Conductor b Tver Russia 1874. He studied in Moscow and Berlin. He established his own symphony organization in Moscow and with 85 musicians toured all parts of Russia for a number of years. He came to Paris in 1920 and organized concerts there presenting many Russian works during his four years of residence in the city. In 1924 he was nominated conductor of the Boston Symphony Orchestra and still holds that position (1934).

KOVNO (Kaunas) At present the chief Jewish center of Lithuania with a Jewish population of 25 000 a decrease of 30 per cent in the last 30 years. Its Jewish history goes back to the 15th cent but its intense Jewish record is modern. With Slobodka it was after 1850 one of the great east European spiritual centers of Jewry with numerous synagogues yeshiboth and other institutions. A succession of rabbis like Israel Lipkin* (Israel Salantes) Joseph Dob and Elchanan Spector* gave Kovno preeminence in Lithuanian Jewry and prestige to its seminaries from which many notable Hebraists and rabbis graduated.

KRAUS ADOLF President Bnai Brith 1905 25 b Blowitz Bohemia 1850 d Chicago 1925. Kraus came to America in 1865 and after working on a farm in a factory and in a store studied for the bar and was admitted to practice in Chicago in 1877. He took an active interest in local politics and for a time was proprietor and editor of the Chicago Times. In 1905 he became president of the Bnai Brith*. In 1916 he presided over the Congress Conference session held in New York at which it was finally determined on what basis the conference group should participate in the American Jewish Congress.

KRAUS Baron ALFRED VON Governor general of Bohemia b Pardubitz Bohemia 1822 d Vienna 1909. Trained for the bar Kraus was baptized as a young man and rose rapidly in his profession. In 1849 he conducted the political trial of Orsini who had been accused of the assassination of the Duke of Parma. He then entered the army and received a number of appointments on the legal

military staff From 1869 to 1880 he was deputy president of the imperial military court In 1881 he became president of the military supreme court and in the same year was made governor general of Bohemia He retired in 1896

KRAUSKOPF JOSEPH Founder of the National Farm School * b Ostrowo Prussia 1858 d Philadelphia 1923 He came to America in 1872 and in 1875 was admitted to the Hebrew Union College In 1885 he was appointed rabbi to Congregation Keneseth Israel Philadelphia which under his guidance became one of the largest congregations in the U S In 1887 when he assumed office he introduced Sunday services in addition to the usual Saturday services Krauskopf drew marked attention to himself in 1894 when he visited Russia At that time the stream of emigration was at its height but no non-Russian Jew was admitted to the country The chief result of his visit followed from his inspection of the Odessa Jewish Agricultural School Immediately on his return to the U S Krauskopf established the Doylestown Pa National Farm School and directed its fortunes to his demise He served on the National Relief Commission instituted 1898 at the end of the Spanish American war and he was the directing head of the I M Wise * Memorial Fund in 1903 Besides publishing many books on Jewish themes he was one of the few rabbis who annually published a collection of sermons

KREMSEYER SIMON German army contractor b Breslau 1775 d 1851 As a commissary agent to Bluecher in 1806 he had charge of the Prussian war chest He risked his life to save this treasure and was rewarded with the order Pour le Merite Later in life he served as commissary to the Russian army

KRIMCHACKS Turkish Jews of mixed Semitic and Tartaric blood settled in Kara Su Bazar in Taurida Crimea In practice these Jews who are mostly fair and tall are orthodox Talmud Jews but in costume and habit they follow the Tartars

KROCHMAL NACHMAN KOHEN Historian of Judaism b Brody Galicia 1785 d Tarnopol 1840 Krochmal whose early life was full of vicissitudes was unlike most of his contemporary scholars not a prolific writer His most important contribution to the philosophy and history of Judaism was his Moreh Nebuke ha Zeman 1851 In this with profound insight he traced the evolution of Judaism from the beginning of the captivity to the expulsion from Spain It remains a guide to Jewish religious history and the mission theory

The Guide of the Perplexed of Moses is the most original philosophical writing in modern Hebrew Kachmil led the life of the Polish Jewish scholar—very different pleasures and filled with overflowing with passion and suffering His whole time was consecrated

to Jewish science Held a double life and while he lived nothing of his was published—NACHMAN SLOUSCHZ The Resurrection of Hebrew Literature (1743 1885)

He was who taught Jewish scholars to submit the ancient Rabbis' codes to the test of criticism and the way in which they might be utilized for the purpose of historical study he was who enabled them to trace the growth of the Talmud and to write the numerous mentions of the Talmudic organization—SOLOMON SCHECHTER Student of Jewish Philosophy 1896

KRONECKER LEOPOLD Mathematician b Liegnitz 1823 d Berlin 1891 He was the leading German algebraist of his period Having been converted to Christianity he was appointed professor of mathematics at the Berlin University in 1883

KUH EPHRAIM MOSES First modern Jewish poet to be recognized in Germany b Breslau 1731 d there 1790 Kuh squandered a fortune by generosity and in travel Mendelssohn * and others of his generation were considerably impressed by Kuh's gifts He wrote in praise of Frederick the Great and in resentment of the treatment of the Jews Berthold Auerbach * revived the memory of Kuh by making him the hero of his novel Dichter und Kaufman

KU KLUX KLAN Adaptation of a Southern post Civil War organization organized in Atlanta Ga in 1915 for the express purpose of advocating a 100 per cent Aryan or Nordic Americanism Substantially it accepted the race theories that are advocated by the German anti Semites but the members wore hooded gowns burnt fiery crosses and indulged in many grotesqueries The Klan however attained considerable political influence particularly in the Middle West and in 1922 was reported to number 4 000 000 members The corrupt practices of its high officers the crimes of which some were convicted and the disrepute created by its bizarre processions led to its disruption and gradual dissolution in 1927

As an anti Semitic organization it is now being replaced by groups calling themselves Silver Shirts etc

KUN BELA Bolshevik dictator of Hungary b Gyor 1886 the son of a middle class Jewish family He studied jurisprudence but was early identified with Hungarian Socialism and became a contributor to a socialist daily in Budapest Captured early in the World War by the Russians he was in Russia at the outbreak of the revolution and immediately sided with the Bolsheviks and preached their policy to the Hungarian prisoners of war Aided by Lenin who supplied him with funds Kun reentered Hungary and began the publication of Voros Ujsay (Red News) in opposition to the Karolyi regime He was imprisoned for his radical views and it was in protest to the conduct of the powers in the Hungarian peace settlements that the Karolyi government in 1919 handed over to the Bolsheviks with Bela Kun at their head the control of Hungary Kun who was regarded as the only Hungarian Bolshevik with any

capacity for leadership and administration speedily evolved a program of rearming Hungary and the forcible transfer of every industry and all landed property without conservation into the hands of the proletariat. In practice this policy was only partially successful the peasants were not appeased and they soon turned to Karolyi.

Kun with Boehm however organized a well disciplined army and supported by soldiers councils defeated the Czechs who were occupying Slovakia. The Entente powers thereupon stopped the advance of the Hungarian troops and Kun withdrew into Hungary where he organized a red terror. At the same time he attacked Roumania and was defeated. He was then forced to flee into Austria and was arrested in Vienna in Aug 1919. He was interned in a local lunatic asylum. His Jewishness saved his life there for an attempt was made to kill him with poisoned Easter eggs a meal that as a Jew he declined. He was then released and permitted to go to Russia where he played a role in Soviet affairs until 1928 when he returned to Vienna with the intention of organizing a Hungarian communist party. He was arrested and imprisoned for three months at the end of which he was deported to Russia. Till recently he was a member of the executive committee of the Communist Internationale (Komintern) devoted to affairs in western Europe.

KUNSTLER PAUL German War Ace b Mannheim 1895 d October 1926 in an aeroplane accident. At the outbreak of the war he returned to Germany and volunteered for the air service. He was for a year attached to the marine flying corps. He was then transferred to Flanders. His skill and victories in the air brought him the Iron Cross 1st and 2nd class and the Baden Gold Medal for Bravery.

KUPERNIK LEO ABRAMOVICZ Russian criminologist b 1845 d 1905. Despite the fact that he was baptized he was recognized as an able and earnest champion of Jews. As a lawyer he took part in the defense of the Jews charged with Blood Ritual Murder and he also represented the Jewish side in the Kishineff and Homel investigations after the riots in those places.

KURANDA IGNATZ Founder of the Grenzboten b Prague 1812 d Vienna

1884. In his youth Kuranda attempted to become a dramatist and later in life he was an Austrian politician and a deputy. In 1841 however Kuranda founded the Grenzboten a daring publication which published on the German Austrian frontier was a thorn in the side of both the Prussian and Austrian governments. The files of this now forgotten political publication are a tribute to the courage and discernment of the editor as well as to the acumen of its contributors. In 1861 Kuranda became a member of the Landtag of Lower Austria and the brilliance of his oratory won him a foremost position. For 23 years he was the leader of the Austrian Liberals as well as one of the leaders of the Austrian Jews.

KURDISTAN Now part of Persia the population of this mountainous country which calls itself Assyrian and is so recognized by the League of Nations numbers some 20 000 Jews who too describe themselves as Assyrians and speak Chaldaic. They are scattered in about 18 mountain towns are extremely primitive and live by cattle raising and silk weaving. Following their neighbors many of them lead a semi nomadic and even wild life they are found among the peddlers who traverse Syria annually. They claim descent from the Babylonian Jews who left that country when Ezra led the return to Palestine but they possess no ancient written records.

KURREIN ADOLF Rabbi and author b Trebitsch Moravia 1946 d Teplitz Schonau 1919. As a rabbi he functioned in his native state but he was more widely known as the author of a considerable number of books on a wide range of Jewish subjects.

KUTOWER ABRAHAM Rabbi and Cabalist b Kutu Poland in the early part of the 18th cent d Jerusalem c 1760. For a time Kutower was rabbi at Brody Galicia and was an acknowledged authority on Talmudic and rabbinic matters. He was an adherent of Isaac Luria's Cabala and in accordance with its practical teachings fasted at times during many of the years of his life. About 1747 he settled in Palestine. Israel Baal Shem Tob* founder of Hasidism was his brother in law and later in life Kutower adopted his Hasidic principles and mode of life. A I S

KVUTZAH Collective farm settlement. See Agriculture Palestine.

L

LACHISH Palestinean town situated about 16 miles east of Gaza at what is today known as Tell el Hesi occupies no significant place in biblical history except that it was captured by Joshua and rebuilt by Rehoboam. Amaziah fled there. In the Assyrian records the capture of Lachish mentioned Jer xxxiv 7 figures conspicuously for Sennacherib's capture of the fortress has a monument to itself amongst the Nineveh monuments. Bliss digging in 1890 found the strata of eight cities superimposed on each other the lowest three being Amorite and Egyptian the fourth Phoenician and the fifth c 1000 b c e beginning the Jewish history of the place and the seventh and eighth showing evidences of Greek settlement. The walls of Lachish enclose about 40 acres. Petrie and Garrow Dun can have identified the eight strata as covering a period from c 2000 b c e to 450 b c e.

LADINO Spanish Jewish dialect * spoken throughout the Levant Morocco Palestine Syria and nowadays in various countries of South America. It is to 15th cent Castilian what Yiddish is to German of almost the same period i e it is Castilian Spanish modified by the introduction of Hebrew words by the use of Spanish case endings to Hebrew and occasionally by the addition of Hebrew prefixes and suffixes to Spanish words. To the combination there has been added some Turkish words and a few Arabisms. Its influence can be traced on the Ivrí Teusch once popular in Hamburg and Amsterdam.

Ladino like Yiddish is written in cursive Hebrew script and printed either in square or rabbinic characters. It has a large and probably an older literature than Yiddish the first Ladino printed book is dated 1510 and the Ladino translation of the Bible was issued in Constantinople in 1547. Ladino literature confined itself for a long time to translations of Hebrew and to books relating to ritualistic matters but from the beginning of the 18th cent there appeared Biblical plays etc in Ladino and some of the earliest Jewish weeklies were in Ladino. It expanded considerably in the 19th cent in the Orient. Though in Palestine it is yielding to Hebrew the spread of Oriental Jews to the Americas has actually increased the use of Ladino vocally and in print in the last few decades. It can be heard in New York and Seattle Wash though in all probability the use of it among Sephardim had died out in New York 50 years ago.

LAEMMLE CARL Motion picture producer b Laupheim Wurttemberg 1867. He followed his brothers and sisters to the U S in 1884 and clerked in various stores in New York and Chicago. In 1906 he opened a movie

theatre in Chicago. He is the president of the Universal Films Corporation and his name is associated with many spectacular productions.

LAG BA OMER Thirty third day of the Omer Iyar 18 observed as the Scholar's Feast. Traditionally a festival for children and observed in memory of the ending of a plague amongst the students of Akiba. Actually by its symbolism the use of bows and arrows a reminiscence of the Bar Kokba * war.

LAGUNA DANIEL ISRAEL LOPEZ Spanish poet of Portuguese Marano ancestry who in the middle of the 17th cent was imprisoned by the Inquisition and who finally made his escape to Jamaica where he lived as a Jew and wrote a poetical paraphrase of the Psalms. In the introduction he details his experiences in the Inquisition dungeons. This literary effort occupied him 23 years. He then settled in London where his work was printed in 1720. A festoon of poems was written around Laguna's efforts by Spanish Jewish poets in London.

LAMBERT AIME French general b Paris 1825 d there 1896. He had a unique military career having including the Crimea participated in 13 wars and was frequently wounded. During a battle in the Crimea he was the only French officer mentioned in dispatches. He also received decorations for participating in Italian Mexican and Turkish wars. From the Shah of Persia he received the Order of the Lion and the Sun. He was decorated by the Russian Czar and by Pope Pius IX.

LAMED Twelfth letter of the Hebrew alphabet. Its numerical value is 30.

LAMED WAW The 36 saints whose piety sustains the world. This folklore is traced back by gematria to Talmudic passages. The piety of the 36 has the supreme quality of being obscured from view and unknown to the saint's neighbors. The Lamed Waw saint loses his power and usefulness when his saintliness is detected. He must earn his living by manual labor.

See Mysticism Saintliness

LAMENTATIONS In the Canon the sixth book composed of five chapters. The first four follow the sequence of the alphabet. Each chapter is a poem complete in itself relating some phase of the destruction of Jerusalem. The presumed author is Jeremiah * though the poems have no superscription. II Chron xxxv 25 speaks of the lamentation written in the Book of Lamentations. Josephus * credits Jeremiah with the authorship of these vivid narratives of the destruction.

The Higher Critics urge against Jeremiah's authorship the use of the artificial acrostic form which is not found in what they regard as the more ancient parts of the Scriptures. The Lamentations Ekah or Kinot as they are called in Hebrew are recited on the eve of the Ninth of Ab.*

LAMP PERPETUAL Ner Tamid every Jewish house of worship has a perpetual light projecting over the front of the ark. This is a custom continuing from Temple days for the Temple had a light which was not permitted to go out. According to tradition the light symbolizes the invisible presence of the Eternal and its ignition is an important ceremony in the dedication of a synagogue. The perpetual lamp is also regarded as a memorial for the unmentioned dead, all those for whom no *jahrzeit** light is lit.

LAMP SABBATH A many branched wick lamp which was formerly lit in honor of the Sabbath. The custom now fallen into disuse is of Talmudic origin for the character of the oil and the materials of the wick are discussed at length in a tractate. The greeting of the Sabbath by the lighting of candles is however still in vogue.

Then he lights the wick and v g h ye w th
b p lms sle off s up th H b pray Bl d
art Th u O Lo d ou God K ng of th Un v who
has nct f d s w th H s ommandm nt nd com
m nd d ust k dl th S bb th lght —ISRAEL COHEN
Jew sh L f in Mod n T mes

LAMPRONTI ISAAC B SAMUEL Talmudical encyclopedist b Ferrara 1679 d there 1756. By training a physician by practice a Hebrew teacher. Lampronti was the recognized Jewish scholar of Ferrara and a tablet to his memory was unveiled in his native town in 1872 more than a cent after his death. His remarkable contribution to permanent scholarship was his *Pahad Yizhak* 1750 which was an attempt to arrange the material in the Talmud and in rabbinic writings in encyclopedic form.

LANDAU ADOLPH YEFIMOVICH First editor of the *Voskhod* b Rossienny Russia 1841 d Berlin 1902. Landau a journalist was devoted from his youth to bringing understanding of the Jewish masses amongst the Russians wrote for all the leading publications of his period. In 1881 he published the first volume of the *Voskhod* as a monthly later changing it to a weekly. His life struggle was the attempt to gain full citizenship for the Jews in Russia. He translated Graetz's *History of the Jews* into Russian. At his death the 10th vol of his collected writings was in course of publication.

LANDAU EZEKIEL B JUDAH Opponent of Hasidism* b Opatow 1713 d Prague 1793. In 1755 he was called to the rabbinate of Prague. Although a scholar of note Landau is recalled mostly for his melioristic attitude within the orthodox fold and his opposition to the Mendelssohn movement in

Berlin. In matters of ritual he was flexible he was sympathetic to the Cabala but bitterly opposed the Hasidim in the east and Mendelssohn* and Wessely* in the west.

LANDAUER GUSTAV Socialist and romanticist b Karlsruhe 1870 killed Munich 1919. He was for many years an Independent Socialist and edited *Der Sozialist*. For a time he lived in the environs of Berlin doing literary work. Later he moved to Russelburg where as literary director of the Stadt Theater he combined his radicalism with a romanticism which almost gave his ideas a mystical quality. When at the end of 1918 it seemed to Landauer that Kurt Eisner* was giving a Marxian twist to the revolution in progress there he abandoned his literary work rushed to Munich and joined the revolutionary council of state. He was killed when the military took possession of Munich.

LANDESRABBINER Though this title is still sometimes applied to some rabbis who has more than local influence in central Europe the legal implications of the title ceased midway in the last century. Originally it was a legal technical office. The *landesrabbi* was spiritual head of a province or district and supervisor of the taxes levied on the Jews. The emancipation of 1848 practically put an end to the office.

LANDSTEINER KARL Physician b Vienna 1868. In 1911 he was appointed professor of pathological anatomy at the University of Vienna and in 1922 became a member of the faculty of the Rockefeller Institute New York. He specialized in the agglutination of blood and on the reactions of various tests on the human blood. He was awarded a Nobel prize in medicine in 1930.

LARRONGE ADOLF Dramatist and theatrical manager b Hamburg 1838 d Constanz 1908. L'Arronge a fanciful spelling of Aaron was very successful in Germany both as playwright and manager. He specialized in writings which depicted modern German life. Some of his plays were translated and presented in England.

LASKER ALBERT DAVIS Ex Chairman U S Shipping Board b Freiburg Germany 1880. He settled with his parents in Galveston Tex but made his business career in Chicago where he became head of the Lord and Thomas Advertising Agency. In 1921 President Harding appointed him Chairman of the Shipping Board a position he resigned in 1923. He is interested in the Chicago Jewish Charities and is an officer of the American Jewish Committee*.

LASKER EDUARD German liberal leader b Jarotschin Posen 1829 d New York 1884. Trained for the bar Lasker began his political career as a student in Vienna when he took part in the revolution of 1848. In 1865 he was elected to the Prussian Lower House joining the left wing. A year later he

founded the German National Party and was its representative in the Prussian Parliament created in 1867 passing into the Reichstag of which he continued to be a member to his death. Until well after the Franco Prussian war Lasker was an ardent supporter of Bismarck and his imperialist policies. In 1879 he however broke with the Iron Chancellor. Thereafter Germany witnessed for five years a duel of words and politics between the Chancellor and the Jewish leader of the Liberal party. The Liberals were worsted and the Jews who led it Lasker Bamberger etc suffered not only politically but otherwise. It was on a voyage of recuperation that Lasker visited the U S and died in New York. Even the resolution of sympathy which the House of Representatives voted on Lasker's death was rejected by Bismarck because approval of the deceased involved criticism of German policy.

A p e s n t t e f a h u m a n i t a r i a n n a t i o n a l m e n d f a t t i n g l i b e r a l m e a s u r e s o f t h e s t a t a n d d v o c a t i n g s i l f g o v e n m e n t n c v i l m e n t t h e o d o r H u s s L a k e E n y l p e d o f t h e S a l S n s

LASKER EDWARD Chess master b Kempen Germany 1885 Won championship of London 1914 New York 1915 Western States 1916 21 Lost U S A championship to Marshall 1923 He published several books on the science of the game.

Lasker is an engineer and invented the electric breast pump for the stimulation of milk secretion now used throughout the world.

LASKER EMANUEL Chess champion of the world b Berlinchen Germany 1868 He began his notable career as a chess player in 1882 when he won first prize in Berlin. In 1892 he settled in England and won the British chess championship and in 1893 he captured the American championship. He continued his unique record to 1904 when he tied with Janowski for second prize.

LASKER SCHÜLER ELSE foremost German woman poet b Elberfeld 1876 a descendant of an orthodox rabbinic family. She is famous as a lyricist both in poetry and prose and prior to the coming of the Hitler government which forced her to escape the country and settle in Switzerland she was crowned for her work and won several literary prizes. A number of her books have been illustrated from her own drawings. Of her collections of poems the most notable are *Styx* 1902 *Mein Wunder* 1911 Hebrew Ballads 1913 and *Die Kuppel*. Of her novels *The Wonder Rabbi of Barcelona* was the most successful.

LASKI HAROLD J Professor of political science b Manchester England 1893 He first lectured at McGill University 1914 16 then at Harvard Yale and Amherst. Since 1920 he has been connected with the London School of Economics and since 1926 he has been professor of political science in the University of London. During the existence of the Labor government he was regarded as an

advisor of Prime Minister Macdonald but parted company with him on the formation of the National cabinet. Laski is a trenchant critic and has written a considerable number of books on political problems. His latest works include *Studies in Law and Politics* 1932 *The Crisis and the Constitution* 1932 *Democracy in Crisis* 1933.

Neville Jonas Laski president of the London Committee of Deputies of British Jews since 1933 is the elder brother of Harold J Laski.

LASKY, JESSE L Motion picture producer b San Francisco 1880 His Feature Play Company was merged with the Famous Players Company and he now heads the Jesse L Lasky productions for the Fox Film Corporation.

LASSALLE FERDINAND Founder of Social Democracy b Breslau 1825 d Geneva 1864. In the course of a brief career Lassalle brought about a mental revolution in Germany. He was trained for business but had a literary instinct and became a disciple of Hegel and long contemplated writing on Heracitus. He however became interested in the legal tangle in which the Countess von Hatzfeldt was involved and was graduated as a lawyer in order to defend her and did not emerge from this case until he affiliated with the Democrats in the revolution of 1848. He was arrested and thrown into prison at Dusseldorf and came out of the struggle a Social Democrat.

He returned to his literary labors published his *Heracitus* in 1859 and in 1860 issued his challenging work on property in law. His active political career began in 1861. During the three following years he stormed Germany with his program of economic democracy. A follower of Ricardo he wanted to right the wrongs of the German peasants and laborers and proclaimed more and more distinctly his creed of state socialism. His economic policy aroused less ire than his proclamation of the right of the masses to vote. This arrayed against him both the Conservatives and the Liberals to whom the popular franchise was unthinkable. The masses too did not respond eagerly to the agitation stirred by the Terrible Jew as he was called and after his death his following quickly divided but he had sown the seed of a new attitude in Europe.

His death was as romantic as his life. He was shot in a duel fought in Geneva with the lover of Helene von Donnigsen to whom Lassalle was engaged against her father's wishes. He was buried with great ceremony in the Jewish cemetery at Breslau. His collected writings were published in New York in 1882 83.

L a a l l s d w s t o m a k i a a n d s o c i a l n t t h m o v i n g f o c e b h n d t h e c a u e o f p o l t l f d o m a n d t h e o n l y i n t s t t b f o u d w s t h a t o f t h e p o o c l a s s w h o e n u m b s n k e t h e m f o r m d a b l n d e d T h L b e l p a t y b e l e v d a s o e o f t h e t e t s f t h r f t h t h L s s a l l e w a s n t h e s r v o f r a t n T h e e f f o t s f t h L b e r a l l e a d e s m t h a v e m d e

hm ppe a c t e c t n a y t a l p o p t o n o f
th w k i n g c l s Th h p s g l t d e g d d h m
Soc l t a m n d n g e t s t y d t h f t b e
t e t d o t l a A t t h r t t i e p h l o p h s
f Soc l m—R d b t u M a d Eng l—p p d
th m e l v s n p f d l n w h h l d n l y b n
t p t d d p p o l d l y a u d d i s t r u t
—GEO GE BR VDES I d n a d Lass il

LATTEINER JOSEPH Author of the *Dibbuk* b Jassy Roumania 1853 He began to write for the stage in 1876 The fanatical quarrels between the local Hasidim and Mitnaggedim led him to write *Der Fanaticismus* and *Der Dibbuk* both of which were successful In 1884 he settled in New York and continued his career as Yiddish playwright He was an exponent of the romantic and heroic school as against the prevalent interest in realism

LATVIA This post war state which embraces the cities of Riga Libau and Dvinsk where there are considerable Jewish communities has a Jewish population of 95,675 (1925) half of whom are settled in Riga

The first reference to Jews in Riga is an uncomplimentary one In 1560 they were forbidden to contract for the troops of Sigismund August of Poland After the annexation of Riga by Poland in 1581 numerous vexatious enactments were passed to check the commercial activity of the Jews The city council was generally inimical but the Radziwill princes were friendly disposed toward them Gustavus of Sweden in 1621 restricted the further settlement of Jews in Riga In 1645 the Jews were limited to a Jewish inn in the city and in 1709 during the wars the Jews were kept out of the city Under Russian rule a limited number of Jews were allowed there but the expulsion ordered by Catherine II proved harmful to the trade of Riga and the citizens petitioned the government to permit the Jews with their boats to come to Riga Although there were occasional expulsions from Dorpat Courland was in 1783 thrown open to Jews and 15 Jewish families were permitted to reside in Riga in 1788 The ordinance of 1841 whilst restrictive actually increased the Jewish population which was ordered to wear German dress The city walls were removed in 1858 and 1871 the Jews were permitted to erect a synagogue As Riga was outside the Pale of Settlement its Jews were permitted to own real estate Generally the Jews of Riga though subject to the Russification attempted during the Czarist regime lived under more favorable conditions than elsewhere in the empire

The creation of the Latvian state has materially decreased the Jewish population of the area although the general population has been restored to the pre war level One third of the Jews lived in the province of Latgalia The majority of the Jews are engaged in commerce and industry

LATZKI WILHELM (Sef Wolf) Minister in Ukraine b Kiev 1881 As a youth he came under the influence of Ahad Ha'am*

joined the Zionists helped to organize the self defense movement in Odessa in 1905 and then became active in the Poale Zion* In 1918 he helped found the Jewish People's Party in Ukraine and was appointed minister for Jewish affairs in the short lived republic He was forced out of office by the Cossack hetman Skoropadski He edits a Jewish publication in Riga*

LAUCHEIMER CHARLES HENRY Brigadier General U S Army b Baltimore Md 1859 d Washington D C 1919 He was a graduate of the U S Naval Academy Annapolis In 1883 he entered the Marine Corps and was promoted major in 1901 He then went on duty in Manila P I and on his return to Washington he rose to Brigadier General

LAUTERBACH JACOB ZALLEL Prof of Talmud and Rabbinics Hebrew Union College b Monasterzyska Galicia 1873 Prof Lauterbach received his appointment to H U C in 1911 and was co editor of the Hebrew Encyclopedia *Ozar Israel* His best known writings are *Sadducees and Pharisees* 1913 *Ethics of the Halakah* 1913 *Midrash and Mishnah* 1916 *The Three Books Found in the Temple at Jerusalem* 1918

L u t b l f i s d t h p o n t f d v n b t w e e n t h e
Ph i s e e n d t h e S a d d u c e e n t h e s p e c t i v e a t t i t u d e
t h O a l T d t o n n t s p p l a t n o f t h e T a h
I t g v s t h e c l u e t o t h a l e p l a n t o n o f w h t h e P h
s e s w e I h a v e f u l l y a p t d n d m a d u f
L a u t e b a h t h r y — R T R A V E R S H E R F O R D T h P h a
s e s

LAVER Vessel used for ritual ablutions The use of the laver in the ablutions of the Kohanim prior to reciting the Priestly Blessing is a continuation of Temple ceremonial and of type of utensil

LAW CODIFICATION AND CODES Jewish law starting from the period of the Sanhedrin has in the eyes of its teachers represented an ever expanding and living code modified in accordance with experience and the development of life but basically it is an organic living and continuing law for Israel The codification of the mass of decisions began with the Mishnah but was rendered more discursive by the methods of the two Talmuds The recodification following the close of the Talmuds was undertaken by the Saboraim and was to an extent simplified in the *Halakot Gedolot*

The codification in the Middle Ages was successively attempted by Saadia in his *Book of Legacies* in Hai's *Compendium on the Oath* by Alfasi and Judah b Barzillai who preceded Maimonides *Mishnah Torah* which may be regarded as the greatest contribution to the codification of all that had appeared before He was followed by Abraham b Isaac of Narbonne Eliezer b Nathan Moses b Jacob of Coucy Their work or much of it was revised by Isaac b Moses in the *Or Zarua* and still more intensely by Jacob b

Asher in the Tur The great popular simplification which followed was Caro's Shulchan Aruch Many minor recodification of parts of the old code have since been attempted

See Judaism Orthodox

LAW READING FROM THE Josephus relates that Moses introduced the custom of reading portions of the Pentateuch and Philo alludes to the custom which is still part of the orthodox liturgy The origin of supplementing the reading from the law with a selection from the prophets is not known It is presumed that it arose during the pre Macbean persecution when the reading of the law was forbidden and appropriate quotations from the prophets were introduced as a substitute

LAWRENCE DAVID Editor b Philadelphia Pa 1888 In 1910 he joined the Washington staff of the Associated Press and represented that organization in Mexico during the Madero and Orozco revolutions He is at present editor of the United States Daily which he founded in 1926 published in Washington D C

LAZARE BERNARD Defender of Alfred Dreyfus b Nîmes 1865 d Paris 1903 Lazare was a journalist and author who became conspicuous as one of the first to espouse the cause of Alfred Dreyfus in 1896 For a time he was an ardent Zionist but soon withdrew from the cause His best known book Anti Semitism Its History and Its Causes was issued in 1892 in France and was translated and published in America in 1903 It is an informative work narrowed somewhat to the problem as it presented itself in France and Germany The author then believed that the solution of Jew hatred was the gradual assimilation of the Jews and the advance of Socialism

LAZARUS EMMA American poetess b New York 1849 d there 1887 Daughter of Moses and Esther (Nathan) Lazarus and descended from one of the pioneer Sephardic families in America Of gentle birth frail retiring and sensitive she gave early indications of poetic talent Influenced by the Civil War she published in 1867 Poems and Translations a collection written between the ages of 14 and 17

As Jews her family were religiously inactive In 1882 she was emotionally roused by the tide of Russian immigration to America due to the May laws and pogroms From this time on Emma Lazarus became the spokesman of the Jewish race in America identifying herself with the Jewish cause which later developed into Zionism As the Sweet Singer in Israel she rose to the defense of her oppressed brethren with her purse and pen by advocating technical education to make the immigrants self supporting Before this time her life was deeply colored by her admiration for Ralph Waldo Emerson a close

friend who read the ms of her play The Spagnoletto Until this time her work was chiefly patterned after the classic and the romantic with strong Hellenic influences

From 1882 until her death in 1887 she became seriously devoted to the study of Hebrew and Judaism from various aspects When she died after a long lingering illness America lost a great poetess All testimonials by notable people acclaimed her greatness and emphasized her fidelity to her race Her work as a poet rates very high for even without the racial contributions of a Jewish nature she would still be a prominent figure in American literature

After her death a 2 vol edition of her works The Poems of Emma Lazarus (1889) with a memoir by her sister Josephine was published

Faithful to her convictions without bigotry her enthusiasm and literary gift lent a strong impulse to a greater racial unity

Some of her best poems are The Crowning of the Red Cock The Banner of the Jew The Choice The New Ezekiel In Exile and Translations from the Hebrew Poets

In May 1903 a bronze tablet was placed in her honor inside the Bartholdi Statue of Liberty in New York Harbor where her great poem The New Colossus appears on a tablet Her works include Songs of a Semite dedicated to George Eliot (1882) The Dance to Death an intense appealing drama of the persecution of the Jews in the 12th cent

By the Waters of Babylon (1887) a series of prose poems full of prophetic fire An Epistle to the Hebrews a notable series of articles in which she urged technical Jewish education independent Jewish nationality and the repatriation of Palestine which appeared in The American Hebrew F G

LAZARUS JOSEPHINE American essayist b New York 1846 She contributed to Scribners Century and other magazines and has written a biographical sketch of her sister Emma which appeared in the edition of Poems 1889 The Spirit of Judaism was published in 1895

D y long I b ooded upon the Pas n f I el I
w h m b und to the wheel nald to th cr ss cut
ff by th sword bu n d t th stake tos d nto the
sea
And always th pat nt res lut martyr f e ose
n lent buk and d fiance —JOSEPHINE LAZARUS,
Sp t of Jud sm

LAZARUS MORITZ Philosopher b Filehne (Province Posen) 1824 d Meran (Tyrol) 1903 In 1860 he became professor of philosophy at Bern 1867 professor at the Military Academy at Berlin 1873 at the university there His principal work in 3 vols

Das Leben der Seele deals with philosophical and psychological problems from the standpoint of Herbart's philosophy of which he was the foremost exponent and to which he gave an idealistic impress His greatest work lies in the field of psychology however He was the founder of a branch of research

which he called *Volkerpsychologie* (national psychology) applying to the nation group or mass the methods formerly used in the study of the individual. In collaboration with Heymann Steinthal he founded the *Zeitschrift für Volkerpsychologie und Sprachwissenschaft* (1859-90) in which journal the study of this science was pursued.

In addition to his scientific achievements Lazarus was actively engaged in public affairs and received signal honors at the hands of the government and the people. He also took an active part in Jewish life zealously defending the rights of Israel whenever they were attacked furthering the cause of Jewish learning with untiring devotion. He himself received a thorough Hebrew education in his youth. He was president of the Jewish synod in Leipzig (1869) and of that in Augsburg (1871) one of the founders of the *Lehranstalt für die Wissenschaft des Judentums* and for many years president of its board of curators. Many of his important addresses and lectures on Jews and Judaism are contained in his book *Treu und Frei*. With many of his contemporaries who maintained that Jews are united by religion only he laid much stress on the ethics and morals of Judaism. Of his other works of major Jewish interest are *Der Prophet Jeremias* and *Die Ethik des Judentums* (English translation by Henrietta Szold published by the Jewish Publication Society of America). I S

LAZARUS NAHIDA RUTH Writer and critic b Berlin 1849 d Meran (Tyrol) 1928. Losing her father as a child she traveled much with her mother her experiences giving the precociously sensitive girl a serious cast of mind. Returning to Berlin she devoted herself to dramatic and art criticism marrying in 1873 Dr Max Remy who however died eight years later. A student and a fervent admirer of Prof Moritz Lazarus she gained through him an ardent appreciation for Judaism whose teachings she long studied and acquired a knowledge of Hebrew. She also fought in pen and word the anti-Semitic movement then prevalent in Germany. In 1895 she married her great teacher then a widower and became a convert to Judaism. Of her many books the most important of those having a Jewish interest are *Das Gebet in Bibel und Talmud* and *Das jüdische Weib*. In her autobiographical story *Ich suchte Dich* (Hebrew translation by Dr Israel Schapiro entitled *Bikashtikha* Tel Aviv 1932) she depicts the emotional and spiritual route she traveled which led her to Judaism. After the death of Lazarus she published many memoirs of his life and wisdom. I S

LEAGUE FOR THE ATTAINMENT OF EQUAL RIGHTS FOR THE JEWISH PEOPLE IN RUSSIA Organized March 1905 in St Petersburg on a non-partisan basis to obtain equal rights for the Jews in Russia. The founders were liberal assimilationists and Zionists. The leaders were M M

Vinaver and G B Shosberg. It declared in favor of the civil political and national rights of the Jewish people in Russia the self-termination of all national cultural groups and communal autonomy. The organization which developed rapidly during the period of political revolutionary excitement broke down in 1906 on the issue of forcing the Jewish deputies in the Duma to act as a unit in the national Jewish interest. It was gradually replaced by three organizations the People's Party the People's group (the organization of the assimilationists which besides aiming at equality undertook to combat Zionism) and the Zionist group.

LEAGUE OF BRITISH JEWS Founded in London 1917 partly in defense of Jewish rights but largely as a means of opposing the nationalist aspirations of the Zionists. It opposed the issuance of the Balfour Declaration and continued its public struggle for some years thereafter. Mr Lionel Nathaniel de Rothschild was president of the organization. It was dissolved a few years ago.

LEAVEN The eating of leavened dough or any food made of the five cereals which ferment was forbidden on the Passover in the Pentateuch. The injunction was broadened so that the use of utensils which had been used for leavened food and even the possession of leaven in any form were forbidden.

See Passover

LEBANON The snow-capped mountain range in Syria hence its name which (Deut 1:7-11) was the northern limit of the land of Israel. In Herodian days it was part of Palestine but not since. It is made famous in poetry for the Cedars of Lebanon. Of these today only a few dozen ancient and hoary specimens exist on the mountain top.

LE DAWID BARUK Superscription of Ps cxliv and therefor the popular name of that hymn which is recited on Saturday evenings.

LEE Sir SIDNEY British biographer and Shakespearean authority b London 1859 d there 1926. Immediately on leaving college he was appointed assistant editor of the *British National Dictionary of Biography*. On the death of Sir Leslie Stephen he was given sole charge of the publication. Under his direction the 37 vols of the original edition and 6 supplementary vols were issued. Lee contributed 600 biographies. In 1911 he was knighted. The 1912 vol which contained an unflattering biography of Edward VII created a considerable stir in England. In 1913 he visited America and was Lowell Institute lecturer Boston Mass. The same year he was appointed professor of English at the University of London. In addition to a life of Queen Victoria he wrote a series of authoritative works on Shakespeare including a life of the poet a history of Stratford and critical editions of the sonnets and poems from the

First Folio At the date of his death he was engaged upon an authoritative biography of Edward VII

LEESER ISAAC Foremost American rabbi first half 19th cent b Westphalia Prussia 1806 d Philadelphia 1868 He received a good Jewish as well as secular education The deep religious bent of his character and the keen interest he showed in Jewish affairs led Congregation Mikveh Israel of Philadelphia to extend a call to him to become its Hazan or minister He was only 17 when he came to the United States and after some hesitation accepted the position in 1829 and exerted a profound influence on the life of his community He was the first to introduce the English sermon as a regular part of the synagogue service and established the first Hebrew publication in this country the Occident in 1843 By founding the Hebrew Education Society in 1849 he took the initiative in the founding of a Jewish college though the plan did not mature till 1867 when this project for establishing an institution for higher Jewish learning was carried and the Maimonides College was opened in Philadelphia with Isaac Leeser as provost

He is however best remembered for his translation of the Bible published in 1853 and which for more than 50 years was the accepted English version in this country until replaced by the translation issued by the Jewish Publication Society He translated the service according to the Sephardic ritual published a textbook for beginners and an exposition of the Jewish faith as well as a number of other valuable translations of Hebrew books He was a tireless worker in every communal enterprise Though he shunned party labels he was a conservative In connection with the foundation of Maimonides College he wrote For our part strange as it may seem we belong to no party We commenced a life with certain convictions and have not swerved from them If you wish to call this orthodoxy you may do so In this attitude he was at one with the leaders of his period Frankel * Graetz * and Leopold Zunz *

H H R

Th 26 v lum of th Occident wh ch he ed ted, v ng the per d b tw n 1843 nd 1868 r the l v ng symbol of th rt ult J w y dur ng th years—
ANITA LIBMAN LEBENSON J w h P i n f Ame
1492 1848 1931

LEHMAN HERBERT H Governor New York State (1933) b New York 1878 A partner of Lehman Brothers investment bankers he has been a director in a considerable number of corporations For his services during the war he received the D S M in 1919 He has been active in the Joint Distribution Committee the Hebrew Sheltering Guardian Orphan Asylum in a number of New York charities and in the Palestine Economic Council Affiliated with the Democratic party he became politically conspicuous in the state when he was elected Lieut Gov and during Governor Roosevelt's

sojourn in the South was Acting Governor He was elected Governor in 1932 by a vote that was remarkable even in the Democratic landslide He has taken an active part in the 1933 and 1934 campaigns of the J D C for aiding German Jews

LEHMANN MARCUS (Meyer) Editor Mainzer Israelit b Verden Hanover 1831 d Mainz 1890 He was an outstanding stalwart of German orthodox Judaism In 1853 the community of Mainz split on the question of introducing the organ in the synagogue and Lehmann was called as rabbi of the orthodox seceders and he remained with them establishing a large congregation to his death In 1860 he established the Israelit which championed the cause of orthodoxy and rivaled the reform Allgemeine Zeitung edited by Philippson in Berlin Lehmann wrote short stories and several novels based on rabbinic traditions

LEHREN ZEBI HIRSCH Netherlands director of Halukkah * b Holland 1784 d Amsterdam 1853 Lehren who was a successful and wealthy merchant became in 1810 the director of the Halukkah collection in the Netherlands which at that time and to his death was the principle collection center for Palestine in western Europe With Dutch precision Lehren endeavored to bring order and economy into the collection system He had the courage in 1829 even to oppose a collection for an Ashkenazic synagogue in Jerusalem He was instrumental in raising a large sum for the distressed Jews of Damascus after the riots which attended the libelous Blood Accusation * of 1840

LEIBZOLL Poll tax paid by the Jews in most European states throughout the Middle Ages It was instituted in the ninth cent and was abolished in Berlin and elsewhere in Prussia in 1787 88 Nassau however continued to levy the tax to 1798 and re instituted it in 1801 It was abolished in the Rhine provinces Bavaria and Nassau in 1806 and in Brunswick Lunenburg in 1823 The Jews entering Vienna had however to pay it later Saxony was the last German state to abolish it The abrogation of the tax in Germany was largely due to French emancipation influence and was long opposed by many important German personalities In Russia the tax which was paid by Polish Jews when entering Russia was not abolished till 1862

LEIDESDORFF WILLIAM Jewish pioneer in California b Hungary 1802 d San Francisco 1848 Leidesdorff first settled in Jamaica and then in New Orleans He went to San Francisco (Yerba Buena) in 1840 and established himself in business He organized the first public school in San Francisco and became city treasurer Leidesdorff died intestate and his will was fought for several decades The assumption that he was born in Hungary and was a Jew by birth is

based on the claims made by relatives but nothing positive was proved concerning him or the claimants

LEIPZIG The oldest Jewish record of this Saxon city dates to the 14th cent but the community was burned by the Margrave Frederick in 1349 and their property confiscated. In 1364 Jews were permitted to settle for a cash consideration. In 1430 the Leipzig Jews with those of Saxony were expelled. To the middle of the 18th cent Jews were only permitted to attend the Fairs. In 1713 Gerd Levi of Hamburg was permitted to settle permanently in Leipzig. By 1766 there were 13 Jewish settlers. By 1835 they were increased to 66. In 1815 they were granted cemetery rights. In 1837 they were allowed to establish a synagogue. Zacharias Frankel* was the first chief rabbi and in 1847 Adolf Jelinek* became the preacher to the community which had introduced German in its ritual. Leipzig owing to the enterprise of non Jewish firms became a center for Hebrew printed books. In 1900 there were 6,314 Jews in Leipzig. The 1925 census gave 12,594. The increase was in some measure due to the immigration of Ost Juden.

LEIPZIGER HENRY MARCUS Supervisor of lectures in New York City. b Manchester Eng. 1853. d New York 1917. He came to the U S in 1865 and became assistant superintendent of N Y public schools in 1891 and organized the lecture system for the Board of Education in 1890 and supervisor in 1896. He was identified first with the Aguilar Free Library and the New York Public Library system after consolidation in 1903. He organized the Hebrew Technical Institute in New York in 1884 and in 1899 became president of the Judeans. In 1916 he received the gold medal from the Institute for Social Sciences.

LEKAH DODI Next to Adon Olam probably the most popular hymn in the Jewish liturgy. It is sung on Friday evening to an ancient Moorish melody. The text was written by Solomon ha Levi Alkabez* whose acrostic is signed in the first eight verses.

LEMBERG (now Lwow) Jews settled in this one time capital of Galicia now part of Poland at its foundation in the 13th cent. In 1521 it was claimed that of 3,700 merchants all but 300 were Jews. In 1592 the establishment of a Jesuit church in Lemberg witnessed the beginning of persecution. The community in 1725 banned the Frankists but the town later became a Hasidic center. Its oldest synagogue dates to 1582 and the cemetery to 1414. After 1611 Lemberg became an important center for the printing of Hebrew books. The Jewish population of Lemberg grew rapidly from 1869 when it had 26,694 Jews to 1900 when they numbered 44,891 about a fourth of the population. Lemberg suffered severely during the World War but in 1921 the Jewish population had increased to 76,854.

LEMMLEIN ASHER Pretended precursor of the Messiah. Appeared in Venice in 1502. He disappeared as suddenly as he appeared but created a stir throughout central and southern Europe.

LEMON HARTOG One of the founders of Felix Libertate in Holland. b Amsterdam c 1750. d there 1823. Lemon from the date of the French entry into Holland 1795 devoted himself to securing the emancipation of the Netherlands Jews. In this he was successful in 1796. In 1797 he was elected a member of the national convention and was in 1806 a delegate to the Paris Sanhedrin. In 1813 he was accused of disloyalty to France, arrested and imprisoned in Amiens to 1814. Lemon had a good reputation as a physician and published a number of medical treatises.

LENINGRAD (St Petersburg Petrograd) Capital of the U S S R. The first Jew known to have settled there was Antonio Sanchez a Spanish Jewish scientist in the reign of the Empress Elizabeth Petrovna (1741-62). A few more settled under the succeeding Empress Catherine II (1762-92) and a communal organization was founded about 1802. The community immigrants from Shklov and Moghilev increased gradually until the reign of Nicholas I (1825-55) when the Jews were given the option of banishment or conversion. In 1869 permission was given the Jews to erect a synagogue but owing to the restrictions imposed by the government it was not opened till 1893. In 1900 the community had grown to 20,385 two thirds of whom had come from other parts of Russia. In 1923 the Jews had increased to 52,370 and in 1926 to 84,503 out of a total population of 1,611,503.

From 1850 on the St Petersburg community led by the Gunzbergs, Warschasky, Poliakof, Harkavy, Judah Leon Gordon and many others led Russian Jewry in all its political and modern cultural struggles and contributed organically to the development of the life of modern Jewry and served as its accepted representatives. The great currents that stirred Russian Jewry generally started elsewhere in the Russian Empire but in many respects the community of the commercial capital served as a centrifugal force for their advancement and development. The last chief rabbi of the city was M. Eisenstadt appointed in 1910. He held office till the Bolshevik revolution.

LEO HEBRÆUS (Judah Abravanel) Poet, physician and philosopher. b Lisbon c 1450. d Venice 1535. He was the son of Isaac Abravanel* went with him to Spain and afterwards lived in Genoa and then Venice where he practised as a physician. His *Dialoghi di Amore* written in Italian went through five editions and was translated a number of times into French, Spanish and Hebrew. The *Dialogue of Love* which is in the Platonic spirit is one of the accepted classics of literature.

LEON DAVID CAMDEN DE The fighting doctor b S Carolina 1813 d Santa Fe N M 18/2 In 1838 he became assistant surgeon in the U S Army and served with distinction in the Seminole war During the Mexican war he twice led a charge of cavalry and earned the title of the fighting doctor In 1856 he was promoted surgeon major Though opposed to secession as a Southerner he resigned his commission at the outbreak of the Civil War and organized the Confederate medical department and was its first surgeon general

LEON EDWIN DE Southern journalist and Confederate diplomat b Columbia S C 1818 d 1891 Son of a physician who was mayor of Columbia S C and brother of David Camden de Leon Edwin became a journalist and espoused the Southern cause President Pierce made him consul general to Egypt where he protected the Greeks during the Crimean war and extended American influence in the East When the Confederacy was organized Leon joined Jefferson Davis and was sent by him to Europe to secure recognition of the Confederacy He twice ran the blockade He published 2 vols of his reminiscences

LEON JUDAH ARYA OF MODENA Poet and critic b Vienna 1571 d there 1648 He came from a distinguished family that was decorated by Charles V with the Golden Fleece He was a poet orator gambler and rabbi and an excellent Hebraist Criticisms commentaries essays and histories in Hebrew and Latin flowed from his pen As a critic he opposed both the traditionalists and the Cabalists

LEON MOSES DE Author of the Zohar b province of Leon Spain c 1250 d Arevalo Spain 1305 Possessed of merely a smattering of Jewish and general learning he wandered throughout Spain for about ten years and lived for some time in Avila and Valladolid He early was attracted to Cabala and cabalistic studies but his first cabalistic writings were brief and unimportant His main and famous work was the Zohar (Brightness) He gave out and for many years it was believed that the Zohar was the work of Rabbi Simeon b Yohai* an ancient Tanna (Mishnaic teacher) of the second cent who was declared to have spent 13 years in a cave in Palestine in profound mystical meditation and who was represented as the recipient of ancient mystical revelations Accordingly the language of the Zohar was deliberately made obscure and the Aramaic language was chosen because of its difficulty and antiquity

The Zohar may perhaps be regarded as a confused and disordered collection of sermons on the Cabala and of theosophic utterances It is neither coherent nor a complete cabalistic system It interprets all the religious laws and historical narratives of the Bible in a

supernatural and mysterious manner ridiculously at variance with their plain literal meaning and treats the problem of the origin and final end of the human soul For hundreds of years the Zohar was regarded by Cabalists as an authentic divine revelation and was revered by them as the Torah was by Rabbinic and Talmudic Judaism The large mystical and cabalistic community of Jews in Safed Palestine in the 16th and 17th cent especially revered the Zohar* as holy and inspired Although soon after Moses de Leon's death it became known with certainty that he himself was its author it nevertheless became the textbook of Cabala

Several of the points which betrayed Moses de Leon's authorship of the Zohar were his excessive glorification of himself the fact that the time set for the appearance of the Messiah was given as at the beginning of the 14th cent i e the time of Moses de Leon himself and not the second cent the period of Simeon b Yohai the reference to the conquest of Jerusalem by the Christian crusaders in 1099 and its reconquest by the Saracens in 1187 also the fact that the Zohar cites lines from poets who lived long after the second cent c e and mentions the comet which appeared over Rome in 1264 which neither Simeon b Yohai nor indeed even a skilled astronomer could possibly have predicted more than 1 000 years in advance A I S

LEON TEMPLO JACOB JUDAH ARYEH Haham and draftsman b Hamburg 1603 d Holland c 1675 He was spiritual head of the Sephardic community of Amsterdam and in 1646 published a complete vocalized edition of the Mishnah* Much greater attention was however given to his plan of King Solomon's Temple which he finished in 1642 and which was exhibited before King Charles II of England His description of his drawing was published in Latin French Spanish Dutch and Hebrew The drawing and Leon's account of it was popular to within modern times He was full of quaint learning and an excellent draftsman He drew the coat of arms of the Grand Lodge of the English Masons and hundred of illustrations of biblical and Talmudic phrases which were copied in many books relating to Jewish customs and mysticism

LEONTOPOLIS In Heliopolis Egypt where a Jewish sanctuary was erected and sacrifices offered Its temple the only one outside Jerusalem that followed the Hebraic cult was built by Onias III c 170 b c e when the Jewish settlement was at the height of its power in Egypt

LEROY BEAULIEU HENRI JEAN BAPTISTE ANATOLE Christian defender of the Jews b Lisieux France 1842 d Paris 1912 In 1893 when anti-Semitism was rife in France Leroy Beaulieu published his *Israel Among the Nations* which in large measure is a study of Russo Jewish problems In 1904 he visited the U S and

lectured at Harvard and other American universities

LESSING GOTTHOLD EPHRAIM Author of *Nathan the Wise* b Hamenz 1729 d Brunswick 1781 Lessing who was a Christian was drawn to the Jews by his faith in religious liberty His first pro Jewish effort was *Die Juden* In 1779 having enjoyed the friendship of Moses Mendelssohn he crowned his career with his drama *Nathan the Wise* in which Mendelssohn was the prototype of Nathan The play was a large contributing factor in the gradual emancipation of the Jews in Germany

Lessing's noble *Nathan der Weise* and Macaulay's sonant speech had a cumulative effect In the next few decades of the 19th century mediated as the spiritual antagonism between Jew and Christian had been at last allayed—Jacobson Jewish Cont but on to Civilization 1919

LESSING THEODOR Philosopher b Hanover Germany 1872 assassinated by the Nazis in Marienbad Czechoslovakia 1933 As a matter of convenience he was baptized when 21 and then studied medicine in Bonn A few years later he turned to philosophy and won a favorable position as a writer on art and social ethics In 1907 he organized in Germany a society for the suppression of noise and became the editor of *The Doctor as Educator* He won a large following and held a professional position in Hanover After the World War he took an interest in German politics and an open letter of his to President Hindenburg gave great offense to the academic youth and he was obliged to resign though there was a good deal of adult sympathy for the position he took He had married into the German aristocracy but the Zionist idea captivated him and all the members of his family and in 1921 they were converted to Judaism and became ardent Zionists

LETTERIS MEIR HALEVI (Max) Poet and Hebraist b Zolkiev 1800 d Vienna 1871 He came early under the influence of Krochmal but gradually swung towards a nationalist outlook His poems are in a Zionist vein He translated Faust and Racine's *Esther* and other classics into Hebrew besides publishing a considerable number of Hebrew poems and sketches in German

LEVANDA LEV OSIPOVITCH Russian author b Minsk 1835 d St Petersburg 1888 As a writer Levanda first espoused the cause of assimilation in Russia but after 1863 he recognized the difficulties of the position of the Jews for he dealt with the actual problems as adviser to the governor general of Wilna His numerous sketches and stories gradually betray his change of view After the Balta riots of 1881 Levanda became an exponent of the Chovevi Zion He wrote almost exclusively in Russian and few of his interesting sketches of Russo Jewish life have been translated into English

LEVEN NARCISSE President of the ICA b Urdinger 1833 d Paris 1915 Leven

who was secretary to Adolphe Cremieux followed the political fortunes of his superior He was one of the founders of the Alliance Israélite Universelle and became its president and historian From 1880 to 1887 he was interested in Parisian municipal politics but subsequently when he filled the dual roles of leading the Alliance and the ICA he devoted himself entirely to Jewish affairs

LEVENTRITT DAVID Judge of the Supreme Court of the State of New York b Winsboro S C 1845 d New York 1926 Having previously acted as special counsel for the City of New York he was in 1899 appointed to the Supreme Court of New York State He was interested and active in many Jewish charitable institutions

LEVI Third son of Jacob and father of the tribe from which Aaron and Moses sprang and thus divided the service of the Tabernacle and the Temple between the descendants of Levi The tribe of Levi had no specific territory assigned to it but received allotments of cities from nearly all the other tribes

LEVI B ABRAHAM B HAYYIM 13th cent encyclopedist b Villefranche de Confluent c 1246 d Arles c 1315 He was one of the early encyclopedists who translated Arabic into Hebrew He began his task in 1276 at Montpellier gathering the literary and scientific material available and rendering it into rhymed prose

LEVI BIANCHINI ANGELO Commodore of the Italian navy b Venice 1890 murdered in Trans Jordan 1920 He served with the Italian fleet in the early part of the war but in 1918 was delegated by the Italian government to represent it on the Zionist Commission in Palestine It was in the course of this duty that he was waylaid and murdered

LEVI CIVITA TULLIO Physicist and mathematician b Padua 1873 Since 1898 he has been professor of applied and higher mechanics at the university of his native city He has specialized on hydrodynamics and Newton's gravitation theories and developed the absolute calculus In 1922 he was awarded the Sylvester Medal of the Royal Society of London and in 1928 he was honored by the University of Hamburg He is a member of the Pontifical Academy of Science

LEVI DAVID Italian patriot b Chiari 1816 d Venice 1898 In 1848-49 he took part in the revolution in Lombardy In 1860 he was elected to the Italian Assembly at Florence and later to the National Assembly He championed the cause of equality and was a Liberal Levi had some reputation as a poet Besides much Italian patriotic verse he wrote *The Prophet* a five act drama of which Jeremiah is the hero and the scene the war between Zedekiah and Nebuchadnezzar

LEVI DAVID Hebraist b London 1742 d there 1801 He is best known for his translation of the prayer book He also wrote on theology and Hebrew grammar and in order to publish his works turned printer

LEVI DELLA VIDA GIORGI Orientalist b Rome 1886 He was professor of Arabic at the Institute of Naples 1914 16 Turin 1916 20 and Rome 1920 31 In 1931 he resigned his position as a protest against the Fascist Oath of Allegiance

LEVI B GERSON See Gersonides

LEVI ISAAC (of Berdichev) Hasid preacher and Zaddik disciple of Dob Baer of Meserich b 1740 d 1809 For a time he was a rabbi of Pinsk He became an ardent polemical preacher in the controversies that raged between the Hasidim* and their opponents at the close of the 18th cent Due to the persecution of the latter he moved to Berdichev which then became a prominent center of Hasidism

He was a friend of the common people mingling with them and talking their language undertaking travel to outlying districts to inspire his flock of followers He was distinguished also for his great fervor in prayer His ecstasy in prayer awed the whole congregation

Legend portrays him as fighting with God for the weal of Israel interceding for their delivery He prayed for the whole people of Israel and not for the individual many of his impromptu melodies have also been recorded He preached optimism trust in the Lord and the moral obligation of man to man placing morality as high as the love of God itself

A B

LEVI LEO NAPOLEON Communal worker b Victoria Tex 1856 d New York 1904 He matriculated at the University of Virginia and was graduated there in law after a brilliant college career He resided in Galveston for 23 years taking laudable interest in municipal affairs and was often called upon to plead important matters relative to the City and State before the Legislative bodies of the State of Texas In 1887 international attention was drawn to Levi for an open letter addressed to the American rabbinate entitled

Tell Us What Is Judaism? He later composed his own reply in an address Judaism in America He was for 13 years president of Congregation Bnai Israel of Galveston He manifested great interest in the IOB B and ultimately became its president with offices in New York (1900) to where he had previously removed He was particularly influential in the appeal of the United States Government to Roumania concerning its anti Jewish policy In 1899 he delivered the Commencement Address at the State University Austin entitled

The Successful Life a specimen of inspiring thought and lofty diction Levi prepared the Kishineff Petition sent by President Theodore Roosevelt and Secretary of State John Hay to

Ambassador Riddle for presentation to the Czar who however declined to receive the memorial H C

LEVI SYLVAIN Orientalist b Paris 1863 In 1894 he was appointed prof of Sanskrit in the College of France He is president of the Alliance Israelite Universelle and in 1919 was conspicuous at the sessions of the Peace Conference in that he was heard in opposition to the Zionists by the Supreme Council which not only rejected his views but the members of which individually expressed their indignation at his statements

LEVIAS CASPAR Philologist b Zha gory Russia 1860 From 1895 to 1905 he was a member of the faculty of the Hebrew Union College but then resigned with other teachers over the question of Zionism which he supported Dr Levias who is associated with the Jewish Teachers Seminary has specialized in Aramaic and Hebrew philology on which he has published several volumes Died 1934

LEVIATHAN Job xl describes two monsters *behemoth* he eateth grass as an ox and *leviathan* who maketh the deep to boil like a pot The older writers identified the land monster as the hippopotamus and moderns might associate the description of its habits with the mastodon The description of *leviathan* is far more vague and much less is known of the habits of the creatures of the sea hence there has been far more speculation as to this imaginary creature of the sea Hagadic literature suggested that all those entitled to eternal bliss would attend a banquet and partake of the flesh of *leviathan* This folklore has wide acceptance

LEVIN HIRSCHEL B ARYEH LOB Orthodox supporter of Mendelssohn b Rzeszow Galicia 1721 d Berlin 1800 A celebrated Talmudist Levin took an active part in the struggle over Shabbethai Zebi between Emden and Ebyeschutz siding with the former As a consequence he was elected chief rabbi of London in 1756 but he resigned in 1763 because the wardens of the London congregation denied him free speech He then accepted various positions in Germany eventually becoming chief rabbi of Berlin where in 1778 he approved Mendelssohn's translation of the Pentateuch He was however less tolerant to Wessely's views and interdicted some of his writings He made some minor contributions to rabbinic literature

LEVIN LEWIS CHARLES Temperance advocate b Charleston S C 1808 d Philadelphia 1860 Levin who in his youth fought a duel practiced law in the South In 1838 he settled in Philadelphia and edited the Temperance Advocate of which cause he was a propagandist In 1843 when the shadow of war with Mexico hovered over the U S Levin founded the Native American Party and published the Philadelphia Sun to support the cause He was a member of the House of Representatives 1845 51

LEVIN (Robert) RAHEL ANTONIE FRIEDRIKE Leader of a Berlin Salon b Berlin 1/71 d there 1833 Better known by her married name Varnhagen von Ense she was one of the gifted coterie that surrounded Mendelssohn An intimate of Henriette Herz her home was the meeting place of the brilliant group of intellectuals who also met at Henriette Herz's home She exerted considerable influence on her associates Though baptized on the outbreak of the bitter persecutions of the Jews in Germany in 1819 she endeavored to aid the Jews and her husband sent them financial support Her writings are extremely interesting but essentially biographical

LEVINE EUGEN Commissar of the Communistic Republican Council of Munich journalist b Germany killed Munich 1919 A brilliant writer from his early youth he devoted his pen to the cause of the proletariat and the revolution He was of a wealthy family but denied himself all wealth and luxury Instead he went to Russia joined the revolutionary forces and experienced the bitterness of Russian prisons On his return to Germany he worked side by side with his Comrades in factories His slogan was we Communists are dead men enjoying vacations He died the death of a crystal clear idealist He and his wife were arrested in May 1919 He was shot with his back to the wall by a firing squad His wife in a collection of these sketches described his last days She suffered the same fate a few days after his death

LEVINSOHN ISAAC BAER Father of Haskalah* literature b Kremenetz 1788 d there 1860 An infant prodigy in scholarship he wrote a Cabalistic work when nine years of age and was master of Hebrew and Russian He married at 18 taught school wrote verses and then settled in Brody where he came under the influence of Krochmal and the Maskilim and became instructor of the Hebrew college in Brody In 1817 he began his serious writing and in 1820 he published the first Hebrew grammar for Russian youth He next published a satire on the Hasidim and then began his Te'uddah be Yisrael which was finished in 1823 and published in 1828 and in considerable measure answered 34 questions put to Levinsohn by Prince Lieven Russian minister of Public Instruction It proposed an internal revolution in Russo Jewish life for it suggested a change in the educational curricula the widening of the scope of cultural interest and economically the abandonment of petty trading The opposition of the Hasidim to the new idea compelled Levinsohn to leave Kremenetz and he settled in Berdychev which became the center from which he traveled on his mission of enlightenment to the young In 1823 he returned to Kremenetz and spent the next 12 years on a sick bed using his enforced idleness to acquire a knowledge of Oriental languages and political economy His most ambitious effort Bet Yehudah appeared in

1838 In it he endeavored to set forth an acceptable philosophy of Judaism and to describe the Jewish contributions to civilization It was his major effort to show the Jews the new road and offer the Christians understanding of the Jews In this he was in a measure successful for Bet Yehudah not only received attention from the Russian Jews but it was translated into Polish and even Geiger quoted it to his Breslau following In the meantime the Jews having been falsely accused in Volhynia of Blood Ritual Murder Levinsohn went to the defense with his dialogue Efes Dammim which was translated into German Russian and English and used by Montefiore in the defense of the Damascus Jews in 1840

Th Ru n Mendels hn ash has b n tyl d L n hn p ompt d by th m m t v s M nd l l n m ply d th H b w langu ge a a lev f conv yng m d n ltu e t th J w of th P l h and now the R n Ghetto t w th ultu e f G m ny m p r t d fr m b ad —ISRAEL FRIEDLANDER Th J w s f R a and P land

It s n t e thy that L n hn nj y d alm st qu l e t m mong the h mp ns of the ld t wh m h gely n er g e the le st offen e That th k ndly f ndly man w te b t g t es und pen n m full of ne s t the Kabb l nd Ch d m uld b ly hve oc u d t th m H s p us mod of l f w the best p o f th t nght nment nd Jew h elg n we not ncl bl Th w th m t eff t ve propag nd f the sl g n of th H k l h n the p us countri s of Eastern Eu ope —SHALOM SPIEGEL, Hebrew Reborn

LEVINSON SAMUEL OLIVER International peace advocate b Noblesville Ind 1865 A lawyer practicing in Chicago he came into prominence as chairman of the American Committee for Outlawing War In Dec 1927 he issued the Levinson Plan for the readjustment of German reparations Allied and inter Allied debts European appeasement and world peace His views became the basis of the Kellogg pact

LEVINTHAL BERNARD LOUIS Founder and president of the Orthodox Rabbinical Association of America b Kovno 1865 He came to America in 1891 as rabbi of the United Orthodox Congregation of Philadelphia and has held that position since Rabbi Levintal who is one of the leaders of American orthodoxy is an ardent Zionist and was one of the delegation elected by the American Jewish Congress to attend the Paris Peace Conference in 1919

LEVIRATE MARRIAGE Marriage with a brother's widow was only obligatory when the deceased left no male issue Deut xxv 5 6 The survivor could evade the obligation by the ceremony of Halizah the loosening of his shoe by the widow and spitting in his face (*Ibid* xxv 9) Such marriage was never regarded with favor

LEVITA ELIJAH Hebrew grammarian b Neustadt Germany 1468 d Venice 1549 In 1504 in Padua he wrote a Hebrew grammar which became a manual both amongst Jews and Christians and was translated into Latin In 1509 Padua was sacked by the army

of the League of Cambrai and Levita took refuge in Rome. Here his scholarship attracted the attention of Cardinal Viterbo, general of the Augustine Order and for 13 years Levita lived in his palace. He taught the cardinal Hebrew, studied and wrote. In 1518 he issued his grammatical work *Sefer ha Bahur* following this year by year with works on Hebrew grammar. Some of his writings were translated into Latin. Rome was sacked by the Imperialists in 1527 and Levita, who lost most of his MSS, went to Venice where with the aid of the French ambassador George de Selve he was enabled to complete his Masoretic concordance *Sefer ha Zikronot*. Though the volume was not published, Francis I offered him a professorship of Hebrew at the Paris University but Elijah refused to settle in a city in which Jews were not permitted to reside. Subsequently he published other important contributions to Masoretic study but he provoked the anger of many Jews by teaching Christians because the latter were seeking in the Cabala arguments adverse to Judaism. He annoyed them also by suggesting that the vowel points in Hebrew were originated in the fifth century, an issue that caused endless dispute amongst Christian Hebraists for several centuries thereafter. To the end of his life he was devoted to lexicography.

LEVITAN SOLOMON State treasurer of Wisconsin, b Tauroggen, Prussia, 1862. Came to the U.S. in 1880 and farmed and peddled in Wisconsin. Later he established a small chain of stores and became president of the Commercial National Bank of Madison. In 1912 he began to take an active part in state and national politics. He ran twice on the Republican ticket for the office he now holds and was defeated. In 1922 he was elected and has since been reelected at each contest. Levitan had an old-fashioned Jewish training; even to day he occasionally writes letters in Yiddish. He is active in congregational affairs.

LEVITICUS Third book of the Pentateuch, called in Hebrew *Wa Yikra*, its first word. It contains 27 chapters. Its contents are the body of the sacerdotal law. Chapters 1-6 are devoted to the service and ordination of the priesthood; chapters 11-15 relate to physical purity; clean and unclean animals for purposes of food; childbirth; treatment of leprosy and purification; chapter 16 records the ritual for the Day of Atonement; chapters 17-22 contain the Code of Holiness: charity, marriage and moral duties; chapter 23 is devoted to vows. The Book of Leviticus ends with a colophon declaring that all its laws were given by God to Moses at Mount Sinai. The Higher Critics oppose this last statement. They regard Leviticus as a compilation or continuation of several codes in use over a considerable period of time and compiled by Ezra, Nehemiah and later authors.

LEVITZKI MISCHA Pianist, b Kremenchug, Russia, 1898. He came with his parents to New York when eight years of age

and studied under Stojowski, later going to Berlin where Ernest von Dohnanyi was his teacher. He won the Mendelssohn prize in 1913 and 1914 and in the latter year made his debut in Berlin. After touring the U.S. he visited Australia and New Zealand, returning to New York in 1922 where he scored a great triumph. He has composed some pieces for the piano.

LEVY AARON Founder of Aaronsburg, Pa., b Amsterdam, Holland, d Philadelphia, 1815. He came to America as a boy, settled in Northumberland Co., Pa., and his name appears in the first local tax assessment lists. He traded with the Indians and in the Revolutionary War furnished supplies to the colonial army. In 1778 he removed to Lancaster, Pa., and became one of the large landed proprietors in the state. He was a partner of Robert Morris and loaned large sums to the Continental Congress for the war. Not all the loans were repaid. In 1779 he bought the tract of land in Center Co. on which he laid out the town of Aaronsburg, the plan of which was recorded in 1786. He was one of the original members of Mikveh Israel, Philadelphia.

LEVY ABRAHAM HIRTZEL Alsatian martyr, b Wittolsheim, executed Colmar, Alsace, Dec. 31, 1754. Accused with three other Jews of having stolen property, he proved an alibi and refused to confess himself guilty. He was therefore broken on the wheel. In 1755 the case was retried and Levy's innocence proclaimed. The corpse was removed from the gallows and buried in a talit* in the Jewish cemetery at Jungholtz.

LEVY ALPHONSE Painter, b Marmoutier, Alsace, 1858. Levy, who first gained a reputation for his lithograph drawings illustrating Sacher-Masoch's Jewish stories, devoted himself to semi-humorous sketches of Alsatian Jewish life. Later he drew as realistically Oriental Jewry as he saw it in Algiers. He was an officer of the French Academy.

LEVY AMY The Minor Poet, b London, 1861, d there, 1899. She began to write verse at eight, studied at Girton, and in 1882 published *The Minor Poet*, an autobiographical novel. Her *Reuben Sachs*, which appeared in 1888, attracted some attention but not as much as the authoress, who was currently supposed to have been the object of Israel Zangwill's first romance.

LEVY ASSER VAN SWELLEM One of the earliest Jewish settlers of New Amsterdam, d 1680. Of Dutch origin, in 1665 he volunteered for service under Peter Stuyvesant to attack the Swedes on the Delaware; the governor passed an ordinance exempting the Jews from service but ordering them to pay a monthly contribution in lieu of service. Levy protested and fought for his right to do citizens' duty and won in the Dutch court. In 1657 he claimed the right of a burgher and won his cause. He was the first Jew to own real estate in Albany and in what is now New

York City for he purchased in 1662 land at what is now South William St In 1664 he was the only wealthy Jew in the town and lent the city 100 florins to help fortify the town against the English He figures prominently in the oldest law records as he constantly appeared in court in person in defense of Jewish rights

LEVY BRUHL LUCIEN Philosopher b Paris 1857 In 1879 he was appointed professor of philosophy at the Lycee of Poitiers and later at Amiens and to 1895 he held a similar position at the Seminaire Israelite de France In 1902 he was placed at the head of the faculty of modern philosophy at the University of Paris He wrote considerably on Auguste Comte but his History of Modern Philosophy in France 1899 is his most original contribution to the subject

LEVY DANIEL Hon Sir Speaker of the NSW Parliament b London 1873 He emigrated to Australia as a child settled in Sydney where he was educated and was admitted to the bar in 1895 He was for some years editor of the Australasian Hebrew His political career began in 1901 From that date to the present time he has been continuously elected to the New South Wales Parliament He was elected Speaker in 1919 and held the office till 1925 being reelected 1927 to 1930 when he was appointed attorney general and minister of justice and held these offices till his reappointment as speaker in 1932

LEVY HYMAN Mathematician b Edinburgh Scotland 1889 He has held a Carnegie Research Fellowship and during the war was a member of the British Aerodynamics Research Staff of the National Physical Laboratory In 1923 he was appointed Professor of Mathematics at the Imperial College of Science and Technology London He is the author of many technical papers and in 1932 published The Universe of Science an answer to the theories propounded by Eddington and Jeans

LEVY JONAS PHILLIPS American patriot b Philadelphia 1807 d New York 1883 For his service to its navy he was granted the freedom of Peru During the Mexican war he commanded the U S S America and conveyed the troops to Vera Cruz At the surrender of the port he was made its captain

LEVY JOSEPH LEONARD American rabbi b London 1865 d Pittsburgh Pa 1917 After brief service in England he came to America and was rabbi in Sacramento Cal 1889 93 associate rabbi of Keneseth Israel Philadelphia 1893 1901 In the latter year he became rabbi of Rodeph Shalom Pittsburgh which position he held to his death Levy published some collections of his sermons and edited the Jewish Criterion but he was better appreciated as a communal organizer and a forcible social worker who exercised considerable influence in the public affairs of Pittsburgh as well as in its Jewry In his earlier

days he was a militant reformer in matters religious but modified some of his views in later life

LEVY JOSEPH MOSES Founder of the London Daily Telegraph the first cheap daily newspaper b London 1812 d Ramsgate England 1888 He was a professional journalist and the Telegraph was established in 1855 as an appeal to the white collared class Its most notable editors were Sir Edwin Arnold and George Augustus Sala whose initials G A S resulted in the formation of the epithet gas for vague verbosity The Telegraph continued in the Levy family which however changed its name to Lawson His son Edward was raised to the peerage in 1902 with the title Lord Burnham * The family has left the Jewish fold

LEVY LOUIS EDWARD Photo chemist b Stenowitz Bohemia 1846 d Philadelphia 1919 He came to America in his childhood and settled in the Middle West In 1866 he was engaged at the meteorological observatory of the U S Lake Survey District In 1875 he patented the Levytype process of photo chemical engraving and in 1889 he introduced the photo mezzotint process In 1887 he settled in Philadelphia as publisher and editor of the Evening Herald and in 1895 issued the Jewish Year

LEVY MAX Inventor of half tone process of photo engraving b Detroit 1857 He settled first in Baltimore and later in Philadelphia where he invented his various processes of half tone printing

LEVY MICHEL French publisher b Pfalzburg 1821 d Paris 1875 He was the founder of a publishing house which published George Sand Balzac and Victor Hugo's novels and which remains one of the leading French centers of contemporary literature in Europe

LEVY MORITZ ABRAHAM Pioneer in Semitic paleography b Altona 1817 d Breslau 1872 In 1855 Levy published his first translation of the inscriptions on Aramean bowls Thereafter though he wrote considerably on Jewish themes he was recognized as an outstanding authority on the interpretation of Phœnician ancient Hebrew Punic Aramaic etc

LEVY NATHAN Communal pioneer in Philadelphia b 1704 d Philadelphia 1753 He settled in Philadelphia after 1730 and in 1740 obtained the use of a plot in Spruce St as a burying place for himself and family He was buried there and it became the property of the Congregation Mikveh Israel

LEVY URIAH PHILLIPS Commodore of the U S Navy b Philadelphia 1792 d New York 1862 Starting life as a cabin boy Levy rose step by step in the naval service until in 1812 he received a commission as sailing master in the U S Navy serving first

on the Alert and later on the Argus which captured several prizes which were captured by the British so that Levy and his crew were prisoners in England for 16 months In March 1817 he was appointed lieutenant his main troubles arose from his being by birth and faith a Jew He fought a duel killed his opponent was six times tried by court martial and dropped from the rank of captain to which he had been promoted In 1855 his captaincy was restored and he subsequently was raised to the rank of commodore He was a great admirer of Thomas Jefferson and purchased Monticello which remained in his son's possession until some years ago

My p nts w I lts and I wa nurtu d n the f th f my an est In d ng t dl e to t I h ve x s d b t a ght gu ranteed m by th Cont t t n of the Unted St tes whle l mng th rght I h c c ded t t all m n a d n offi of th n y I h e e t at d each and v y n as man nd ve s pat n o t an —SIMON WOLF Ame n j w h yea book 1902

LEWANDOWSKI LOUIS Composer of synagogal music b Wreschen Posen 1823 d Berlin 1894 In 1840 he was appointed choirmaster of the Berlin synagog and began composing and rearranging ritualistic music In 1866 he received the title of royal musical director and was appointed choirmaster of the Neue Synagog Berlin Many of his compositions which have been collected are still in use and were popularized by his pupils many of whom became cantors

LEWIS DAVID Originator of the department store chain in England b London 1823 d Liverpool 1885 About 1855 Lewis founded in Liverpool a huge Universal Provider or department store and subsequently opened branches in other English cities He acquired great wealth by his enterprise was in his life liberal with his gifts and bequeathed \$2 500 000 for Liverpool charities

LEWIS SAMUEL Famous 19th cent money lender b Birmingham England 1837 d London 1901 Beginning from the most humble circumstances he acquired great wealth and was reputed to have had as his clients all the British aristocrats from royalty down Levy's post obits as collateral from impoverished heirs of entailed estates were constant subjects of gossip At his death he left \$20 000 000 of which a quarter was to go to charity It was generally believed that prior to his death he destroyed all the evidence of his clients indebtedness

LEWISOHN ADOLPH Philanthropist b Hamburg 1849 Senior member of Adolph Lewisoohn and Sons interested in copper gold platinum and South American produce He came to the United States in 1866 He donated the School of Mines to Columbia University and the Lewisoohn Stadium to the College of the City of New York He has taken considerable interest in prison reform in the provision of open air concerts and in affording students an opportunity to obtain adequate musical

education He is president of the Hebrew Sheltering Guardian Orphan Asylum New York and interested in a number of communal institutions

LEWISOHN LEONARD Merchant and philanthropist b Hamburg 1847 d London 1902 He came to the United States in 1863 and in 1866 founded the firm of Lewisoohn Brothers specializing in copper for electrical purposes He was president of the United Metals Selling Company About 1880 he went to Russia on business but was ordered to leave and the intervention of the American and British governments proved of no avail He was one of the founders and financiers of the Alliance colony in New Jersey the Jewish Theological Seminary of America and the Montefiore Sanatorium for Consumptives

LEWISOHN LUDWIG Author b Berlin 1883 From 1904 to 1919 he was instructor in German at the universities of Wisconsin and Ohio and a contributor to many magazines To the end of the war he published a considerable number of stories novels and studies of the modern drama and German literature In the post war period Lewisoohn gradually underwent a complete mental transformation which may be said to be the theme of his recent writings all of which therefor are either physical or psychological autobiographies by one of the best masters of English style In 1920 he took up Jewish subjects and began lecturing on them Gradually he set himself against assimilation and by a visit to Palestine in 1924 25 became a whole hearted convert to Zionism though he takes no part in its political or organization phases Gradually he has passed out of the struggle with assimilation the failure of which is however still the theme of his latest books to deal with mystical phases of Jewish nationalism somewhat in the same spirit as Martin Buber the protagonist of literary neo Hasidism In this specifically Jewish field he has published Israel 1925 Upstream The Island Within Shylock Midchannel 1929 A Jew Speaks 1931

Th mu h f th my t n Lew sohn attitude
L w sohn s own v s n of th s J wish self a n t
cloud d A people by v tu of an d hope
d eam always the und ly ng b s s of th J w sh
self p s ts —J MES WATERMAN Wise Jews A Lik
That!

LHEVINNE JOSEF Virtuoso pianist b near Moscow 1874 He received his musical education in Russia After a period of concert touring he became professor of piano at the Imperial Music School of Tiflis He first came to the U S in 1907 returning annually prior to the World War and after a triumphant tour settled near New York By many he is regarded as Rubinstein's successor by reason of his brilliant style and flawless technique

LIBMAN EMANUEL Professor clinical medicine Columbia University consulting physician Mt Sinai Hospital 1925 b New

York 1872 He has written a number of papers pertaining to clinical medicine pathology and bacteriology

LIBRARIES In the Bible and Josephus there are ample references to the literary activities of the ancient Hebrews and the references to the royal records in Chronicles suggest a fixed depository for writings but except as to the preparation and preservation of the Scroll of the Law details are lacking regarding the collection of books cataloging or the existence of libraries The excavations at Kirjath Sepher (Book Town) have hitherto been wholly disappointing All that Josephus indicates is that scrolls of the Canon and genealogies were preserved in the storehouses of the Temple The Jews could not however have failed to profit by the example of Ptolemy Soter who founded the Alexandrian Library during a period of great literary production among the Jews The early Church Fathers mention both the existence of books and libraries in Jerusalem prior to the fifth century Indirectly the existence of many Hebrew collections may be traced in all parts of Europe from the Dispersion to the Middle Ages Though some ancient book traders lists are extant nothing like a modern list has been preserved preceding the invention of printing Thereafter universities schools and private collectors began written records many of which are extant

Most of the great public collections described in the following summaries are the result of the zeal and devotion of private collectors In addition to those enumerated there are valuable collections of Judaica and Hebraica in the Jewish seminaries of Amsterdam Berlin Breslau Budapest Florence and Paris in the Bibliotheque Nationale and the Sorbonne Paris in the libraries of Berlin Frankfurt Munich Leipzig and Dresden in the University of Leyden Holland in the public libraries of Bologna and Turin etc Collections from which scholars hope to retrieve much of the past are the Ambrosiana of Milan and the Vatican Library which is now being catalogued L de H

BODLEIAN LIBRARY OXFORD Famous for the extent and variety of its Hebrew collections both of printed books and mss making it almost unrivaled throughout the learned world in this respect Hebrew books and mss were received from the earliest times (the Library being founded in 1602) The most important purchase was the great library of David Oppenheim * who died in 1735 This library consisting of some 5 000 vols of which 700 are mss was purchased in 1825 Another important collection is the Michael mss consisting of 862 vols (about 1 300 different works) made by H J Michael and bought in 1848 Perhaps the most striking of all are the collections of fragments from the Cairo Geniza many of which are of the 10th to the 12th cents with a few of the sixth century including the famous fragments of Ecclesiastical

cus The library contains rare Old Testament Bibles dated 1104 (or possibly 1204) 1222 1302 1340 a Midrash Pesikta 1291 and works by Maimonides dated 1184 (in his lifetime as he died in 1204) 1275 and 1289 One ms has corrections made by Maimonides own hand T G P

HEBREW UNION COLLEGE LIBRARY located Cincinnati O began in 1875 with 130 volumes consisting of textbooks A landmark in its progress was the academic year 1880 81 Gifts large and small flowed in In 1891 the Library came into possession of the Rev Dr Samuel Adler* (New York) Collection The Library was established Professor Sigmund Mannheimer serving as Librarian (1884 1902) succeeding Jacob Ezekiel The first attempt at its reorganization was made by Dr Leon Judah Magnes Instructor and Librarian (1902 04) and continued by his successor Dr Max Schlössinger (1904 06) The reorganization of the Library in accordance with modern library economy began with the new administration in 1906 when Adolph S. Oso was appointed Librarian Systematic acquisition was inaugurated In 1912 the Library was moved from its quarters in the old building on West Sixth Street to the Isaac W. Bernheim Library building The new quarters soon proved inadequate and in May 1931 the collections were removed to the present building

Approximately 40 private libraries large and small including a few well known ones acquired by gift or purchase have been incorporated in whole or in part into the present collections which now (1933) number about 90 000 volumes In printed books and within the field of its interest the library is second to none It has 64 Hebrew incunabula including some of the rarest titles Its Latin (Judaica) incunabula number 51 It has a wealth of 16th century Hebrew books It owns the famous set of the first Bomberg edition of the Talmud from the Earl of Crawford Collection Its Music Collection numbering over 6 000 items including about 1 700 manuscripts may claim absolute superiority over all similar collections Its Spinoza collection is not to be equaled in any other single institution And the Pirke Abot* collection comprises almost a complete bibliography of the subject

Within recent years the library has achieved a strong position also in Hebrew manuscripts of which it has more than 2 000 amongst them the unique Hebrew Chinese manuscripts (59 in number) from Kai Fung Foo The library is the largest depository of Samaritan manuscripts in America

The museum an adjunct to the library was established in 1913 by the National Federation of Temple Sisterhoods Begun by gifts from individuals it has been steadily increased by purchases In 1921 the Joseph Hamburger (Frankfort on the Main) collection of coins and medals were acquired and in 1904 the (second) Israel Solomons (London) collection

of prints and about 1 000 Jewish Ex Libris. In 1926 the famous Kirschstein Frauberger collection was purchased. This collection represents the entire cultural development of the Jews from about the 16th cent to the present day almost without a gap. It also has a considerable number of objects dating from an earlier period. In this collection are assembled in exceedingly fine specimens ceremonial objects of all kinds and descriptions of various countries and periods. The museum contains about 1 0 illuminated and illustrated Megillot and several hundred Ketubot. It has a large assemblage of the materials telling of the activities and accomplishments of the Jews as artists and musicians including specimens of the work of many Jewish graphic artists as well as portraits of Jewish celebrities, miniatures and oil paintings. The number of items exceeds 12 000. A S O

JEWISH INSTITUTE OF RELIGION

The library contains more than 30 000 volumes. It has thus outgrown its original purpose of providing a working and reference library for its students and faculty and has become a notable addition to the libraries of Jewish research. The library includes several important collections of distinguished Jewish scholars. Professor Marcus Brann Graetz's successor in Breslau, a part of the libraries of Dr Alexander Kohut and Dr Louis Grossman of Cincinnati and the library of Rabbi Samuel Mendelssohn of Wilmington, N C, all forming the basis for the collection of books in Hebrew literature and history. The private library of Dr Stephen S Wise, the founder of the Institute, rich especially in works on history and psychology of religions as well as on present day problems of Judaism, constitutes with a part of the libraries of Dr Emil G Hirsch and Dr Maurice H Harris a noteworthy collection of books on Jewish theology, philosophy and contemporary history of the Jews. A valuable collection of Hebrew mss presented by Dr George A Kohut includes among its 150 items the oldest known copy of the Midrash ha Gadol, an autographed ms of Rabbi Akiba Eger, a ms of the Aruch, etc. M M B

JEWISH NATIONAL AND UNIVERSITY LIBRARY JERUSALEM Was built up on a library established in 1892 by the Jerusalem Bnai B'rith Lodge in commemoration of the 400th anniversary of the expulsion of the Jews from Spain. At the outset this collection of books was only of local importance but it formed the cornerstone for the future library, the idea of which was evolved by Dr Joseph Chazanowitz*. It was revived when the Zionist Organization started the formation of the Hebrew University. The library extended its activities to all branches of human knowledge and was designated

The Jewish National and University Library in 1929. It moved to its own building on Mount Scopus erected out of the bequest of David Wolffsohn*.

The most important division is the department of Judaica (81 600 volumes in 1933). It endeavors to collect all printed material related to Judaism. Kirjath Sepher, bibliographical quarterly issued by the library 1933 in its 10th volume issues lists of all newly published books relating to Palestine and Judaism as well as a current bibliography of all books printed in Palestine. The library houses on loan the very valuable collection of Hebrew incunabula of Salman Schocken. Other collections are of Passover Hagadoth, one of the greatest of its kind, manuscripts comprising about 800 in the main Hebrew ones—the first part of a scientific catalog of these manuscripts dealing with Cabalistic manuscripts edited by Dr G Scholem has been published and of Autographs and Portraits of Jewish notables for the past 400 years collected by Dr Abraham Schwadron. The library has published a catalog of all modern Hebrew belles lettres since the 18th cent.

The library contains valuable archives of the Order Bnei Moshe of the Jewish Territorial Organization (ITO)* of the English Chovev Zion and the private archives of eminent Jewish thinkers and politicians such as Achad Ha Am, Smolenskin, Ussishkin and Wolffsohn. Other archives especially deal with historical sources of the Jewish national and Zionist movement.

The library takes great pains to acquire as rich a collection of Orientalia as possible especially in Arabic Philology and Islamica. The nucleus of this department is the collection of the famous Orientalist Ignaz Goldziher (1850-1921). Of unique importance is the Medical Department (Dr Julius Jarcho Medical Library) built up through the help of Dr Jarcho (New York) and the American Jewish Physicians Committee. It had 27 000 volumes in 1933. H B

JEWISH THEOLOGICAL SEMINARY OF AMERICA

At the reorganization in 1902 its library contained some 5 000 books and three manuscripts, mainly from the libraries of Doctors D Cassel of Berlin and S Morais of Philadelphia. In 1903 Judge Sulzberger presented about 8 000 volumes and 600 manuscripts from his own collection and from that of S J Halberstam of Bielitz. Later the library received the collections of Professors M Steinschneider, E Kautzsch, S Schechter, the Israel Solomons collection of Anglo-Judaica and prints and the Elkan N Adler Library. These and other noteworthy donations and purchases bring the number of printed books up to 100 000 and of mss up to about 7 000.

In 1924 the library was established as a separate corporation. In 1930 it was transferred to the new Jacob H Schiff Memorial Building.

The library is now in the possession of the largest and the most notable Hebrew collection in the world. It is particularly rich in Hebrew books printed in the 15th and 16th cent. Besides circa 80 incunabula there are fragments of most of the others so that it

offers the best opportunity for the study of early Hebrew typography. The library is very rich in books printed in the Orient in Russia before 1840 and in America. Old editions of the Talmud, Liturgy of all the various rites including numerous prayers for special occasions and a Hagadah collection of over 1 000 different editions. Codes and Responsa are especially well represented. In the rich department of History the Anglo-Judaica and books on the Inquisition are noteworthy. Of the collection of books in the various dialects spoken by Jews those in Judæo-Persian and Judæo-Spanish are exceptionally rich.

The manuscripts have some very fine specimens of excellent penmanship and beautiful illumination. They embrace all branches of Jewish literature and represent practically every country and period.

In 1930 the Museum of Jewish Ceremonial Objects was added. It houses the collections of Ephraim Benguiat, Maurice Herrmann (presented to the library in 1922) and a number of gifts from private individuals. A. M.

LIBRARY OF CONGRESS SEMITIC DIVISION. The Semitic Division of the Library of Congress, which is the National Library of the United States, consists of Hebrew, Yiddish, Judaica, Arabica, Aramaica and cognate literatures. Hebrew, however, is paramount. The greater part of the Hebrew material was collected by the late Ephraim Deinard. Two collections totaling about 15 000 volumes were presented to the library by the late Jacob H. Schiff in 1912 and 1914, and two additional collections of about 6 000 volumes were purchased by the library from the same collector in 1917 and 1921. There are now over 40 000 Hebrew books in the Semitic Division, yearly accessions by purchase, copy right and gift having increased the number to the present total. The Hebrew covers both ancient and modern Hebrew literature in all its branches and the collection ranks favorably with that of any other in the great national libraries both in quality and quantity. It includes a considerable number of incunabula, early prints, manuscripts and rarities. The Yiddish literature in the Semitic Division is also fully represented by works printed both in this country and the Old World. It also includes some unique.

The Semitic Division was organized in 1913. Dr. Israel Schapiro has been its chief from its inception. I. S.

NEW YORK PUBLIC LIBRARY. The Jewish Division was established in 1897. Through the munificence of Jacob H. Schiff and others it brought together a collection of over 50 000 books and pamphlets dealing with all phases of Jewish life and literature. The aim of the Jewish Division is to cover as far as possible all branches of the encyclopedic knowledge of the Jews and Judaism. The books on its shelves, written in many languages, include a wide range of subjects, sacred and secular. The collection is rich in rep-

resentative editions of the Bible, the Talmud, the Midrashic writings in whole or in parts and many commentaries on their texts. Grammatical and lexicographical treatments of the languages spoken by Jews are well represented. Then there are editions of classical texts in Jewish philosophy, theology, ethics and kabbalistic writings. Codes of Jewish law and editions of the Responsa of eminent rabbis comprise a characteristic portion of the collection, as do also the various liturgical works. Nor is there any lack in historical writings, drama, poetry and fiction in general. They have their proportionate share in the collection. It possesses a large assemblage of works in Yiddish and is rich in Jewish periodical publications. It is a well-balanced working collection for the scholar and student of Jewish life and literature and lore. All fields of Jewish learning and thought, ancient and modern, religious and secular, are covered.

J. B.

ROSENTHALIANA. Lazar Rosenthal collected in Hanover in the first half of the 19th century what was then one of the largest libraries of Hebrew in Germany. It had 2 530 numbers of dates prior to 1857. Later it was considerably added to and was presented by the son of the collector, George Rosenthal, a banker who was ennobled for the gift to the University of Amsterdam, Holland. The collection is regarded as one of the best on the continent of Europe. The Rosenthaliana catalog has been several times reprinted.

VATICAN LIBRARY. The catalog of the Papal Library is now in course of preparation and its treasures will therefore become fully known. The Biblioteca Avignonese, which was part of the original collection, contained 116 of the most ancient Hebrew mss. in existence at the time. The Biblioteca Apostolica, as the Vatican Library was named on its organization under Pope Nicholas V, contained according to the catalog of Bartolucci 584 Hebrew mss. and printed books, including the Palatine collection which was taken from the Jews in the Rhineland in 1391. The accretions to 1900 of ancient material transferred from other libraries brought the total to over 700.

L. de H.

LIBYA. Now an Italian protectorate in Northern Africa, directly opposite Sicily. Its best known port and town is Tripoli. It had a large and influential Jewish settlement in pre-exilic times, which shared notably in the struggle of the Jews against Trajan, when its community was apparently wiped out. Recent investigation has thrown some light on the existence of a Jewish community after the 7th century and a tombstone has been discovered dated 4723 A.M., which corresponds to 963 C.E., indicating that the use of the Creation Era was fairly widespread in North Africa at a period when it was not yet in use in Europe and elsewhere. Jews to the number of some hundreds settled in Tripoli after the Spanish ex-

pulsion There are traces of a Jewish community all through the Turkish era In 1886 there were about 8 000 Jews in Libya the majority settled in Tripoli

LIEBERMANN CARL THEODORE Discoverer of synthetic alizarin b Berlin 1842 d there 1914 In 1873 he was professor of chemistry at Charlottenburg and in 1879 he was appointed extraordinary professor at the Berlin University It was however in 1869 that with C Graebe he revolutionized the dye industry and laid the foundation of the industry which gave Germany preeminence throughout the world By the production of alizarin from coal tar he gave to industry a synthetic Turkey Red and therewith changed the world's dye supply from vegetable and animal matter gathered in many lands to a single coal tar base which brought about the concentration of the industry and its endless by products in Germany Liebermann did not rest on his first achievement but devoted his life to the study and use of coal tar derivatives His only daughter married Hugo Preuss the writer of the Weimar Constitution

LIEBERMANN FELIX Historian of Anglo Saxon institutions b Berlin 1851 d there 1925 In 1871 he went to England and on his return to Germany he published the first of a series of monographs on the sources of Anglo Norman history 1879 and the laws of the Anglo Saxons 1898 1903 In 1899 Cambridge recognized his contributions to English history by conferring an honorary degree on him

LIEBERMANN MAX Painter b Berlin 1849 He began his career as an artist in 1869 and exhibited in Paris in 1875 1876 and 1877 He was at first devoted to the realistic school and his Geese Herd s Dutch Orphans Munich Beer Concert The Weaver and Woman with Goats depicted the seamy and squalid side of life Later he followed the Dutch school and then became a prominent figure amongst the group in Berlin that identified itself with Jewish art In 1900 he began the series of portraits which brought him fame In 1919 he was elected president of the Prussian Academy of Art a post from which he has been recently (1933) removed Liebermann is not only the outstanding Jewish artist in Germany but he has written with much scholarship and discernment on art and his collected works were published in 1901

Liebermann has done for his country what Mill did for France His pictures hold the face of the soil and the breath of the heavens His popular movement the popular atmosphere and the life statistics in all its motion use simplicity —ENCYCLOPEDIA BRITANNICA 15th Edition

LIEBREICH OSKAR MATTHIAS EUGEN Pharmacologist b Koenigsberg 1839 d Berlin 1908 In 1872 he became chief of the pharmacological institute of Berlin In 1869 he discovered the narcotic effect of chloral hydrate introduced the use of new drugs as anesthetics discovered the healing effect of

lanolin (1885) and the medical use of many coal tar by products In 1887 he began to edit the Therapeutische Monatshefte

LIEBREICH RICHARD Ophthalmologist b Koenigsberg 1830 d Paris 1917 In 1870 he settled in London and became lecturer in ophthalmology at St. Thomas Hospital He constructed two important instruments which are used by oculists and wrote a number of technical treatises

LILIEN EPHRAIM MOSES Founder of Jewish art b Drohobycz Galicia 1874 d Braunschweig 1925 Son of a wood turner he started his career as a sign painter in his native town After some courses at the Cracow Academy of Fine Arts he moved to Berlin and began to draw for newspapers magazines and books In 1898 he illustrated The Tax Gatherer of Klausen then his drawings began to appear in Jugend and in Vorwaerts In Juda he showed his real characteristic work (1900) His Souvenir of the Fifth Zionist Congress (1901) followed and his illustrations of Morris Rosenfeld's Songs of the Ghetto 1903 By this date Lilien was the leader and chief exponent of the new Jewish art group in Berlin and his work was sought in every direction He visited Palestine in 1907 taught at the Bezalel school and drew 200 sketches of Palestinian life and scenes

The perfect employed in all his pictures is of course dictated but dictated methodically as to the detail he is innate all he and spent with what he etched his content into his symbols from the suggestion Lilien Jewish and nationalistic Jewish nationalism only million words that he wrote the following Jewishism —M S LEVUSOVZ The New Art of an Ancient People

LILIENBLUM MOSES LEIB Author and pioneer of the Zionist movement b Kerdan near Kovno 1843 d 1910 He was married at the age of 15 and settled at Wilkomir where he earned his living by teaching The poverty and futility of the life of the Jews of his town made him rebel against his surroundings and falling under the influence of the Haskalah movement he published in 1868 a scathing article Orhat ha Talmud (The Ways of the Talmud) in which he demanded reforms in Judaism and the removal of the restraints of Rabbinism The article created a deep impression upon the more enlightened members of the community but was bitterly resented by the orthodox Jews who denounced him as heretic and resorted to personal persecutions His stay in Wilkomir was impossible and he therefore settled in Odessa preparing himself for the university His first denunciation of orthodoxy was followed by Hatat Neurim (The Sins of Youth) a vivid description of his material and spiritual struggle against the forces of darkness But the terror of the years 1881 and 1882 with their warning note thrilling through Russian Jewry changed Lilienblum's whole life While not recanting his earlier stand he became aware with Dr Leo Pinsker author of the famous brochure Autoemancipation that set

tlement in Palestine was the only solution of the Jewish question and wrote a number of articles both in Hebrew and Yiddish in favor of this project. When the first society for the colonization of Palestine was organized with Dr Pinsker as president Lilienblum became its secretary. He was also one of the most energetic workers at the famous Kattowitz conference. To the end of his long life Lilienblum was one of the most indefatigable workers for the agricultural and cultural renaissance of the Jews in the Holy Land.

Lilienblum was the author of several other works and many articles in Hebrew, Yiddish and Russian. The best known are *Kahal Repham* (The Assembly of the Dead) a poem in which the dead are represented by the Hebrew periodicals and reviews *Olam ha Tohu* (The World of Confusion) on some phases of modern Hebrew literature *Derek la abor Golim* (The Way for the Return of the Captives) describing the early struggles of the Zionist movement *Derek Teshuva* (The Way of Repentance) describing his transition from negative to positive Judaism and *Zerubabel* a dramatic poem in Yiddish.

Keen sighted and clear minded Lilienblum was a realist in all things pertaining to the Jews and Judaism. Practical in all things he was not easily influenced by the emotions and illusions of the moment. He was a keen critic of the Talmudic education of the Jewish youth of his time and urged reforms. His sanity and judgment kept him from straying toward the materialism which appealed to many of his contemporaries. He remained bitterly opposed to any other philosophy which attempted to dilute Zionism by any other spiritual or cultural vagaries such as were proposed by *Ahad Ha am* * and others. J S M

LILIENTHAL OTTO Pioneer in aerial navigation b Anklam Germany 1848 killed during a flight at Rhinow 1896. His experiments which covered 25 years were based on his belief that artificial flight must follow the principles of bird flight. In 1891 he perfected the first pair of wings with the aid of which he was able to soar. Though he made the flight successfully several times it was whilst soaring that he was killed.

LILLIENTHAL MAX Rabbi and educational reformer b Munich 1815 d Cincinnati O 1882. He was appointed principal of the Riga Jewish School in 1840. At the instance of the Russian government he investigated the school system in Lithuania and was responsible for the reforms attempted by Count Uvarov. He met however with the opposition of the orthodox and accepted a rabbinical position in Odessa. His support of the theories of the *Maskilim* undermined his position and in 1844 he came to the United States and accepted several rabbinical positions in New York. In 1854 he became associate editor of the *American Israelite* and moved to Cincinnati as Rabbi of Congregation Bene Israel.

LINDO ELIAS HAYYIM Calendar compiler and author b St Thomas W I 1783 d London 1865. He spent the first half of his life in the West Indies and settled in London in 1832. He published that year his *Perpetual Calendar* which has been frequently reissued. He wrote a history of the Jews of Spain and Portugal 1849.

LINDO MARK PRAGER Editor supplement 10th edition *Encyclopædia Britannica* b London 1819 d The Hague Holland 1879. In 1839 he went to Holland as a teacher of English and became popular as a translator of English novels into Dutch and later as a Dutch novelist. He was one of the editors of the supplement to the *Encyclopædia Britannica*.

LINDO MOSES Southern planter d Charleston S C 1774. In England he was a merchant in cochineal and indigo and came to Charleston c 1756. There he was a pioneer in the development of the indigo industry which was important in prerevolutionary days. From his correspondence it appears that he was interested in scientific experimentation with American dyes. In 1762 he was appointed Surveyor and Inspector General of Indigo Drugs and Dyes at the port of Charleston.

LINETZKI ISAAC JOEL Author of the *Polische Jungel* b Vinnitza 1839 d Odessa 1915. He was a humorist and began writing in 1862. It was however the publication of his novel *The Polish Boy* a realistic description of the life of a young Hasid which brought him a well deserved reputation.

LINFIELD HARRY S Editor statistician b Lithuania 1889. He came to the U S A as a boy. Director of Information Jewish Bureau of Social Research editor and compiler of summary of events and of statistical surveys and population studies in *American Jewish Year Book*.

LIPKIN ISRAEL (Salanter) Eminent 19th cent orthodox rabbi b Zhagory c 1800 d Koenigsberg 1883. In 1842 he resided in Wilna as a teacher and aided in the establishment of a new yeshibah. He advocated manual training for Jewish youth and at the same time taught religious ethics. In 1848 he went to Kovno as he objected to teaching in the rabbinical school established by the government in Wilna. On account of ill health he moved to Halberstadt where he started 1861 a Hebrew periodical *Tebunah* devoted to rabbinical law and religious problems.

LIPKIN LIPMANN Inventor of Lipkin's parallelogram b Salaty Russia 1846 d St Petersburg 1876. He studied mathematics from Hebrew books and achieved a reputation as a mathematician before he was thoroughly familiar with modern languages. His mathematical device for the change from linear to circular motion was completed whilst he was still a technical high school student.

LIPMAN CHARLES BERNARD Plant physiologist b Moscow 1883 In 1909 he was appointed professor in soil bacteriology in the University of California In 1923 he became Dean of the Graduate Division in 1925 professor of plant physiology His papers on plant life presented to the American Association for the Advancement of Science in 1932 created considerable sensation owing to the new and radical conclusions he drew from his investigations

LIPMAN CLARA Actress b Chicago 1869 Made her debut in 1888 With her husband Louis Mann she starred five years but withdrew from the stage in 1903

LIPMAN JACOB GOODALE Dean of Agriculture Rutgers College N J b Friedrichstadt Russia 1874 In 1901 he was appointed soil chemist and bacteriologist at the N J Experimental Station and dean of Agriculture at Rutgers in 1915 He has attended numerous conferences as expert edited agricultural journals and has published many scientific treatises in his field In 1926 he was a member of the Joint Survey Commission which made a study of Palestine under the leadership of Dr Elwood Mead

LIPPMANN GABRIEL Physicist b Hollerich Luxemburg 1845 d at sea 1921 He invented the capillary electrometer and in 1891 discovered the process of color photography In 1883 he was appointed professor of physical mathematics at the Sorbonne In 1886 he was elected a member of the Academie des Sciences In 1908 he was awarded the Nobel prize in physics

LIPPMANN WALTER Author b New York 1889 Formerly associate editor New Republic then editorial writer New York World now political columnist New York Tribune Among his books are Preface to Politics 1913 Stakes of Diplomacy 1915 The Political Scene 1919 Public Opinion 1922 The Phantom Public 1925 Preface to Morals 1929

LIPPOLD 16th cent financier b Prague executed Berlin 1573 He was financial adviser and administrator of Jewish affairs to the Elector Joachim II on whose death in 1571 Lippold was accused of having poisoned his patron A confession was forced from him on the rack This he afterward retracted but he was executed The Jews of Brandenburg and Berlin were expelled on this account

LISBON Capital of Portugal Founded by the Phœnicians and the capital of Lusitania under Roman rule there is strangely no record of the ancient Jewish settlement and little reference to the Jews even under Moorish rule which began in 712 About the middle of the 11th cent Portugal came under the sway of Ferdinand I of Castile There were Jews in Lisbon when Alfonso Henrique (1138-85) the first king of Portugal mounted the throne the Jews residing in a group of

streets which were then and later defined as their quarter During the gradual rise of in tolerance in Spain the Jews in Lisbon suffered less than those in Castile and this remained true during the Inquisition period It was the birthplace of Isaac Abravanel* but otherwise produced few scholars of note Following the Spanish expulsion Lisbon became the home of Maranos and all through the centuries there were secret Jews in Lisbon where in 1773 they felt freer than elsewhere in the Peninsula so that Jewish life was openly resumed there in 1801 Three groups converted Maranos Jews from northern Africa and some Ashkenazim compose the community which today numbers about 1000 souls

Chronologically the history of the Jews of Lisbon reads 1373 quarter attacked when the Castilian army under Henry II stormed the city but the Jews lent the king money because they were spared 1436 special restrictions were removed by Dom Duarte 1449 riot against the Jews who were wealthy at that date 1482 Jews plundered Isaac Abravanel lost his library 1497 Jews driven out of Lisbon 1504 Maranos attacked 1506 during Passover several thousand Maranos massacred Ringleaders in the attack were hanged 1537 Jews ordered to wear badges 1624 Diaconus Antonio Homem burnt at the stake 1773 Pombal deprived Inquisition of arbitrary power 1801 Jews granted a cemetery plot 1813 synagogue founded 1860 synagogue erected 1890 Sephardim and Ashkenazim united 1902 existing synagogue consecrated

See Portugal

LITERATURE MODERN HEBREW

The rise of modern Hebrew literature dates from Moses Hayim Luzzatto* of Padua (1707-47) mystic and Cabalist who started a new era of Hebrew letters with his allegorical dramas written in a free masterly style His La Yesharim Tehillah (Glory to the Righteous) was his most popular work But he was a solitary figure in his Italian world of letters As Joseph Klausner observed in his illuminating History of Modern Hebrew Literature which is the source of the quotations in this article The intellectual and rationalist movement of the 18th cent originated in France and thence spread to Germany The Jews of Germany like all Jews at that time lived a self centered life Their dealings with Christians were confined to commerce intellectual contact was entirely lacking Their children were educated in Heder and Yeshivah Their books were written solely in Hebrew They were under the sway of a religious ideal which insisted on self control and abstinence from this world's pleasures The single branch of learning that they might follow was the study of the Talmud and Talmudic commentaries They might not even indulge overmuch in the study of the prophets and later books of the Bible Asceticism having failed both in life and literature a new orientation became

necessary to adjust the Jews to modern conditions when they left the ghetto and began to enjoy equal rights with other peoples. Their intellectual exponents became the first adventurers in the modern secular sciences and from them came their practical leaders. For the latter the first question was one of language and the wisdom of their decision is their eternal monument. Their work strengthened the unifying forces of Hebrew when the widely scattered Jews began the return to Erez Israel. The Hebrew writers of the end of the 18th cent. went far back to the primitive Hebrew of the Bible. The dry style of rabbinic casuistry repelled them. They wanted a new style with more beauty, freshness and vigor, and so they chose the language of the prophets. They wiped out at a stroke the long post-biblical period of development in order to revert to the language of Isaiah and Job.

The Maskilim* (intellectuals) in spite of their hostility to tradition in preferring the language of the Prophets had another object besides that of ridding themselves of the style of rabbinical casuistry. In the Prophets those spirited champions of freedom and loathers of barren formalism and pointless religious routine found the stoutest opponents of ignorance and narrowness. Modern education linked to a hostile attitude toward tradition became the policy of the leaders whose efforts toward enlightenment grew into the Haskalah* movement.

Haskalah Period. Ha Meassef, their Hebrew periodical, was founded in 1785 to alienate the people from the popular but ghetto-born *Ivri Teutsh* (the older form of Yiddish). Among its contributors the most accomplished of the writers of that generation was Naphtali Hirsch Weizl or Wessely* (1725-1805). He first made his name as a philologist (*Gan Na'ul* 1765) and as one of the producers of the *Bi'ur* (Explanation) which was an edition of the Hebrew Bible with a modern German translation in keeping with the spirit of the time and with explanatory notes and an introduction in Hebrew. This translation done in collaboration with Moses Mendelssohn* by a group of younger scholars revolutionized the attitude of the younger Jewish generation toward the Bible and the language in which it was composed. Through this translation and commentary they learned to appreciate the lofty moral standards of the Bible and the beauty and dignity of the ancient Hebrew language.

From Germany in a flowing tide the Haskalah spread to Galicia and Russo-Poland. Hasidism* with its attendant religious superstition was a dominant factor in the life of East European Jewry particularly in Galicia and the Maskilim decided to undermine its influence. Isaac Erter (1792-1851) is best known as the gifted satirist and combatant Galician Maskil of the period. Another writer was Joseph Perl (1773-1839) founder of the first modern Hebrew school in Tarnopol.

More constructive writers were Solomon Judah Rapoport (1790-1867) who compiled useful monographs on Jewish history; Nahman Krochmal* (1785-1840) who made an enduring contribution to Jewish thought in his *Moreh Nebuke ha Zeman* (Modern Guide to the Perplexed) in which he interpreted Jewish history in the spirit of Hegel's interpretation of universal history. Of equal importance in this group is Samuel David Luzzatto* of Padua (1800-65) who made distinguished contributions to philology, poetry, religious philosophy, archeology, history and the discussion of current problems. Other Italians who wrote on Cabala and theology were Isaac Samuel Reggio (1789-1860) and the poetess Rachel Morpurgo (1790-1870). The Austrian lyric poet Meir Halevi Letteris* (1800-71) translated Byron's Hebrew Melodies and Racine's plays on Bible subjects. His *Ben Abuyah* is an imitation of Faust.

In Russia the leaders of Haskalah were Isaac Dov Baer Levinsohn* (1788-1860) who fought for the reform of educational methods while defending Judaism against its detractors, the poet Abraham Dov Hakohen Levensohn* (Adam Hakohen) (1794-1878) the versatile prose writer Mordecai Aaron Gunzberg (1795-1846) the historian Kalman Schulman* (1819-99). Most of the writers of this period were rooted in the Mendelssohnian tradition, deriving their inspiration from their inner consciousness or from books but with little contact with reality or nature.

The Romantic school in poetry and fiction was started as an attempt to counteract the dismal condition of the Jews under Nicholas I. The Bible study fostered by the Haskalah increased the current of romanticism in the nascent stream of Hebrew literature. Micah Joseph Lebensohn* (1828-52) exerted considerable influence on the subsequent development of Hebrew poetry. Judah Lob Gordon* (1830-92) in his first period and Abraham Mapu* (1808-67) creator of the Hebrew novel are the leading writers of this school.

Though Alexander II (1856-81) adopted a comparatively liberal policy toward the Jews, the economic and political disabilities under which Jewish life carried on made their situation almost unbearable. This oppression and the stirrings toward freedom in Russian society generally spurred the Maskilim to engage in an intensive battle for the reform of Jewish educational methods. The leaders acted on the current fallacious theory that if the Jews adapted themselves to their non-Jewish environment the natural consequence would be the solution of the Jewish question. Under this pre-sure the bud of romanticism withered and Hebrew literature became a vehicle for propaganda. J. L. Gordon, Moses Lob Lilienblum* (1843-1910), Mapu*, Peretz Smolenskin* (1842-85), Abraham Paperna (1840-1919), Reuben Asher Braudes* (1851-1902), Uri Kovner (1842-1909)—poets, novelists, essayists and critics—all threw themselves into this internal struggle to create new methods.

in order to establish a new social structure. All had in common what contemporary western Europe did not even faintly surmise. The leaders not only had a perfect command of literary Hebrew as their medium for discussion of social problems but an implicit faith that through it they could reach the mind of their generation. This is fully evidenced by E. M. Werbel (1815-88) in his attempt at a scientific study of Hasidism in the Karaite writings of Simhah Pinsker* (1801-64) by the historian Samuel Joseph Finn (1818-90) Jacob Reifman (1817-95) Albert (Abraham Yakovlevich) Harkavy (1839-1919) and particularly Isaac Hirsch Weiss (1815-1905) with his monumental works on the History of Jewish Tradition Hayim Zelig Slonimsky* (1810-1904) and the novelist Shalom Jacob Abramovitz* better known by his pseudonym Mendele Mocher Sefarim (1836-1917) all devoted themselves with equal ardor to the popularization in Hebrew of the natural sciences.

For a time Hebrew literature became the vehicle of rationalism and threatened to disrupt Jewish life by its opposition to religion in all its aspects. Smolenskin was the first to protest against the devaluation of all Jewish concepts by the Haskalah leaders and he was soon joined by Lichenblum and others. In the attempt to lose itself in intellectualism the pendulum had swung too far from the stern actualities of life. The Haskalah had passed its zenith when the pogroms of the 80s in Russia and Roumania gave it its death blow. There was need for a new word and it came in the intense Hebraic outpourings for a regeneration of the Jewish people for a sound Jewish life for a revival of Hebrew as a common tongue and above all for the renewal of the national life in Palestine.

Hibbat Zion Mapu's earlier romance of the Judeans of ancient Judea was replaced by a spirited presentation of the current Jewish need and Palestinian possibilities. This new literature called into existence Hibbat Zion (the love of Zion) which was the forerunner of modern Zionism. The smoldering embers of the Jewish revival which Herzl kindled into a great political flame had been the creation though unknown to him of a group of East European Hebraists fanning the flame which produced a new epoch in Hebrew literature were the distinguished poets Menachem Dolitzky* (1856-1931) Constantine Asher Shapiro (1841-1900) and Naphtali Herz Imber* (1856-1902) author of the present Jewish national anthem Hatikvah. A vigorous Hebrew press made its appearance with gifted writers like Judah Loeb Kantor* (1849-1917) David Frischmann* (1863-1922) Nahum Sokolow* (b. 1859) and Reuben Brainin* (b. 1863). Hebrew literature had ceased to be a temporary medium for the spread of Haskalah or even for introducing nationalist ideas to that section of the Jewish public which read Hebrew. It had become a living and all embracing popular literature designed like any other modern European literature to satisfy the require-

ments of its readers as cultured human beings and not merely their requirements as Jews.

The master artist of this new awakening was Ahad Ha Am (Asher Ginzberg)* (1856-1927) author of *Spiritual Zionism*. In 1897 he founded *Ha Shiloah*, a monthly periodical in which he expressed in penetrating essays his views on every problem in any way affecting Jews and Judaism. In the world of poetry which influences the emotions of Jews Haim Nahman Bialik* (b. 1873) is the modern master and the Jewish poet laureate. His burning passion for Jewish liberation is expressed in numerous lyric poems that compare favorably with like poetry in any language. The force and impulsiveness of his lyrical passions, the freshness and spontaneity of his emotion are unmatched in Hebrew literature.

Modern Period. During the last decade of the 19th cent. Hebrew literature developed rapidly. The struggle between those still loyal to old concepts while endeavoring to merge with the new age found expression in the novelists Mordecai Zevi Feilerberg* (1874-98) and Micah Joseph Berdichevsky* (1865-1921) the most important opponent of Ahad Ha Am. Berdichevsky was a deep restless thinker who adopted Nietzsche's view of Judaism in his essays in order to offer a healthy solution and in his stories drew engaging pictures of the life of Hasidim whom the Maskilim had regarded as the source of superstition and ignorance. Similarly Hillel Zeitlin* (b. 1872) found a poetic basis for his stories of Hasidic life. But a host of new scholarly writers had arisen including Joseph Klausner (b. 1874) S. I. Horowitz (1860-1922) Marcus Ehrenpreis* (b. 1869) Simon Bernfeld (b. 1860) Zev Jawitz (1848-1924) Chayim Tschernowitz* (b. 1870) and S. A. Horodetzky. All added new understanding of the Talmud, Cabala, Hasidism, literature and in the main field of Jewish history. Thus Hebrew literature came abreast of current thought.

Head and shoulders above his fellow writers was Mendele Mocher Sefarim, the actual creator of modern Hebrew prose whose canvases are broad in the Russian manner. Russian influence too may be traced in the novels of J. Bershadsky, Dumashevsky (1870-1908) and the analytical and penetrating novelist Joseph Hayim Brenner* (1881-1921) suggest the influence of Dostoyevsky. J. D. Berkowitz (b. 1885) may be associated with Tschekhov whilst the ultra modernists in Russian literature find their reflection in the Hebrew writings of G. Shoffmann (b. 1880) and A. N. Gnessin (1880-1913). The burden of an author's life under the exhausting persecution of the Czarist régime was a frequent theme of the last decade of pre-war Hebrew literature of Russia.

It was inevitable that after the rise of the national movement modern Hebrew literature would express more sympathy with Jewish life of former ages. Isaac Lob Peretz* (1851-1915) equally reprinted in Yiddish was the

chronicler of Hasidism in his fine short stories and poems and sketches

The vivid poetic idea suddenly shines out like a flash of lightning Joshua Steinberg * (1863 1908) also wrote remarkable sketches of Hasidic life and Berdichevsky found a poetic basis for Hasidism Bialik is the poet of the country town whilst the pagan minded Saul Tchernichovsky * (b 1875) wrote distinguished poems expounding the Greek idea of beauty as an expression of the new Jew not burdened by ghetto experience Through all his poems runs a strong desire for the complete release of the vital forces which are imprisoned in the shackles of social law and convention and his object is to take worldly life love and nature and graft them by force on to Judaism The passionate Z Shneur (b 1887) the lyricist Jacob Cohen (b 1880) the dreamer Jacob Fichmann (b 1881) the mystic Jacob Steinberg (b 1886) the poet of labor David Shimonovitz (b 1886) the prophet like Avigdor Hameiri (Feuerstein) the Whitmanesque rebel Uri Zwi Greenberg gifted poets [and novelists and critics] with a sad and tender muse lucid and beautiful in style

Palestine After the World War Palestine became the natural home of Hebrew literature In the 80 s Eliezer Ben Jehuda * (1858 1922) under the influence of Smolenskin settled in Palestine and with fanatic zeal devoted himself and his family to the task of making Hebrew a living spoken tongue Thus he prepared the environment in which talented writers of the Diaspora like Bialik Fichmann Shimonovitz Steinberg Grunberg Klausner F Lachover Tchernichovsky and others found themselves completely at home In Eretz Israel however the ultra modern Grunberg the prophetic Hameiri the gentle Korn the modest mystical M Temkin attained their highest development Novelists and short story writers like Dov Kimchi S Zemach Bistritsky and Kh waja Musa A A Kaback (b 1882) have done their best work there and it was in Palestine that Fichmann attained his full stature as a literary critic Of the older pre war Palestinean writers David Yellin the philologist the romantic Yehiel Michael Pines (1845 1913) and Moses Smilanski (b 1874) credibly depicted the life of the Arabs J Burla ably described Sephardic life the brilliant essayist R Benjamin and the lovable personality of the philosopher of toil H A Gordon deserve mention even in a cursory review Palestine with its use of Hebrew in the business of everyday life with its Hebrew schools and university with its quest toward a normal Jewish life holds out great promise for Hebrew letters of the future

America America is fairly well represented in the field of modern Hebrew literature Beginning about 1881 among its earliest contributors were the poets Dolitzky and Imber the satirist Gershon Rosenzweig the journalist G Zelikowitz E H Rosenberg author of the Ozar Ha Shemot (Hebrew lexicon) and

J D Eisenstein editor of the Ozar Israel (first Hebrew Encyclopedia) and Israel Davidson With the appearance of the bi weekly Shebalim (Sheaves) in 1909 and the Hatoron edited by Brainin modern Hebrew literature assumed a serious aspect in the United States Quite a number of young writers came to maturity on the American continent Poets like Joel Blau A Domnitz H Bavli S Ginsberg Israel Efros E E Lisitzky and B N Silkiner Essayists like Joshua Bloch Ab Goldberg D Persky M Lipson A R Malachi Z Sharfstein M Z Raisin S B Maximon M Waxman P Churgin and S Zetzer have articulated Jewish life in America Here again the poetic element is more vigorously represented than the prose

The Hatoron under Brainin made a serious contribution the Hadoar edited by the able M Ribalow is the present organ of Hebrewism in America Other important contributions have been made by S Bernstein A Epstein S Rosenfeld Chaim Tschernowitz N Tourov and J Twersky Ben Zion Halper (1866 1924) H Malter (1867 1925) David Neumark (1866 1924) Israel Davidson Jekuthiel Ginsberg Casper Levias and Louis Ginsburg are among those whose distinguished work has brought the United States into the field of serious Hebrew scholarship

L M R

LITHUANIA In the state created by the decisions of the Peace Council of 1919 there were in 1923 153 743 Jews The majority of them settled in the cities of which Kaunas (Kovno 25 044 Jews) Pamevezio (6 845 Jews) and Siaulia (5 338 Jews) are most important Nearly 6 per cent of the Jewish population is engaged in agricultural pursuits In the original set up of this state the Lithuanians claimed Wilna as the capital but it was occupied by the Poles The capital therefore is Kaunas (Kovno) The Lithuanian government accepted the minority rights principle and created a ministry for Jewish affairs In 1918 the minister for Jewish affairs was Dr Wigowsky He was succeeded by Dr M Soloweitschick Dr J Bruskus and Dr S Rosenbaum all three Zionists In 1922 D Friedmann a judge was named Jewish minister In 1923 there were seven Jewish deputies out of a total of 78 The succeeding Sejms however endeavored to liquidate the Jewish rights and the 1924 cabinet composed of Christian Socialists had no Jewish minister To 1924 a Jewish national council was recognized but it was dissolved in 1924 when the general abolition of specific rights was in progress The elections of 1926 resulted in a victory for the Left and the Jews elected three members to the Sejm and participated in the governmental coalition In 1924 25 the Council of the League of Nations intervened in Lithuania in order to safeguard the minority rights of the Jews

The political changes described above have brought all the important cities like Bialystok

Brest Litovsk Warsaw Wilna etc within the republic of Poland and practically altered the history if not the complex of an historic Jewry. The majority of Lithuanian Jews—and Litvak has had a definite implication prior to the World War—are now Polish Jews.

See Poland

LITTAUER LUCIUS NATHAN Patron of Jewish literature b Gloversville New York 1859. He succeeded his father in 1882 in the glove making industry which is the primary economic resource of Gloversville. He was elected congressman for New York 1897-1907 and was active in Republican politics city state and national. In 1925 he presented to Harvard University the Nathan Littauer Professorship of Jewish Literature and Philosophy.

LITURGY Prayer is as old as Abraham (Gen xii 8) the Jewish liturgy therefor embraces the whole historic evolution of the Jewish people and their faith. Embedded in the prayer book is the Shema* the first collective utterance and probably the oldest avowal of faith. David's laudations Jeremiah's great gift for prayer and the choral psalms which reveal Babylonian influence are the foundations of the existing Jewish worship which is an outgrowth of the elaborate Atonement* ritual and the institution of the synagogue in preexilic times. Historic continuity for some of the texts in use is suggested by the Tabernacle service the ornate description of some of the Temple services to which there is allusion in the Scriptures the custom of prayer incidentally referred to in the Bible the religious reform under Josiah and the ritual instituted by Ezra and Nehemiah.

Ben Sira's references demonstrate that Psalms* now in use as songs of praise and thanksgiving were used in the same manner in his day. The ritual of the Second Temple was more ornate and elaborate than that of the First the number and occasion of sacrifices increased and from the days of Josiah* the conscious concentration of service was the worship of the One God and the limitation of sacrificial rites to Jerusalem. This process gave rise to the establishment of the synagogue the meeting place for study and prayer without sacrifice so that the broadening out of the liturgy and the custom of reciting the Eighteen Benedictions* (the majority of which were then in existence) are part of the preexilic development.

The destruction of the Temple terminating the sacrifices advanced the synagogic form of worship and despite the opposition of Akiba who believed in the free outpouring of the soul the text and recital of the Eighteen Benedictions were fixed by Gamaliel of Jabne. In a measure the synagogic ritual evolved substitutes for the Temple service adhering to its three services a day borrowing from it for the Sabbaths and festivals and replacing the actual sacrifices by recitals from the Mish-

nah sections entitled sacrifices. Divergence both in text and rubric can be traced to the variations of custom in vogue in Palestine and Babylon during the cent in which the Talmuds were compiled. It was not however until 875 that Amram undertook the task of definitely prescribing the ritual for all the services. By that date many of the poetical sections piyutim* of Palestinian origin had been written. The subsequent additions are the work of the great liturgical poets prior to the Crusades and some later additions are poetic allusions to historic incidents.

The expulsion from Spain enlarged the use of the Sephardic ritual just as the rise of Hasidism* in the 18th cent led to the borrowing of some of their mystical hymns. The fixed factors the indispensable elements remained unchanged and are internationally used by Jews. Thus there is no material difference between the rubric that is the order of recital and the text of the liturgy in any part of the world. Though the Karaitic liturgy differs from the Rabbinic it is not a difference in substance. The Karaites* recite less in volume and their prayers like the older elements in the general liturgy are excerpts of the Psalms.

This historic continuity was in some degree abandoned by Reform Judaism which abolished the regular readings from the Torah on the Sabbath around which the old Sabbath service converges and abrogated a considerable number of services dropped the prayers for Zion etc and introduced the sermon as a fixed factor where it had previously been an occasional incident. One other change may be noticed in the evolution of the Jewish liturgy. It was originally wholly impersonal adoration and praise of God. Personal prayer was a small item. Gradually the beseeching element has grown in volume.

See Prayer

LITVINOFF MAX (Wallich Finkelstein) USSR Commissar of Foreign Affairs b Bialystok 1879. He was sentenced to Siberia in 1901 for revolutionary activity but escaped and went to London where he joined Lenin and Trotsky*. In 1905 he returned to Russia to join Stalin in the revolution and with him confiscated a money conveyer fled was arrested and released in Paris as a political exile. He again settled in London and was appointed Ambassador of the Russian People to London after the Revolution of 1917. He was for a time held as a hostage in London but on his release he returned to Russia and was appointed assistant Commissar of Foreign Affairs. The powers would not permit him to attend the Peace Conference. He showed marked ability in breaking the diplomatic ring which had been established around Russia by the Western powers and in 1922 at Rapallo concluded with Germany the treaty which affected all European policies since. By 1924 he had secured commercial arrangements for Russia with

most of the European powers In 1927 he attended the disarmament conference and proposed the immediate and complete destruction of every possible instrument of war on land and sea In 1928 he arranged a non aggressive pact on the lines of the Kellogg treaty between Russia and Persia and Turkey and signed a similar pact with Poland In May 1933 he induced France to sign a similar agreement with Russia At the world Economic Conference of 1933 he secured his greatest successes by negotiating an American loan for Russia bringing about the resumption of commercial relations with England and successfully negotiated the recognition of Russia by the U S A He became Commissar in 1929 M R

LOANS JACOB B JEHIEL Hebrew teacher of Johann Reuchlin d Linz Germany c 1506 He was physician to Frederick III and Reuchlin met him at the court in 1492 Loans thereafter became Reuchlin's first teacher in Hebrew grammar

LODZ Few European cities have grown as fast as this textile town in Poland In 1821 it was still a village In 1876 it had a population of 80 000 of whom 15 000 were Jews In 1904 it had grown to 300 000 inhabitants including 75 000 Jews In 1921 its 452 079 inhabitants included 155 860 Jews It is the Manchester of Poland and owes its rise to the establishment there of cotton mills in which thousands of Jews are employed It has a complete range of Jewish institutions and prior to the World War the community was very charitable and active in all Jewish matters During the war Lodz suffered economically To day the majority of its Jews are poverty stricken

LOEB CHARLOTTE Professor State College for Teachers Albany New York b Ticonderoga New York Since 1920 she has been head of the French department at the State College

LOEB ISIDOR Acting president of the state university of Missouri b Roanoke Mo 1868 He was professor of political science and public law in 1899 dean of the faculty in 1910 acting president in 1923 In 1925 he became professor of political science and dean of the School of Commerce and Finance at Washington University St Louis Mo

LOEB ISIDORE Orientalist b Sulzmatt Alsace 1839 d Paris 1892 He was trained for the rabbinate but in 1869 he was appointed secretary of the Alliance Israelite Universelle a post that he held till his death It was largely owing to him that the Alliance became an important factor in Near Eastern Jewish affairs A thorough scholar he created the Alliance library of Orientalia—a unique collection—occupied the chair of history at the Rabbinical Seminary of Paris edited the *Revue des Études Juives* and was one of its most interesting contributors

LOEB JACQUES Head of the division of general physiology Rockefeller Institute New York b Germany 1859 d Hamilton Bermuda 1924 In 1886 he was appointed assistant at the physiological institute of the University of Wurzburg In 1892 he was appointed to a like position at the University of Chicago becoming full professor in 1899 In 1902 he was appointed to a similar post at the University of California and became the center of attention owing to his experiments in artificial parthenogenesis and the hybridization of the eggs of sea urchins by the sperm of star fish On the opening of the Rockefeller Institute he was appointed to the post he held till his death which occurred in Bermuda where he was engaged in scientific investigations

LOEB JAMES Banker and archeologist b New York 1867 d Germany 1933 After his retirement from the banking firm of Kuhn Loeb and Co in 1901 he devoted himself to various forms of scientific and literary work concerning classical archeology and the Greek Drama In 1910 he founded the Loeb Classical Library which published a considerable number of translations of the classic authors He founded the Institute of Musical Art New York and the Solomon and Betty Loeb Memorial Convalescent Home New York

LOEB MORRIS Chemist b Cincinnati 1863 d New York 1912 In 1889 he was appointed docent at Clark University Worcester Mass In 1891 he became professor of chemistry at the New York University He took an active part in Jewish affairs He was president of the Hebrew Technical Institute New York and a director of the Jewish Theological Seminary of America and prominent in the management of the Educational Alliance New York His father Solomon Loeb erected the United Hebrew Charities building New York and the son whilst he opposed federation was a strong advocate of coordinating the work of Jewish institutions

LOEB SOPHIE IRENE Authoress and social worker b Russia 1876 d New York 1929 She was for seven years president of the Board of Child Welfare of New York and in 1921 established the first child welfare building In 1925 she was instrumental in calling the first national conference for dealing with mothers and laws and for providing normal life for dependent children In 1925 she toured Palestine and published *Palestine Awake*

LOEWE LOUIS Traveling companion of the Montefiores b Sulz Silesia 1809 d London 1888 He was Orientalist to the Duke of Sussex uncle of Queen Victoria He traveled in the Orient and translated hieroglyphics In Rome in 1840 he met Sir Moses Montefiore and thereafter accompanied him on all his missions Loewe was the first principal of Judith Montefiore College Ramsgate Amongst his literary contributions was a dictionary of the Circassian language

LOEWE LUDWIG Introduced American machinery into Germany b Heiligenstadt 1837 d Berlin 1886 Starting from the most humble beginnings he became one of Germany's foremost industrialists In 1864 he established a sewing machine factory in Berlin In 1870 he visited the U S and on his return to Germany introduced the American method of tool production At the request of the Prussian government he built a great factory for the production of small arms and later became the butt of Ahlwardt's attacks In 1878 he was elected to the Reichstag as a follower of Jacoby's Progressives

LOEWENSTEIN ALFRED Baron Financier b Brussels 1877 fell from an aeroplane into the English Channel 1928 The son of a small Belgian banker he rose to spectacular heights in the world of finance and was some time prior to his death rated one of the richest men in the world He made his first fortune in speculating shrewdly in Canadian and Brazilian stocks During the World War he supplied from London the commissariat for the Belgian Army This netted him fabulous profits After the war he became a leader in traction power and light financing many prominent hydro electric power corporations He was understood to control public utilities in Spain Scandinavia Canada South America etc At the height of his position he purchased palatial homes in England Biarritz and Segovia and lived in princely style In 1926 he offered both France and Belgium a plan for the stabilization of their currencies and offered to back his project with loans of 20 and 10 million pounds respectively at two per cent for a period of years His plans were rejected His last spectacular effort was the organization of monster rayon companies He committed suicide

LOEWY MAURICE Astronomer b Vienna 1833 d Paris 1907 In 1860 he received an appointment and in 1896 was made director of the Paris Observatory In 1865 he became a French citizen In 1873 he was elected to the Academie des Sciences He invented the elbow telescope used in photographing the moon He wrote several works on astronomy and related subjects

LOMBROSO CESARE Alienist b Verona 1835 d Turin 1909 Descended from one of the patrician Jewish families in Italy celebrated for their culture scholarship and wealth Lombroso who was poor studied Hebrew Aramaic Arabic and Chinese and then began the study of medicine His first essay was devoted to insanity in antiquity This was followed by a study of insanity and genius Having served in the Austro Italian war of 1859 he turned for a time to folklore and philology While teaching at the University of Pavia and translating German scientific works he devoted his nights to the treatment of the insane During this period he completed an essay on the White and Col-

ored races in which he anticipated a number of Darwin's conclusions on evolution He next investigated and discovered the cause of pellagra then prevalent in Italy This discovery was only accepted years later the immediate effect was a demand that he resign his professorship He was transferred to Turin where he was surrounded by disciples who constituted the school of Lombroso By that time he was identified internationally with two theories (1) that genius is a form of insanity (2) the born criminal member of a degenerate class who represents a reversion to a very primitive type is distinguished by physical stigmata which could be easily determined The later verdict is that this criminal type has not been established His views on mental problems attracted much attention and he even undertook the investigation of psychic phenomena as demonstrated by Spiritualists and mediums In 1900 he became a Zionist

Lombroso's studies stimulated the study of criminal anthropology by the positive application of the evolutionary method to the formation of penal law and criminal law—C BERNALDO DE QUIROS Encyclopaedia of the Social Sciences

LONDON (Preexpulsion) The Norman history of the Jewry of England* centers largely around London the historic capital of England and of the British Empire There was a Jewish street there in 1115 and it is identified with Old Jewry a narrow street in the southeast of the city limits though a settlement existed in Milk Street—still so named—closer to the River Thames Jewin Street is identified as the site of the cemetery which for years was the only one permitted to Jews throughout England Because the Exchequer of the Jews was located in Westminster which under the ancient charters was a separate city there are some historic Jewish associations with that district in which operations of the government are centered In the Tower of London are exhibited instruments used in torturing the Jews though the massacre of 1189 at the coronation of Richard I took place in Westminster Hall Prior to the expulsion in 1290 the Jewry was recruited from the Rouen Jews brought to England by William the Conqueror and French Spanish and Moroccan Jews who came there after the expulsion from France in 1185 There were presumably 2 000 Jews in London at the date of the expulsion but they made no such contribution to Jewish literature as did the French Jews during the same period

From 1290 to the resettlement in 1658 London records contain occasional references to visiting Jews or to persons arrested on the suspicion of being Jews Apparently a few Jewish old clothes dealers were permitted to settle and do business there at the beginning of the 17th cent

Re admission Carvajal Cromwell's Jewish Intelligencer who with Manasseh b Israel* achieved the resettlement of the Jews in England resided in London There too the Ma-

ranos settled and established first their secret and later their public synagog Cromwell's grant of the first cemetery on a 999 years lease covered a plot still preserved in the East End two miles east of the city limits. The early settlers and their successors and all Jewish immigrants to the middle of the 19th cent settled and lived within the eastern limits of the City of London thus gradually bringing about a congestion of synagogos in stitutions and businesses within a narrow area and making for the celebrity of two Jewish streets—still dominantly Jewish Houndsditch and Petticoat Lane (the latter now Midlesex Street). The spread of the community that followed was first eastward in what had once been the Hamlets of the Tower of London and thus gave permanent Jewish characteristics to Whitechapel and Stepney. As the community grew in wealth in the 19th cent it spread west and north of the City and is now dispersed in all directions within greater London though the two historic synagogos Bevis Marks (Sephardic) and the Great Synagog Duke's Place (Ashkenazic) founded in 1672 are still located on their original sites within the eastern city limits in neighborhoods in which there are comparatively few residents and which have been given over to commercial and industrial purposes.

The citizens of London were by no means friendly to the resettlement of foreigners but as early as 1657 a Jew was admitted to the Royal Exchange and a corner of the Exchange was later set apart for the Jews whose membership was limited to 12. The first Jewish school (Gates of Hope) was founded in 1664 and the second (Villa Real) in 1730. The first hospital (Beth Holim now an institution for the aged) was opened in 1747 but that and the founding of a dowry society in 1736 indicated that the community included a number of poor Sephardim though there was a group of wealthy and cultured Jews who prospered from the East and West Indian trade in bullion spices etc. The riots of 1753 following the passage of the Jewish Naturalization Act that year resulted in the baptism of a number of important families and to this incident is traceable an important infiltration of Jewish blood into aristocratic British families. The riots however brought about the organization in 1754 of the Deputados of the Portuguese Nation later replaced by the Board of Deputies which became the functioning representative body of Anglo Jewry on the accession of George III.

The German community (originally Dutch) established itself in 1692 but its oldest charities date to 1745 and 1780. The Westminster Jews Free School was established in 1811 and the better known Jews Free School the largest Jewish day school in the world in 1816. The community in the second half of the 18th cent developed a considerable group of influential Jews whose descendants came to play a large part in Jewish affairs in the 19th cent and also developed a number of prize

fighters Aby Belasco Samuel Elias Daniel Mendoza etc who became the heroes and scientists of the prize ring.

Modern Period The institutional development of London's Jewry progressed in the early part of the 19th cent at the rate of about one institution per decade. An important assimilation movement in progress at the beginning of the 19th cent sapped the strength of the Sephardic community so that gradually the Ashkenazim came into control but between the two groups there gradually developed a third which in 1840 established a Reform synagog in opposition to which the chief rabbi issued a Herem (ban) in 1841. This was the last occasion that the rabbinate of England exercised the right of excommunication. The ban was removed in 1849 but the Reform congregation was not accepted as a component part of the Board of Deputies till much later. The founding of the Anglo Jewish press first the Voice of Jacob and later the Jewish Chronicle * in 1841 was part of the struggle for the introduction of a Reform ritual. London Jewry actually bore the brunt in the struggle for emancipation and had the support of the citizens. All the important names associated with the battle for the removal of civil disabilities are those of Londoners. Thus the first Jewish sheriff David Salomons * and his successor Moses Montefiore * were Londoners and the first Jews elected to parliament represented London constituencies.

The numerical development of London's Jewry after 1850 led to the rapid development of its institutions the Board of Guardians for the Relief of the Jewish Poor * 1859 Jews College * 1860 and the United Synagog * 1870. A year later the Anglo Jewish Association * was founded so that 25 years after the emancipation the community may be said to have been stabilized institutionally with its leaders participating actively in British affairs imperially nationally and locally the whole forming a fairly homogeneous group that could use its political strength and its financial resources to the advantage of Jews in distress elsewhere. There were probably less than 40 000 Jews in London in 1875.

The Russian persecutions of 1881-82 were responsible for a vast change in communal organization religious and even social life. The results of the immigration which rapidly filled the slum sections of the specifically Jewish districts have been fully and correctly depicted in Israel Zangwill's Children of the Ghetto and produced a wealth of books on social problems. The direct effect of the outrages was the calling into existence of the Russo Jewish Committee which in a decade expended about \$1 000 000 on Russian relief. Charities were enlarged and multiplied new institutions were started such as the Poor Jews Temporary Shelter and the Jewish Association for the Protection of Girls and Women social settlements etc. Though the annual increase of permanent settlers about 2 500 a year was apparently not large the in

fluence they exerted on what was becoming a static community was very considerable. They reintroduced the Hebra type of congregation which had been fast disappearing and which eventually led to the establishment of the Federation of Minor Synagogues. A vogue was created for Yiddish which prior to 1880 was practically unknown in London leading to the founding of a Yiddish press the development of an atheistic proletariat with its trade union and labor problems the starting of Jewish fraternal orders and later the founding of the Zionist movement.

In 1882 and again in 1892 the British response to the persecution of the Jews was wholly sympathetic. The great meetings that ushered the financial campaigns were held in the Mansion House and the Guildhall marked evidences of good will for the Jews and co-operation in the measures of relief. By 1900 however the presence of the aliens led to the formation of the British Brothers League whose spokesman in Parliament was Major Evans Gordon and a distinct anti-Semitic tinge was added by Arnold White and others. By 1902 the agitation had produced a royal commission which inquired into the effects of unrestricted immigration and by 1904 the historic policy of free asylum for the oppressed was terminated and law enacted which whilst it did not directly mention the Jews aimed at the restriction of Jewish immigrants. It has operated successfully since though the post-war restriction of immigrants generally has superseded the older measure and works even more effectively. Thus the 1902 estimates set London Jewry at 150,000 (of whom 100,000 were immigrants) and the 1933 figures do not exceed 225,000 including all the immigration of the past 30 years.

The fact that London is at once the most densely populated Jewish center in Great Britain as well as the commercial and political capital of the empire gave London Jewry with many of its leading personalities rising high in political life an outstanding position in Jewish world affairs to the eve of the World War. This contributed to the prominence of the men and women who undertook to play a part in Jewish affairs. The community on the other hand made steady response to the demands made upon it and at the same time took a marked interest in the organic development of the new institutional forces which circumstance and accretion of numbers demanded.

Religiously on the other hand the mass of immigrants swung the balance toward conservatism and the Progressive or Liberal synagogues are the only expression of liberal Judaism found necessary. The Reform synagogue would in America be considered conservative. The number of orthodox synagogues has grown considerably and owing to the influence of the United Synagogue and the Federation they are of standard types in building liturgy and observance of custom. There was a revolt in 1900 against the orthodox standard maintained by Chief Rabbi Hermann Adler. Some of his

subordinates like Simeon Singer* sought a more liberal ritual but the present chief rabbi Joseph Hertz* has experienced little difficulty in that direction.

In the World War London's Jewry played a notable part in numbers who volunteered for service in the numbers who achieved military distinction and in the numbers who fell in the conflict. The war record gave rise to the unique Jewish War Memorial* which is the most modern addition to the educational effort of Jewry.

The United Synagogue embraces 34 synagogues the Federation unites 66 synagogues. There are three Sephardic one Reform two Liberal 15 independent and 14 constituents of the union of orthodox Jewish congregations. The budget of the Board of Guardians in round figures amounts to \$1,000,000 a year.

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LONDON MEYER Socialist congressman b Suwalki 1871 d New York 1925. He joined the Social Democrats in Russia and was one of the founders of the Socialist organization in New York where he studied and was admitted to the bar. He was an active sponsor of the trade union movement amongst East Side immigrants. In 1911 he was elected by a New York constituency to Congress and was for some years the only Socialist member of the House of Representatives. At the outbreak of the World War he maintained a distinctly pacifist attitude and opposed the sale of munitions to combatants but when the U S A entered the war he championed that cause. As a result he suffered defeat in 1919. In 1921 he was reelected and served in 1923.

LONZANO MENAHEM B JUDAH DE Collator of Masoretic texts d Jerusalem c 1608. Despite the fact that his whole life was haunted by poverty and sickness he collected a great library of mss of the Masoretic texts from Jews in all parts of the East in order to compile his *Or Torah* a study of the emendations of the Masoretic texts of the Pentateuch which was published in 1659. An other important contribution to Hebrew literature was *Ma'arik* published in 1629 which is a lexicon of the foreign words in the Talmuds Midrashim and the Zohar.

LOPEZ RODRIGO Court physician to Queen Elizabeth b Portugal c 1525 executed London 1594. He settled in London in 1559 and became a member of the College of Physicians. In 1584 he became physician to Dudley Earl of Leicester and figures to some extent in Scott's *Kenilworth*. In 1586 he was appointed physician to Elizabeth and thereafter played a part in the court intrigues.

and supported the invasion of Portugal in 1589. He became entangled in the plots of Antonio the pretender to the crown of Portugal but in 1590 opposed him and supported Walsingham in this Spanish intrigue. He offered Elizabeth a ring sent by Philip II of Spain and this was later regarded as evidence of his designs on the queen. In 1593 he was arrested as a member of the Spanish conspiracy against Elizabeth; he was put on the rack and a confession was extorted from him that he had considered poisoning the queen for 50,000 ducats. Some historians doubt his guilt. Sir Sidney Lee, the great Shakespearean authority, believed that Shylock was suggested by Lopez's career; his execution having taken place about two months before the play was first staged.

LOST BOOKS The Scriptures mention a number of books and written records, none of which have ever been seen. Josephus too mentions some of which nothing is known. Following is a list of the presumably important works to the time of Josephus which are amongst the lost Jewish books:

Baruch's Biography of Jeremiah Temple Records Book of the Prophet Nathan and the Seer Gad (I Chron. xxix. 29) Words of Nathan the Prophet and the Prophecy of Ahijah the Shilonite and The Vision of Iddo the Seer (II Chron. ix. 29) Book of the Acts of Solomon Chronicles of the Kings of Israel Chronicles of the Kings of Judah Midrash of the Kings of Israel and Judah History of the Maccabean Struggle by Cyrene of Jason History of the Jewish Kings by Justus History of the Jewish War by Justus

LOST TEN TRIBES See Ten Tribes

LOUISIANA See United States of America

LOUSADA Name of a family which for many generations held large properties in Jamaica. Charles III, king of the Two Sicilies (1735-59), conferred on Lousada his chamberlain the title Marquis di San Miniato. When Charles became king of Spain (1759-88) he made Lousada a duke and grandee of Spain. In 1848 Isaac de Lousada (d. in London 1857) was confirmed in the title Emanuel de Lousada (b. 1809 d. 1884) was the second duke. Herbert G. Lousada for many years counsel to the ICA was a member of this family.

LOW SIR A MAURICE American correspondent of the London Times b. London 1860 d. 1931. He came to the United States in 1880 and became Washington correspondent for the Boston Globe and the London Daily Chronicle. Later he joined the Times staff.

LOW LEOPOLD Hungarian ritual reformer b. Czernahora Moravia 1811 d. Szegedin 1875. He was the first Hungarian rabbi to preach in Hungarian and took an active part in the 1848 Hungarian struggle

for emancipation. He exerted considerable influence in the reform of the ritual in Hungary. His sermons published 1870 were the first collection in Hungarian and were studied at attempts to interpret the Halakah to modern requirements. His opinions on Jewish matters were heeded by both the Hungarian and Austrian governments.

LOWE JOEL Editor of Ha Meassef b. 1760 d. Breslau 1802. He was a contemporary of Mendelssohn and belonged to the biurists who aided Mendelssohn in his translation of the Pentateuch.

LOWENSTEIN RUDOLF Co-founder of Kladderadatch b. Breslau 1819 d. Berlin 1891. He was baptized when a child. In 1848 with David Kalisch and Ernest Dohm he founded the well-known publication of which he became one of the editors.

LOWENSTEIN SOLOMON Social worker b. Philadelphia 1877. He was head worker of the Jewish settlement in Cincinnati 1900 superintendent N.Y. Hebrew Orphan Asylum 1905-20 and has been executive director of the Federation of Jewish Philanthropic Societies of New York* since. He represented the Joint Distribution Committee and was a member of the American Red Cross Commission to Palestine in 1918-19. He has been president of the National Conference of Jewish Social Service and president of the N.Y. State Conference of Charities and Corrections.

LOWENTHAL NATHAN Histologist b. Russia 1856. He was appointed professor of histology at the University of Lausanne in 1890. He wrote many monographs on the science of the minute structure of organic tissues.

LOWI ISAAC Rabbi knighted by Ludwig II of Bavaria b. Adelsdorf Bavaria 1803 d. Furth 1873. In 1830 he was elected rabbi of Furth but owing to his liberal views his election was contested and though his appointment was confirmed by Ludwig I the struggle went on for many years continuing almost until he was knighted in 1869. Nuremberg was in his rabbinical jurisdiction but he refused to minister to it till it apologized in 1857 for its opposition to him.

LOWY ALBERT Co-founder of the Anglo Jewish Association* b. Aussee Moravia 1816 d. London 1908. He studied under Steinschneider and was one of the first ministers of the Reform Congregation in London. From the founding of the Anglo Jewish Association to 1889 he was its secretary. He retired from active service in 1892. His avocation was the study of Samaritan documents. His daughter Bella Lowy translated Graetz History into English.

L SHANAH TOVAH TIKOSEV (PL. Tikosevu) The customary Hebrew greeting on Rosh Hashana meaning May you be inscribed (in the Book of Life) for a good

year! The response is Gam Attem (the same to you') M A

LUBETZKI JUDAH Rabbi b Russia 1850 d Paris 1910 He was descendant of an old Russian rabbinic family who was called to London by Chief Rabbi Adler at the beginning of the Russian immigration Lubetski was however attracted in 1880 by the condition of the immigrants he found in Paris then some 5000 and he undertook to minister to them He thus became the spiritual leader of the Ost Juden in Paris and won their esteem and affection and held his position unquestioned to his death

LUBIN DAVID Founder of the International Agricultural Institute b Klodowa Galicia 1849 d Rome 1919 Born of orthodox parents in a small Galician village Lubin's career was probably one of the most romantic and unique of all the experiences of American immigrants When he was five his parents went to England and remained there for two years then in 1855 they came to New York and settled on the East Side After the Civil War David Lubin began to travel West and in 1868-69 joined a mule team and prospected for gold in Arizona He returned to New York in 1871 and was a salesman and inventor

In 1874 having visited Europe he went to San Francisco and joined his half brother Harris Weinstock but making little progress went to Sacramento and opened a small general store His first real success was the invention of a system for riveting buttons on overalls then in great demand in the West In 1884 he escorted his mother to Palestine—as a religious woman she was determined to end her days there—became interested in the agriculture and advocated Jewish colonization to Palestine On his return to the United States he started fruit farming in the Sacramento valley and with Weinstock soon established one of the largest and most successful fruit and packing companies in California Hampered by the inadequate transportation system and the methods of the brokers he joined the Grange organized the growers into cooperative selling agencies and solved the distribution system for marketing purposes He advocated unsuccessfully a uniform parcel post service for the sale of fruit from grower to local store or consumer In 1894 he again went to Europe and studied agricultural problems

In 1900 he published his religious practical side of idealism Let there be Light in which he put his ideas in the form of a dialogue His concepts or ethics were founded on Maimonides Guide to the Perplexed which he mastered in English It was at this time that he began to work out the solution of the agricultural problem from the farmers and consumers viewpoints He laid his views before the U S Agricultural Department but received no encouragement

It was as a lone man disregarded by officials

that he went to Europe in 1904 and met with opposition on every hand In Italy the value of his ideas was recognized by the great economist who was then a member of the cabinet Luigi Luzzatti* who after reading Lubin's memorandum introduced him to the king of Italy who in an hour's conference was won to Lubin's theories and headed the call for a conference of the representatives of the powers to consider Lubin's plan It thus came about that in 1905 a conference representing 40 governments was held in Rome and Lubin though without support from America witnessed the triumph of his idea the founding of the International Agricultural Institute which functioned as an international clearing house for data and information The World War forced the disbanding of the organization and it was whilst engaged in the task of reorganizing it that Lubin died in Rome His memory was honored by a tablet in the institute 1933

LUBLIN Jews were permitted to settle in this Polish city in 1396 and from the 16th to the 18th cent it was the principal meeting place of the Council of the Four Lands* The Jewish quarter became famous for the number of its synagogues as many as churches in the Altstadt Almost in every house there is a prayer room or a study place says Majer Balaban the historian of the community Many of its old buildings are well preserved despite a number of fires and other catastrophes The numbers of Jews concentrated in Lublin aroused the attention of 18th cent writers for the Jews had spread all over the town On the third partition of Poland they were forced back into the ghetto and it was only in 1862 that they were allowed to leave their narrow streets During the World War the Jewish district was fought over between the Russians and the Austrians The latter on their retreat left a grim warning surrounded by a pile of skulls In 1896 the Jews numbered 23788 out of a total population of 48758

LUCAS LOUIS ARTHUR African explorer b London 1851 d at sea 1876 In 1875 he left London for an expedition to the Congo He reached Khartum in 1876 and with Col Gordon explored the Albert Nyanza surveying the northern part of the lake with the first steamboat ever launched there He next attempted to cross Africa but was stricken with paralysis and died at sea He was buried at Jeddah

LUDWIG EMIL (Cohn) Novelist and biographer b Breslau 1891 Ludwig's original name was Cohn He is the son of the ophthalmatologist Hermann Cohn* and at first he adopted Ludwig as a professional name but has recently abandoned it When he first began to write he chose the drama as his medium and published quite a list of dramas with however only moderate success Nor did his novels win great fame In the post-war period he found himself the expositor of

a new art in German the critical interpretative biography which stresses psychology rather than history. In his field Ludwig has been successful both at home and abroad. His subjects have included Bismarck Napoleon Goethe (3 vols.) Rembrandt William II Genius and Character—20 sketches—Lincoln July 1914 in which he discussed the question of Austrian war guilt and the Man Jesus. Ludwig is recorded in Germany as non political generally lives at Lago Maggiore and was rarely in Germany in recent years.

LULAB Palm branch used during the Feast of Tabernacles together with the Etrog. The custom is traced to Lev xxiii 40.

LUMBROZO JACOB Early resident of Maryland b Lisbon c1600 d Maryland c1666. He came from Holland to Maryland c1656 and practiced as a physician. In 1658 he was arrested as a heretic but the accession of Richard Cromwell in England secured his freedom. In 1663 he received papers of denization he then took up land and became a planter.

LUMLEY BENJAMIN Innovator of the star cast in grand opera b Canada 1811 d London 1875. At the beginning of his theatrical career he changed his name from Levy. In 1841 he succeeded to the management of Her Majesty's Theater London and immediately introduced the star cast in grand opera. He brought out Jenny Lind and afterwards attempted to control the Paris Opera House but from 1849 he was financially embarrassed and he never recovered his fortune or prestige.

LUNCZ ABRAHAM MOSES Palestinian annalist and historian b Kovno 1854 d Jerusalem 1918. Luncz who settled in Palestine in his childhood and was blind for the larger part of his life rendered great service to the geography bibliography literature social and communal history of Palestine by the publication of his guide books annuals and handbooks some of which appeared in English but all were published in Hebrew. Devoted to the most minute detail he practically wrote a library on Palestine and his compilations have proved to be the rich source material for his successors.

LURIA ISAAC Cabalist founder of the so called Neo or Lurian (practical) Cabala b Jerusalem 1534 d Safed Palestine 1572. He migrated to Cairo Egypt at an early age here under the guardianship of his uncle he studied Talmud. From the casuistry and sophistries of Talmudic discussions he came to delve into mysticism. He read and reread the Zohar then printed for the first time and by several years of solitude and silent contemplation became a pronounced visionary. In 1556 he thus began a period of 13 years as a hermit in and near Cairo.

Luria in 1569 went to Safed Palestine then

the center of mysticism and of reverence for the Zohar. Here through his friendship with another visionary his disciple Hayim Vital Calabrese* (1543-1620) Luria became the center of crowds of disciples and young Cabalistic visionaries who regarded him as the announcer of a new divine revelation. His most important followers were Menahem Azariah da Fano* Moses Hayim Luzzatto* Isaiah Horowitz* and Israel Sarug*. Luria claimed to be the Messiah of the House of Joseph who was to be the predecessor of the Messiah of the House of David. He announced that the Messianic age would commence within a year or two. As a result of his early death his disciples greatly glorified him and declared that he was holy divine and a great worker of wonders. Luria himself believed that he could conjure spirits.

Luria attempted to systematize and clarify the obscure and intricate Cabalistic utterances of the Zohar. He thus came to evolve his own complicated system of how God created and orders the universe through the Sefiroth or mystical spheres. He believed that there are four important spheres: the spheres of creation separation formation and transformation. His Cabala differed from preceding Cabala in that Luria conceived it as practical in nature by means of his Cabala and by means of an intricate doctrine of souls: the divine order of the world was to be brought about. He evolved a complete system of the combination and transmigration of souls which formed the kernel of the Lurian Cabala. He declared that even the souls of the righteous have to undergo such transmigration. He evolved also the idea of the elevation (sublimation) or impregnation of the soul as a means of hastening the expiation of the original sin of Adam and Eve (otherwise a purely Christian notion) concentration at prayer and devotion were to hasten the coming of the Messiah.

The Lurian Cabala introduced mystical devotion (Kawwanah) at prayer and regarded the Sabbath as the visible manifestation of the world of the Sefiroth. It introduced also a second Day of Atonement. It is amusing that by his introduction of the doctrine of the Cabalistic harmony of souls he brought about an alarming increase in the number of divorces in Cabalistic groups since many a Cabalist was or pretended to be anxious to divorce the wife possessed of the incompatible soul and become joined with another the harmonious one. Lurian Cabala impregnated Judaism with a thick admixture of mysticism which in many places still adheres to it and which deviates greatly from the moral and ethical teachings of historic and prophetic Judaism. A I S

LURIA SOLOMON B JEHIEL Head of the Yeshibah of Lublin b Brest Litovsk 1510 d Lublin 1573. He was rabbi of Brest and established a yeshibah there. In 1555 he was appointed head of the celebrated Yeshibah of Lublin. A critical and independent scholar he was censorious of most of his contemporaries.

raries He published seven notable commentaries on the Talmud and on the commentaries of rabbis of an earlier generation He was famed for his authoritative decisions Much of his mss have not been printed

LUXEMBOURG Part of the Lowlands the counts of Limburg who ruled the district assumed a measure of independence as counts of Luxembourg in the 12th cent and though under Dutch influence by princely marriages Luxembourg has been an independent principality The local Jewish record goes back to the 13th cent The number of Jews was never large and somewhat fugitive and on the whole the treatment accorded them was similar to that which prevailed throughout the Holy Roman empire The Luxembourg Jews were emancipated in 1791 and the present community organized in 1808 To 1815 it was under French rule then to 1830 under the Netherlands the autonomy of Luxembourg dating from the last mentioned year Dr Samuel Hirsch* (1843-66) was the first rabbi The 1300 Jews in the Grand Duchy are scattered throughout the towns of the small state into which anti-Semitism made no inroads even when it overwhelmed Germany

LUXEMBURG ROSA German Socialist leader b Zamosc Russian Poland 1870 as assassinated Berlin 1919 As a student in the Warsaw high school she came under suspicion for her anti-Czarist political activities and fled to Switzerland She resumed her studies at the Zurich University and in 1892 formally joined the Socialist party her writings for the cause displaying from the first a high idealism In order to acquire German citizenship she formally married a German and immediately divorced him She opposed the party accepting office in the government and favored the policy of the general strike She opposed both imperialism and war and in 1913 was arrested for urging the German proletariat to refuse to shoot their French brothers if called upon to do so During the war she was the unquestioned leader of the German pacifists For this she was repeatedly arrested but returned after each spell of imprisonment more determinedly opposed to military imperialism Immediately on the declaration of the armistice she joined Liebknecht and others who formed the Spartacus group out of which arose the German Communist party On Jan 15 1919 she and Liebknecht were murdered and her body thrown into the water Her chief published writing was *Accumulations of Capital* but her collected works and her letters have been frequently republished in Germany

LUZZATTI LUIGI Premier of Italy (1909-11) b Venice 1841 d Rome 1927 In 1864 he had already achieved a reputation as an economist and as an ardent advocate of free trade He was driven into exile by the Austrian police but in 1867 was appointed professor of constitutional law at Padua and held professorships at Perugia 1894 and

Rome 1898 In 1869 he received a subordinate position in the cabinet entered Parliament and represented Padua for more than 30 years From 1891 to 1909 he was four times minister of the treasury in 1909 minister of agriculture and commerce and from 1909 to 1911 prime minister being made minister of state for life on his retirement He popularized the Schultze Delitzsch theory of credit unions founded the Banco Popolare of Milan and started the first cooperative store in Italy

Luzzatti's considerable writings were collected and published in 1924 His most popular book in English is *God in Freedom* 1930 a study of the relation of Church and State

LUZZATTO MOSES HAYIM Cabalist author and poet b Padua Italy 1707 d Safed Palestine 1747 His father was a rich merchant While still a young man well versed in Latin and several modern languages he became an ardent devotee of the Neo or practical Lurian Cabala Hence after an unsuccessful attempt to renounce Cabala he was compelled to leave Padua in 1733 and lived at Amsterdam for 10 years refusing a rabbinical position and grinding eye glass lenses for a living In Amsterdam he continued his Cabalistic studies and taught many persons In 1743 he went to Safed where a few years later he and his wife and son perished of the plague

As a Cabalist Luzzatto imagined that heavenly visions came to him and that he was the Messiah who was to redeem Israel Best known of his other works were *Mesillath Yesharim* (The Path of the Upright) ethical and religious in nature *Layesharim Tehillah* (Praise to the Upright) and a collection of 150 hymns in the manner of the biblical psalms composed while he was quite young

A I S

LUZZATTO SAMUEL DAVID Premier Jewish Bible scholar of the 19th cent b Trieste 1800 d Padua 1865 As a boy of 11 he started writing a Hebrew grammar in Italian translated the life of Aesop into Hebrew and designed a commentary on the book of Job He then began the study of Aramaic and a study of the Zohar convinced him that owing to its references to vowel points it was of post-Talmudic origin At 15 he published 37 poems and at 17 had completed a treatise on the Hebrew vowels He maintained himself by giving lessons until in 1829 he was appointed professor at the rabbinical college at Padua

He was the first Jewish scholar to study Syriac and one of the earliest to analyze the Samaritan writings As a biblical critic he denied the Solomonic authorship of Ecclesiastes but maintained the pre-captivity authorship for the Deutero Isaiah He warmly espoused the cause of Rabbinic and Talmudic Judaism and opposed the rationalism of Jost* He was equally clear in his criticism of Ma'monides whom he thought had blundered in accepting the rationalization of Aristotle He published

more than 20 volumes in Hebrew and 17 in Italian

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LUZZATTO SIMHAH (Simeon) Rabbi of Venice b 1580 d Venice 1663 He shared the rabbinate of Venice with Leon di Modena In 1638 he published a book on the Jews in Venice explaining their usefulness in the commerce and industry of the city In it he defended the Jews against the patricians and the religious zealots A more ambitious effort was his volume *Socrates* a parable in which he endeavored to prove the futility of human reason unaided by divine revelation As a religious teacher he held for his age liberal views and was averse to mysticism

LYDDA (LUDD) Ancient city in the Sharon Plain Palestine It was built by the Benjaminites (I Chron viii 12) and inhabited by that tribe upon the return from Babylonia (Ezra ii 33) It was at one time part of Samaria but the Romans transferred it to Judea Caius Cassius slaughtered its inhabitants and Cestrius Gallus reduced it to ashes Its name was changed later to Diospolis It was a Jewish center whilst the Academy* was maintained in the coastal plain of Judea and witnessed the final massacre in the struggle against Trajan and which was ended by Lucius Quietus After that it became a Christian center and the legends of St George were localized there There are vague references to rabbis in Ludd in the Byzantine era It was destroyed in the Crusades and is today only important as the junction of the Jaffa Jerusalem and the Kantara Haifa Damascus rail roads

LYON ABRAHAM DE One of the earliest settlers in Georgia He was presumably born in Portugal and came to America the year Oglethorpe founded the colony of Georgia In 1733 he settled in Savannah where he became a freeholder and died there He introduced the culture of the vine in the state and was in this supported by Oglethorpe In 1740 he was compelled to leave Georgia owing to intolerance but later returned

LYONS Jews were settled in the chief city on the Rhone France in the fifth cent and they were expelled in 1248 and did not return till 1340 They were reexpelled in 1420 when they transferred the gold and silver thread industry to Trevoux Some were readmitted in 1750 the new settlers coming from many places in Southern France the existing dates the community from this settlement There are 2000 Jews in a population of 570 000 in Lyons

LYONS ISRAEL Botanist and mathematician b Cambridge England 1739 d London 1775 His father was a Polish Jew who settled in the university city taught Hebrew to the dons and issued a number of books on Hebrew grammar etc The son devoted himself to botany and after collecting the material for his *Flora Cantabrigiensis* joined a North Pole expedition as mathematician and astronomer He wrote on mathematics and published a number of monographs on astronomy He was probably the first Jew educated in Cambridge and the earliest known to have taken part in a Polar expedition

LYONS JACQUES JUDAH Co founder of Mt Sinai Hospital New York b Surinam 1814 d New York 1877 In 1839 he was elected minister of Shearith Israel New York and remained in its service to his death He was active in many communal institutions a firm defender of orthodox Judaism and the author of a Hebrew calendar

M

MA ARIB Evening prayer its regular recital is of post Talmudic origin

MA ASEH BOOKS Books in Ivri Teutsch the earlier and more Hebraic form of Yiddish written particularly for the benefit of women The earliest date from the 15th cent The themes mostly relate to Jews and Judaism some are merely translations of popular poems and legends current in the countries in which the Ma asch books were published

MA ASER See Tithe

MA ASEROT Seventh section of the Mishnah Tosefta and Palestinian Gemara dealing with the laws and ordinances relating to tithes

MACCABEANS THE Association of English Jewish professional men founded in 1892 for cooperation in the higher interests of the Jewish race It gives monthly or quarterly dinners and has entertained many distinguished Jews

MACCABEES THE Originally applied to Judas the son of Mattathias the Hasmonean Later this Greek designation was applied to the dynasty It is used in the Talmud

MACCABEES BOOKS OF The texts of the four books are in Greek the Semitic originals are lost They cover historically the period from Alexander's conquest of Asia (333 B.C.) to the death of the Hasmonean ruler Simon 135 B.C. The four general divisions are (1) introduction narrative of origin of Seleucidian empire and attempt to abolish Judaism (2) Judas's successful struggle and victory 116 (3) wars which achieved the political independence of Jews 110-107 (4) history of Simon's rule 107-76 Book II Historically covers about the same period as Maccabees I but is admitted by its author to be an abridgement of a five volume history written originally in Greek by Jason of Cyrene This version of the Maccabean struggle is famous for the narrative of the martyrdom of Hannah and her seven sons The historicity of Book III is doubted though it describes the persecutions of the Jews under Ptolemy Philopator (222-205 B.C.) It is of later origin than Book II Book IV is a didactic discourse addressed to a Greek audience and is only associated with the Maccabees because its illustrations are drawn from the older work

The author was a Jew and not a Palestinian as shown by his minute acquaintance with topography and antiquities of places and families of Jude His familiarity with political events and contemporary struggles is shown by his mention of the Maccabean struggle and his day His loyalty to each of the Maccabean leaders and his affiliation with each of the leading parties

in the state towards the Sadducean rather than the Pharisean as mentioned by the latter in the Talmud that his was the belief not by miracle but through the merit of his faith with courage and action — KENT Israel Historical and Biographical Narrative

MACCABEES FOURTH BOOK OF THE A sermon or discourse on the Inspired Reason to control one's passions Written by an orthodox Jew about 50 B.C. The book deals with the virtues of the Jewish religion adopting the Stoic cardinal virtues judgment and justice courage and temperance It teaches that these are best attained under the discipline of the Law The author tells us in these stories of Eleazar the Seven Brethren and the Mother and teaches how the sufferers attain glory through their loyalty to God and His Law It is a fine piece of work and is worthy of serious study It was once attributed to Josephus G G F

MACCABIAD Under the auspices of the World Maccabee Union of which Lord Melchett is president two Maccabiads or all Jewish Olympic Games have been held the first in Tel Aviv in March 1932 and the second in Prague in August 1933 coincidental with the 18th World Zionist Congress At the first Maccabiade there were 5000 Jewish athletes participating from 30 different countries At the second Maccabiade there were 1000 athletes from 20 nations

The climax of Jewish athletic attainment was reached at 1932 Olympic Games in Los Angeles when 47 young Jewish men and women wearing the colors of 16 different countries scored a total of 116 points won five individual Olympic titles two of them by women B P

MACHPELAH The cave purchased at Hebron by Abraham as a burying place for his wife Sarah Later it became the burial place of the patriarchs and matriarchs excepting Rachel Muslim and other traditions claim that Adam was buried there The tradition of the site is generally accepted Benjamin of Tudela saw the tomb at Hebron which was called St Abraham by the Crusaders There are allusions in Chazari to Jews praying there in his day The inscriptions in the mosque over the cave date the repairs and additions made by Mamluk sultans Admission was generally refused to non-Muslims and the cave was opened to Edward VII when Prince of Wales by a special order of the sultan which the local governor was not inclined to obey Since the issue of the mandate for Palestine there has been less restriction but whilst the central hall of the substructure has been photographed the actual burial caves have never been exposed

MACK JULIAN WILLIAM U S Circuit Judge b San Francisco 1866 Elected Judge of the Circuit Court Cook Co Ill 1903 09 Assigned to the Juvenile Court 1904 07 he practically devised the system of dealing with juveniles which since has been employed all over the U S In 1910 he was appointed U S Circuit Judge He also presided over the Commerce Court During the World War he was a member of the Board of Inquiry on Conscientious Objectors member of the Board of Umpires of the National War Labor Board and chairman of the sub committee which drew up the compensation and allowance act for the army Judge Mack's civic interests are multifarious He has been an Overseer of Harvard University has been called in as arbitrator in strikes and is chairman of the executive committee of the Survey Associates

He has been equally active in Jewish affairs being a member both of Sinai Temple Chicago and the Free Synagog New York Both the Jewish Institute of Religion New York and the Hebrew University Jerusalem claim his interest and attention Since 1914 he has been closely identified with the Zionist movement He has been president and is now Hon President of the Zionist Organization of America he has attended Zionist Congresses and was a member of the Peace Delegation representing both the American Jewish Congress of which he was president for one term and the American Jewish Committee of which he is a member He is in addition an officer of a number of specifically Palestinian institutions and has twice visited the Jewish National Home

MADRID Though now the capital of Spain Madrid was not a great Jewish center in preexpulsion days The first settlement of Jews in Madrid is recorded in the 12th cent but its numbers were small and it suffered in the persecutions of 1391 After that the Jewish quarter was rebuilt In 1480 Synagog Street was surrounded by a wall the gates of which were locked at sunset

Despite various semi official encouragements offered the Jews in the 19th cent it was not till 1869 that some oriental Jews resettled there and held services The World War drove a considerable number of Jews to Madrid and the liberal policy of Alphonso who appointed Prof Yahuda to the chair of Semitics at the university and the presence of Max Nordau as a refugee there did much to encourage the settlement Slowly some of the old Maranos threw off their fears and their secret liturgy has been published In 1927 it was estimated that there were 4000 Jews in Spain most of them in Madrid The wave of Hitler anti Semitism has brought a number of German Jews to Madrid Prof Einstein was offered a chair at the university

MAFTIR Concluding verses of the Pentateuchal section read on Sabbaths and festivals The person called to maftir generally

reads the Haftarah or prophetic selection for the day The reciting of Maftir Jonah the Book of Jonah in the afternoon service of the Day of Atonement is one of the high privileges of that service

MAGEN DAVID David's Shield The intersecting equilateral triangles are accepted as the symbol of Judaism and with the word Zion in the center are regarded as the symbol of the Zionist movement During the World War it was used by Jewish organizations doing military relief work as equivalent to the Red Cross such organizations described themselves as the Red Magen David * and were recognized by governments The symbol was so accepted by the American and Allied governments as an insignia ranking with the Red Cross to be worn by all those attached to the Hadassah Medical Unit despatched to Palestine in 1918

The history of the symbol has not been definitely settled It was used by Jews in the third cent It has been suggested that the combination of the triangles is an accidental conventionalizing of the ancient Hebrew signature of King David The three letters *Daled Waw Daled* by extension compose a double triangle It was at one time used on amulets

MAGGID Itinerant preacher Those possessed of a stock of parables or witty stories illustrative of their texts are the most popular

MAGIC The art which pretends to produce effects by the aid of supernatural beings or by a mastery of secret forces in nature was forbidden (Deut xviii 10 11) though the power to produce magical results was not denied the Egyptian magicians when Moses appeared before Pharaoh Astrologers soothsayers exorcists etc were condemned as idolators In the days of the kingdom the potency of love charms was accepted as a fact hence the condemnation of the love philtre and adultery The Talmudists believed in the black art and witchcraft was common Both were however sternly forbidden by the Talmudic teachers and their successors yet there is evidence of competitions in magic between the Christians and the Jews in Palestine in the Byzantine era In the Middle Ages the Jews were regarded as magicians and that many practiced it there is little doubt In later cent the Jews distinguished between Cabala as White Magic i.e approved and Kishuf black magic or witchcraft which they opposed The use of amulets a large crop of superstitions beside a considerable literature are the result of this craving for abnormal influence in the routine of life See Amulets

MAGNA CARTA King John's great charter signed at Runnymede 1215 contained two clauses referring to the Jews and the loans extracted from them by the barons

10 — If one who has borrowed from the Jews any sum of money at a small rate before the loan be paid the debt

shall not be a nte est while th he s und r ag f
wh msoever he may hold nd f th d bt fall nto ou
hands w ll n t t ke anyth ng but the p nc pal sum
cont ned n th b nd

11—And f ny n d nd bt d t th Jws h wf
h ll h h d we nd p y n th ng of that d bt a d
f any h ld en left und g ss s hall b
p ovid d fo them n k p ng w th the h ld ng of th d
ce ed and ut of the e d e th d bt sh ll b p d
r se ng h weve se c du the feud ll d n lk
m n er l t t be d n touch ng debt due t oth s th n
Jews

These clauses were omitted from the revised charter of 1216 but their purpose was enforced during the preexpulsion period

MAGNES JUDAH LEON Chancellor Hebrew University Jerusalem b San Francisco 1877 Instructor and librarian Hebrew Union College 1903 04 rabbi of Temple Emanu El New York 1906 10 Bnai Jeshurun New York 1911 12 He was chairman of the Federation of American Zionists 1905 08 organized the Jewish Defense Association for the self defense of the Jews in Russia in 1905 and directed the New York Kehillah 1909 22 In 1925 he received his present appointment

MAGNUS HEINRICH GUSTAV Chemist and physicist b Berlin 1802 d there 1870 In 1845 he was appointed professor of physics in the University of Berlin He discovered the green salt of Magnus and a number of acids He did much experimental work in the dilatation of gases and in the polarization of radiant heat

MAGNUS Lady KATIE Authoress b Portsmouth England 1844 d London 1924 She wrote considerably on Jewish topics Of her books Little Miriam's Bible Stories Outlines of Jewish History and Jewish Portraits are the best known She was the wife of Sir Philip Magnus and the mother of Laurie Magnus

MAGNUS LAURIE Author and exponent of British anti Zionism b London 1872 d there 1933 Professionally a journalist serving well known London newspapers he came into prominence in Jewish affairs in 1902 with an essay Apella Aspects of the Jewish Question In 1907 he wrote The Faith of a Jewish Layman During the war he was prominent in the formation of the League of British Jews and in the protests against the Balfour Declaration Some years ago he founded the Jewish Guardian a London weekly as the advocate of anti Zionism and Liberal Judaism The paper was suspended in 1929 Later he took an interest in the Jewish Agency His last book was The Third Great War in Relation to Modern History

MAGNUS MARKUS Court Jew to Frederick William I of Prussia During the first half of the 18th cent he was the leading Jewish personality in Berlin

MAGNUS Sir PHILIP Expert in technical education b London 1842 d there

1933 He was for many years a minister of the Reform congregation in London but devoted himself to technical education and became an authority on the subject In 1880 he resigned from the ministry to direct the work of the Guilds Institute and in 1884 was appointed member of a royal commission which visited all the principal centers of technical education in Europe In 1886 he was knighted for his services to industrial education He represented London University in the House of Commons 1906 22

MAHAMAD Directors of a Sephardic congregation

MAHLER GUSTAV Conductor and composer b Kalisch Bohemia 1860 d Vienna 1911 In Prague in 1885 he conducted Wagner's Ring der Nibelungen Meister singer and Tristan und Isolde Thereafter he conducted for a series of years in Leipzig Budapest and Hamburg He was appointed conductor of the Royal Opera House Vienna in 1897 where he ruled with an iron hand Notwithstanding his autocratic methods the high standard of his performances made him famous all over Europe For some years he conducted German opera at the Metropolitan Opera House New York In 1909 shortly before his death he conducted the New York Philharmonic He composed nine symphonies the performance of which to this day excite controversy owing to the tremendous orchestral apparatus he employed His songs are among the finest of modern German lieder He was converted to Christianity in his youth

W F

MAHZOR Festival prayer book The oldest known collection is the Mazhor Roman iya which was compiled in the Byzantine empire and was printed with additions in Constantinople in 1573 It contains some of the oldest piyutim It was superseded by the Roman ritual The Ashkenazic Mahzor was published in 1521 and the Polish ritual in 1522 the Sephardic ritual was published in 1616 The variations in the text are mostly the response to local preference for different piyutim The texts go back to ancient mss Thus the Mahzor Vitry the oldest mss extant compiled by a pupil of Rashi is the control copy for specialists who study the detailed history of the liturgy

MAILAMM Palestine Institute of Musical Sciences Founded in 1933 in affiliation with the New York Society for the Advancement of Music in Palestine The officers are Ossip Gabrilowitsch hon pres Mischa Elman vice pres Mrs Charles Zunzer Lazar Saminsky and Joseph Achron chairmen Rubin Goldmark and Ernest Bloch are honorary members

MAIMON SOLOMON Philosopher b 1754 in Nieszwicz Lithuania d 1800 in Niedersiegersdorf Silesia As a boy he was already well versed in Rabbinic literature A turning point in his life was reached when

the Moreh Nebukhim of Maimonides * came into his hands and his admiration of the great master was such that he adopted the name Maimon Consumed by a desire for secular knowledge unobtainable in his home environment he took up the wanderer's staff at the age of 24 leaving his wife whom he had married at the age of 12 and a son behind him. Wandering into Germany he came into contact with the leading men of the age among his patrons being Moses Mendelssohn. His work Versuch uber die Transzendentalphilosophie (1790) a criticism of Kant's philosophy drew the latter's attention who praised its author as the most acute of his critics. Notwithstanding his restless life his continuous wanderings from place to place in adaptability to any regular occupation his fraternizing with bad society his addiction to habits of intemperance and a cynicism which scandalized his protectors Maimon published numerous historical and critical works on philosophy which impressed the leading philosophers of the day. Foremost of his Hebrew works is Gibe'at ha moreh (1791) a commentary on the first part of Maimonides Moreh Nebukhim. His autobiography Lebensgeschichte (1793) is not only interesting as far as his person is concerned but also contains valuable material on the history of Polish Jewry in the 18th cent. and particularly on the Hasidic movement then in its beginnings.

I S

MAIMONIDES MOSES (Moses b Maimon) The Jewish Aristotle b Cordova, Spain March 30 (Nisan 14) 1135 d Palestine 1204. Popularly known as RaMBaM from the initials of his name the philosopher Talmudist and physician was the son of Maimon b Joseph descended from a long line of distinguished scholars his ancestry going back to Judah the Prince (Jehudah ha Nasi) compiler of the Mishnah and consequently to King David. His father a learned Talmudist astronomer and mathematician was his principal teacher in his early years. As a youth Moses studied Talmud logic metaphysics mathematics astronomy natural sciences and medicine. Though not a slavish worshipper of Aristotle Maimonides considered him the chief of the philosophers and placed him on a plane almost as high as that of the prophets.

When Moses was 13 years old the city of Cordova fell into the hands of the Almohades (Unitarians) a fanatical Mohammedan sect who offered to those not of their belief the choice of the Koran exile or the sword. Maimon and his family rather than embrace Islam even outwardly wandered for a number of years from place to place in Spain northern Africa and Palestine finally settling in 1165 in Fostat a suburb of Cairo Egypt. Some scholars maintain that during these years of wandering the family of Maimon took on at least outwardly the profession of Islam but this has been effectively disproved by a recent authority.

During this trying period Maimonides produced several important works. In 1158 he composed a Treatise on the Jewish Calendar (Maamar ha Ibbur) and shortly afterward a book on terms of logic (Milloth Higgayon) to which later Moses Mendelssohn wrote a commentary. In 1160 while residing in Fez Morocco he issued his celebrated Letter on Apostasy (Iggereth ha Shemad or Maamar Kiddush ha Shem Treatise on the Sanctification of God) in which he declared that a Jew need not suffer death unless he is forced to worship idols or commit murder or incest. Enforced lip service of Mohammedanism he did not consider idolatry. It was largely because he held this opinion that he was falsely accused of professing Islam.

Shortly after settling in Fostat Moses' father died and his beloved brother David perished in a shipwreck in the Indian Ocean. Forced to earn his own livelihood he took up the practice of medicine and so successful was he that later he became physician at the court of Saladin. Hearing of his skill as a physician Richard the Lionhearted offered him the position of court physician at London but this honor Maimonides refused. During his career as physician Maimonides wrote many important medical works and treatises.

In 1168 Maimonides completed the Commentary on the Mishnah (Arabic Siraj Hebrew Maor Light) which contained the germs of the main philosophical ideas later developed in his other works. The Commentary is a masterpiece of lucidity knowledge and comprehensiveness. An important section of the Commentary is the Eight Chapters (Shemonah Perakim) a psychological philosophical and ethical treatise which serves as an introduction to Maimonidean philosophy and which is a remarkable syncretism between Hebraism and Hellenism. It also contains the well known Perek Chelek which examines the current conceptions of immortality and in which Maimonides formulates his Thirteen Articles of Creed which have found an important place in the ritual of the synagogue.

Maimonides busied himself in communal affairs and it was not long before he was recognized as the official head of the Jews of Cairo and Egypt. He was consulted constantly by Jews in many lands.

The Repetition of the Law (Mishneh Torah or Yad ha Chazakah The Strong Hand) a stupendous work of 14 books which is a compendium of the Talmud a religious guide and a complete codification of biblical and rabbinical law and religion was given to the world in 1180. This he prefaced with an outline known as Book of the Commandments (Sefer ha Mitzvot). Maimonides at once became the highest authority in Jewry. The first section of this code is the famous Book of Religious Philosophy (Sefer ha Mada) which soon became the storm center of bitter controversy. In a passage of

another section (Hilcoth Melachim Laws Concerning Kings) Maimonides demonstrates his liberal spirit by declaring that

The teachings of him of Nazareth and of the man of Ishmael (Mohammed) help to bring mankind to perfection. The Mishnah Torah evoked considerable opposition which continued after Maimonides' death and was further stirred up by his next great work.

The greatest of Maimonides' works, *The Guide of the Perplexed* (Arabic *Dalalat al Chairin*, Hebrew *Moreh Nebuchim*) published in 1190 was designed as the author states for thinkers whose studies have brought them into collision with religion and for those who have studied philosophy and have acquired sound knowledge and who while firm in religious matters are perplexed and bewildered on account of the ambiguous and figurative expressions in the holy writings. The object of the *Guide* as of his other works is to unify reason and faith which he believed taught one truth. He attempts to harmonize Judaism with philosophy to reconcile the Bible and the Talmud with Aristotle.

In 1191 he published the *Treatise on Resurrection* (*Maamar Techiyath ha Mesim*) in which he reiterated his belief in bodily resurrection and in 1194 as a reply to a request for his opinion on astrology he issued

The Letter to the Rabbis of Marseilles in which he forcefully denounces superstitious thoughts and practices. On Dec. 13, 1204 Maimonides died and was buried in Palestine.

The influence of Maimonides on Jewish thought has been most profound and lasting. Of him it is said: From Moses unto Moses there arose none like Moses. He introduced the scientific and rational spirit into the study of Judaism. Outside the realms of Judaism principally through the *Guide* traces of Maimonidean thought may be found in the writings of many medieval Christian theologians among them Albertus Magnus and Thomas Aquinas. As a youth Spinoza studied the philosophy of Maimonides and in his *Tractatus Theologicopolitico* the influence of the Jewish Aristotle is especially apparent.

For a bibliography of the works of Maimonides translated into English and of books and articles in English consult Gorfinkles, *A Bibliography of Maimonides* (New York 1932). J I G

The es still a curious old house in F, which s pnted out s th residence of M imonides f om which he had to flee in the night. Th re a 13 w nd ws n the h us t ymbol e t is sad th 13 dogm s of M imonides—SLOUSCHZ T avels n N rth Africa 1927

MAINE See United States of America

MAINZ (MAYENCE) This Rhenish city had a Jewish community in Roman days though the existing records do not go beyond the 10th cent. and some of them in the 11th after a great conflagration. Mainz Jews were induced to settle in Speyer. Prior to the Crusaders' massacre of 1096 Mainz had produced

the Kalonymus family and the celebrated Talmudist Gershom b. Judah. The Second Crusade the persecutions of 1187 and the ritual murder charge of 1281 led in 1205 to the Rhenish Jews deciding to emigrate to Palestine under the leadership of Meir of Rothenburg*. In 1349 practically the whole community was massacred and the ghetto fired. In 1438 after a peaceful cent. the Jews were expelled; they returned and were reexpelled in 1462. A few Jews managed to return but they were also expelled in 1579 and the existing community dates from 1583. After the French occupation and the emancipation of 1841 the Mainz community developed steadily as a center of orthodoxy; the Lehmann family and their publication *Der Israelit* being its most earnest exponents prior to the founding of the Agudath Israel*. In 1900 Mainz had 3,200 Jews which in 1925 had been reduced to 2,738.

Y s they lay u and th y sm te

V x u uls w th s ff ght

All th clos clea e w Lo d

To Th e vel t ng wo d

Not a word fall th Mass

Shall o r l p n hom g pas

—KALONYMOS B. JEHU AH MYN (quoted by Leopold Zunon, *Synagogue*, p. 52 d. s. Mittellat s (t n l t d by C. H. Plumpton)

MALABAR The Jewish settlement at Jews town near Mottancheree is supposed to be descended from the tribe of Manasseh. This tradition was related in 1772 to Forbes, author of *Oriental Memoirs*, who lived there. He accepted the theory that the settlement at least dated from the refugees of the destruction of Jerusalem by Titus. The presence of Jews from Spain and Poland in Malabar prior to the voyage of Vasco da Gama was established by the latter.

MALACHI My Messenger (*Ibid* ii 7 iii 1) the last of the biblical Prophets whose three chapters (four in the translations) close the second (Hebrew) division of Scripture. Though the Christian versions and Jewish commentators regard Malachi as a proper name, perhaps because of convenience both Jewish tradition and modern biblical criticism regard him as an anonymous prophet. One rabbi said he was Mordecai. Others identified him with Ezra the Scribe (*Meg* 15 a Targum to i 1 also Septuagint). Undoubtedly the name was borrowed by the editor from iii 1. The text reveals no information as to the prophet's personality or identity. Even the time of his ministry is uncertain. The critics differ as to whether he prophesied before the time of Ezra's coming to Jerusalem (458 b.c.) or during the interval between the two visits of Nehemiah (445-433 b.c.). Considering the internal evidence as revealed in Malachi's frequent references to the language and institutions of Deuteronomy (comp. i 8 with Deut. xv 21 iii 5 with Deut. xviii 10 xxiv 17 ff iii 8 10 with Deut. xii 11 xxvi 12 iii 17 with Deut. vii 6 xiv 2 xxvi 18 i 8 with Deut. xv 21) and his apparent unfamiliarity with the provisions of the Priestly

Code which Ezra read before the people (cf Neh viii 1) and his statement that the Law was oral and not written (ii 7) it seems fair to say that he must have lived in Jerusalem before the time of Ezra.

The text reveals the conditions in Jerusalem during his ministry. The priests showed contempt for the sacrificial cult, their alliances with the privileged classes caused them to have respect for persons in the law and divorce their Jewish wives in order to intermarry with their gentile neighbors, a secularization of life accompanied by a doubt of old moral standards and religious tenets, widespread social injustice, false oaths, sorcery, adultery, oppression of the stranger and acceptance of foreign cults, but there was a party that feared the Lord (iii 16) (pointing perhaps to the beginnings of the Pharisee and Sadducee movements), the Temple had been completed and a Persian governor ruled.

These conditions provoked a new aspect of Jewish prophecy. Since the people were skeptical of the prophet's classic place as a preacher of righteousness, Malachi represents an ecclesiastical phase in prophecy where he insists upon conformity with the ritual of the Law. To Malachi there was no opposition between Law and Prophets, but his emphasis upon obedience to the prescriptions of the cult was based very largely upon his prophetic conception of God's holiness and His call to righteous conduct. Meeting the intellectual phase of contemporaneous skepticism, his method was dialectic in that he first lays down the thesis, then recites the objection of the doubter, then he offers a refutation and ends with a promise or a warning (cf i 2-5). Malachi meets the situation of Israel's increasing experiences with other nations with the remarkable statement: "For from the rising of the sun even unto the going down thereof, My name is great among the nations, and in every place offerings are presented unto My name, even pure oblations; for My name is great among the nations, saith the Lord of Hosts (i 11). This is his prophetic viewpoint in that he recognizes not alone the universality of God, but the innate religious worth of the gentile. His most famous utterance: "Have we not all one Father, hath not one God created us all (ii 10) is a reproof of the unethical conduct of the people in the putting away of their wives, not alone as heartless (treacherous) conduct, but as a betrayal of their obligation to one another as children of the one God. Therefore he warns his generation that because of its irreligiosity God will send Elijah the Prophet as the herald of a great and terrible day of the Lord who shall turn the heart of the fathers to the children and the heart of the children to the fathers, lest I come and smite the land with utter destruction." L W

MALBIM MEIR LOB B. JEHIEL MICHAEL Rabbi, b. Volochisk 1809 d. 1879. From 1838 to 1845 he was rabbi

of Wreschen, Posen, but in the latter year he was called to Kempen and in 1860 became chief rabbi of Bucharest. From this date to the end of his life Malbim fought the reform tendencies of his German congregants. He was imprisoned in Bucharest in Moghilef; he was ordered to leave the town; he also had to leave Koenigsberg. The governor of Wilna would not permit him to officiate in that town because of his stormy record elsewhere.

MALEA MEIR DE CHI f. tax farmer to Ferdinand III of Castile (1217-52). His sons Don Zag (Isaac) and Don Juzef inherited the office.

MALTA There is a small congregation at Valetta.

MALTER HENRY Orientalist, b. Zabno, Galicia 1867 d. Philadelphia 1925. He was appointed professor of medieval philosophy and Arabic at the Hebrew Union College but in 1907 resigned with Dr. Caspar Levias and Dr. Schloesinger when their advocacy of Zionism was objected to by the College authorities.

MANASSEH Elder of the sons of Joseph and father of the half tribe which occupied land on both sides of the Jordan.

MANASSEH (695-640 B.C.E.) 14th king of Judah, son of Hezekiah. He ascended the throne at the age of 12 and reigned 55 years. He reintroduced idolatry. His alliance with Babylon against Assyria resulted in his being taken captive, but he was later restored to his throne. In their inscriptions Esarhaddon and Assurbanipal mention Manasseh as a vassal. The author of II Kings complains of his persecution of the schools of the prophets.

MANASSEH B. ISRAEL Hero of the readmission of Jews to England, b. La Rochelle 1604 d. Middleburg, Holland 1675. After the auto da fe of 1603 his parents fled from Lisbon and later left La Rochelle for Holland. In 1620 Manasseh was appointed a rabbi in Amsterdam where his eloquence and scholarship attracted considerable attention. He founded the first Hebrew printing press in Amsterdam. His first literary achievement, *El Conciliador*, a reconciliation of conflicting passages in Bible and Talmud published in Spanish, brought him a reputation and made him the center of an influential intellectual group. He was especially looked up to by those Christians who believed in the approach of the Fifth Kingdom, The Reign of the Sanctified in accordance with their interpretation of the Book of Daniel. The bloody Thirty Years War made them think that the Messianic era was near. Their attitude was helpful to the Jews because, according to prevailing interpretations, before the coming of the Messianic kingdom the Jews would have to regain possession of the Holy Land, the Lost Ten Tribes* would be rediscovered and gathered together.

Manasseh b Israel too was a product of his age. He believed in the mystical book the Zohar which specified the year 1648 as the beginning of the Messianic era. It was in this fantastic atmosphere that the Puritan party in England with Oliver Cromwell as their leader demanded religious liberty for all. Their soldiers sang psalms and won victories. From their attachment to the Old Testament they were sympathetic to the Jews. Cromwell thought that he could even reconcile the Jews to the English Puritan community of God. A prominent English Christian, Edward Nicholas, wrote an Apology for the Honorable Nation of the Jews in which he claimed that civil war had come upon England because of her mistreatment of the Jews and also because the popes forced the Jews to wear a badge of shame.

Manasseh b Israel believed the story of a Jewish traveler who claimed to have seen the Lost Ten Tribes in South America and he took that story as a basis for his book, *Hope of Israel* (*Esperanza de Israel*) in which he recounted the martyrs of Israel, also the martyrdom of a young Christian nobleman, all of whom died with psalms and Shema on their lips. His point was that just as the prophecies of evil came true so would the prophecy of redemption. This treatise Manasseh submitted to Parliament through a learned Englishman and along with it he sent a letter in which he claimed that a general dispersion of Israel must precede their restoration and the coming of the Messiah. He asked for religious freedom and the right to erect synagogues. He received a passport to visit England but because of the war between England and Holland he could not travel.

Later Cromwell obtained more power and called a parliament composed of Puritan preachers, some of whom even proposed the adoption of the Mosaic Law as the constitution of England. Manasseh b Israel was again invited to come to England. He was helped by a Marano who pointed out the advantage to England from the wealth and international commerce of the Jews. Accompanied by Jacob Sasportas, rabbi of several Spanish communities in Africa, Manasseh b Israel first presented letters from many European communities, thus appearing as representing the whole Jewish people. He pressed the mystical argument already referred to and the commercial and practical for many Spanish and Portuguese Jews would settle in England.

Cromwell may have had in mind the practical end but he also believed that Christianity as preached in England free of idolatry and superstition would attract the Jews to become Christians. Their readmission was debated very seriously in Parliament. It was decided that their expulsion in 1290 was not legal because it was the act of the king alone without the sanction of parliament. But the attempt officially to readmit the Jews met with defeat. Cromwell added three clergy men whom he thought would vote his way

but they did not. At last Cromwell himself argued: Can we preach the gospel to them if we refuse to tolerate them among us? The Privy Council agreed with him but laid down certain restrictions: for example that the Jews could worship only in private dwellings. The clergy and the public were in a fanatical mood; pamphlets were published pro and con Holland thinking that she would lose her Jews who were economically valuable to her. Objected but Manasseh b Israel assured Holland's ambassador that only Spanish and Portuguese Jews would emigrate to England. He then published his passionate plea, *Vindication of the Jews* (*Vindicae Judeorum*). In it he refuted all false accusations against them. This was his last and best effort. An incident helped him achieve success. A wealthy merchant, Robles a Marano, was charged with being a Portuguese Papist—and papists in general were not tolerated. His property was confiscated. But Cromwell successfully induced the Privy Council to set aside the confiscation on the ground that Robles was not a Catholic but a Jew. Henceforth Marano* Jews were tolerated in England. They even were permitted to have a cemetery of their own and could observe their religious rites in public but had to pay higher taxes. Thus began the toleration and the return of the Jews to England. Cromwell honored Manasseh b Israel settling upon him an annuity of one hundred pounds from the state treasury which however he did not enjoy very long. On his way home to Holland he died. J K

Bec m ny J w n w in v ry g at t t n
m y pl m l t d n P l n d L th u n nd P u
a by th l t s by tl Sw d C a k nd oth
b g d v n w y f m th n H n th y a ly
l m t th p J w f th G m n Syn g g t J u
l m h th d Al th J w s n Sp n F nce
P rtug l d n th Ind und th Sp n h own f
th y p f d J w s mu tw b dg —MAN SSEH
B I L f m h pl n upp t f p t t n f r Jew sh
Re dm n t E g l n d

MANASSEH B JOSEPH OF ILYE (b Porat) Forerunner of the Maskilim b Smorgon 1767 d Ilye 1831. He was one of the early Russian Jewish reformers from within. An erudite Hebrew and rabbinical scholar he was not only critical of the methods of his time but shocked the orthodox by studying philosophy, mathematics, astronomy, German, Polish and mechanics. Owing to his advanced views on the rabbinic system and the education of youth he was compelled to wander from town to town and even when he achieved the type setting of his *Alfe Manasseh*, the printer becoming aware of Manasseh's radicalism threw the proofs and the mss into the fire. The author thereupon rewrote his book and it was published in Wilna in 1827. Devoted to the cause of culture he wrote in Yiddish as well as in Hebrew and lived on bread and water so that he was easily a victim to the cholera plague of 1831.

MANCHESTER This chief British manufacturing center has the second largest Jew

ish population in Great Britain and has witnessed a corresponding development of Jewish institutions. Jews first settled there in 1780. It is the only English city which for years boasted both a Reform and a Sephardic congregation. Its Jews' Free School takes care of over 2,000 pupils.

MANDAEANS A very ancient religious body still found in Mesopotamia though its members are few. They profess an admixture of Jewish, Christian and heathen doctrines and customs. Their sacred books are in Aramaic dialect which approximates the language of the Talmud. They follow a Gnostic code and their religion is therefore surcharged with mysticism. They regard Jesus of Nazareth as a false prophet and John the Baptist as a true one.

MANDELKERN SOLOMON Compiler of the Hebrew Concordance. b. Mlynov 1846. d. Vienna 1902. In his youth he was identified with the Haskalah movement and in 1873 he was rabbi in Odessa. In 1896 he published his concordance *Hekal ha Kodesh* in Hebrew and Latin of the Hebrew and Chaldaic words in the Bible.

MANDELSTAM MAX Oculist and Zionist leader. b. Zhagory 1838. d. Kiev 1912. In 1864 having graduated as a physician he began his studies of ophthalmology in Berlin and in 1868 settled in Kiev and achieved a European reputation as an oculist. He was thrice elected professor of the University of Kiev but on each occasion his election was voided because he was a Jew. In 1881 he began to take an active part in Jewish affairs in Russia and with the rise of Herzl he became the leader of the Russian Zionists. The Constitutional Riots of 1905-06 which he witnessed and described drove him into the ranks of the Ito*. One of his daughters was sentenced to Siberia for her part in the revolutionary movement.

MA NISHTANOH Wherefore Is Different. The first two words of the Four Questions asked by the youngest child at the Passover Seder*. The first sentence reads: Wherefore is this night different from all other nights? M. A.

MANN LOUIS Actor. b. New York 1865. d. there 1931. He began his stage career at three and to 1891 enacted many parts barnstorming with the most celebrated actors of his period. After that he created for himself a role in German comedy parts with which he was identified to his retirement.

MANNHEIMER ISAAC NOAH Preacher. b. Copenhagen 1793. d. Vienna 1865. He was the first catechist in Denmark being appointed in 1817 when confirmation was made obligatory under the emancipation law. In 1824 he was appointed in Vienna where he was titled director not rabbi of the Reform synagogue. He was reputed for his oratorical gifts and was in 1848 elected to the Austrian Reichstag.

MANNHEIMER SIGMUND Professor Hebrew Union College. b. Kemel Germany 1835. d. Cincinnati O. 1909. He came to the U. S. in 1865 having held several professional positions in Germany. In 1884 he was appointed professor of exegesis and Aramaic at Hebrew Union College. His daughter is the well known dramatic reader Jane Manners.

MANTINO JACOB B. SAMUEL Physician to two Popes. b. Tortosa Spain. d. Damascus 1549. He was befriended by Pope Clement VII. In 1528 he settled in Venice and was exempted from wearing the Jewish hat. He enjoyed the friendship of ambassadors who were his patients and patrons. On his return to Rome he became involved in the dispute which raged over the claims of Henry VIII of England to divorce Catherine of Aragon. Richard Croke was sent by the English king to obtain the favorable opinion of Jews as well as of the church. Clement VII. invited Mantino's views and although other Jews supported Henry Mantino opposed the divorce. He exposed himself to further attack when he relentlessly exposed the pretensions of Solomon Molcho the pseudo Messiah. Pope Paul III. appointed Mantino his personal physician in 1534. It was on a tour of the East as companion of the Venetian Ambassador that he died in Damascus.

MANTLE OF THE LAW The use of a mantle to cover the scroll of the Pentateuch dates from the custom of spreading a layer of fine silk over the full length of the scroll so as to prevent injury to the text.

MANUEL EUGENE Educator and poet. b. Paris 1823. d. there 1901. He was professor at a number of French universities and at three of the higher institutions of learning in Paris. After the Franco-Prussian war he was made secretary to Jules Simon minister of public instruction. In 1876 he was made inspector general of secondary education of France. This post afforded him much leisure which he devoted to literature. He wrote on French history and published a collection of poems a number of which were devoted to Jewish themes. He was one of the six founders of the Alliance Israelite Universelle and an active officer of the Consistory.

MANUSCRIPT Though archeological discoveries point to the use of clay tablets as the medium of writing amongst the ancient Canaanites and the word papyrus (and therefore paper) is of Egyptian origin papyrus may have been used for early records. The Hebrew word *sefer* translated scroll connotes not merely a written document but the use of a skin for that purpose. The biblical reference is therefore always to a written scroll. The Book of the Law was always and still is written in that form on parchment prepared according to a prescribed ritual. Metallic inks were known but their use for the sacred copies was forbidden. The Jews are even credited with the invention of gold

ink in which according to the Letter of Aris teas the scrolls for the translation by the Seventy were prepared. The date of the first use of the book form of mss is unknown as the most ancient mss in scroll and in codex that have survived are of the beginning of the 10th cent. The Jews first used paper in the Orient in the eighth cent.

MA OZ TZUR First words of the popular Hanukah * hymn composed according to the acrostic by Mordecai an Ashkenazic poet of the 13th cent. The song recounts the wonders of the Exodus the Babylonian exile the fall of Haman and the Maccabean victory. It is sung both at home and in the synagogue after the kindling of the lights. Though the English version in vogue is Gustave Gottheil's Rock of Ages the following is a fair translation of the first stanza of the Hebrew text

Mghty p aised b yond c mpare
K k f my l t n
Bld ag n my house of p ayer
Fo thy h b t n l
Haste my to ton let a ransomed nation
Joyful ng
To its K ng
Psalms of ded cation!

SOLOMON SOLIS COHEN

MAPU ABRAHAM Founder of the Hebrew romantic school and author of the first Hebrew novel *b Slobodka* 1808 *d Koenigsberg* 1867. His early studies included the Bible and the Talmud in which he attained great proficiency but probably due to the influence of his father Yekuthiel who was both Talmudist and Cabalist he studied esoteric literature which he found congenial to his poetical temperament. His secular studies included Latin Russian German and French literatures.

His creative powers were discovered when in 1853 he published 23 years after its completion his first novel *Ahabat Zion* (the Love of Zion) dealing with the time of the prophet Isaiah and the kings Ahaz and Hezekiah. The work was an instantaneous success creating a considerable impression because of the grace and beauty of its style and the novelty of the enterprise. The book still retains its interest and appeared in translation in German English and Yiddish. *Ashmat Shomron* (the Guilt of Samaria) was his second novel. The background is also the idyllic life of the ancient Hebrews and the theme the rivalry between the northern and southern capitals of Judea. The author's own preference is quite evident. Whatever is good just and noble comes from Jerusalem and whatever is base corrupt and wicked flows from Samaria. A marked departure in his literary activity is his third novel in five parts *Ayt Zabua* (The Painted Hawk or Hypocrite).

Here Mapu plunged into the conflict between the Maskilim and those contemporaries who would impede the march of progress. Yet another fourth novel *Hoze Hizyanoth* (The Seer of Visions) dealing with the time of Shabbethai Zebi was ready for publication but owing to the censor or his enemies or

both only fragments of the work have survived. *Ammon Pedagog* (The Master Pedagogue) a manual for teaching Hebrew and *Hausfranzose* are other works of Mapu.

Although Mapu was acquainted with the romantic school of his day he was not greatly influenced by it deriving the inspiration for his literary form not from France or Germany but from Palestine and the Bible. He influenced his contemporaries by taking his readers not to the Judea of the rabbis saints and mystics but to the land where gaiety and joyousness were natural and normal. As such he may be regarded as a Zionist before modern Zionism was born. Stronger as a stylist than in ideas his uniqueness consists in having caught the spirit and secret of the Bible style more than any other Hebrew author. If unlike Mendele he has not created a Hebrew style of his own he succeeded in making the language of the prophets live again in all its freshness and vigor. A writer of few ideas and without much gift for characterization or plot Mapu is remembered as the greatest Hebrew prose stylist since the time of the Bible and the prophets. J S M

MARANO Term applied to the Spanish Jews who after the 1391 persecutions outwardly became Christians by conversion. It is estimated that 100 000 Jews became Maranos. Neo Christians secret Jews or Chuetas. There were roughly three classes of Maranos those who accepted the change of faith and took advantage of the social opportunities it offered those who taking every risk attended the synagogue in secret and the third category those who cherished Judaism in secret and threw off the disguise gladly when they reached other countries. The first group included some of the Jewish intellectuals. In the second were the Jewish aristocracy and families of wealth who mingled their blood with that of the royalty and nobility of Spain but who nevertheless struggled for Jewish rights and often in the end merged with the secret Jews who managed for a cent and even longer to follow their faith in the most secluded fashion. The enforced baptism of so many Jews creating within the church a great mass of heretics and the assimilation which it produced giving the Jewish tinge to perhaps a majority of the Spanish aristocracy were direct causes of the Inquisition*. To it the court greedily assented because its immediate result was the sequestration of much Jewish wealth.

Neither the establishment of the Inquisition nor the Expulsion Edict were carried out without considerable resistance on the part of the Maranos. They offered individual and collective resistance so that whilst in the former case they refused to admit the heresy of which they were charged in the latter they threatened to return en masse to Judaism. So too in their appeals to the Pope they set up their claims as a Christian group. In the end they could not prevail and though George Borrow author of the Bible in Spain was the first

to bring news of the existence of Maranos there in the 19th cent and recent investigations show there are still some there the vast majority yielded to the expulsion order and scattered first in Portugal—where they were still Maranos—to southern France Madeira the West Indies Brazil and Flanders where they also had to practice Judaism in secret for a long time The movement of the Maranos to northern Europe was slow for the bulk did not leave Portugal until a cent after the Spanish edict when the pressure on them in Portugal was at its height and forced them to Holland Denmark Germany and even Poland Traces of them can be found in north Africa Italy Greece Egypt and the Orient generally as well as in Mexico The settlements in Turkey Palestine and Italy were in the main those of Jews who had not been Maranos but were expelled from Spain

MARCOSSON ISAAC FREDERICK Editor b Louisville Ky 1877 To 1903 he was engaged in newspaper work in Louisville he then became associate editor of *World's Work* and in 1907 joined the staff of the *Saturday Evening Post* Since 1913 he has been one of the leading contributors to that publication

MARCUS SIEGFRIED Inventor of the automobile b Mecklenburg Germany 1831 d Vienna 1898 He was a mechanic and worked for years for Siemens and Halske in Berlin In 1852 he moved to Vienna and after achieving an independence devoted himself to inventions One of the first in which he succeeded was devising mechanism for the discharge of deep sea mines by electricity In 1864 he built his first horseless carriage and in 1875 he built the second which was the first benzine driven vehicle and drove it in the streets of Vienna His automobile patents were registered in Germany in 1882 His first automobile is now in the possession of the Vienna Automobile Club The town council of Mecklenburg affixed a tablet in honor of Marcus invention on the house in which he was born

MARCUSE ADOLF Astronomer b Magdeburg 1860 In 1882 he was a member of the German expedition to S Carolina to observe the transit of Venus In 1886 he was appointed astronomer in chief to the national observatory of Santiago Chile and during two years traveled throughout South America In 1888 he was attached to the royal observatory in Berlin and in 1891 he conducted the geodetic expedition to the Hawaiian Islands He specialized on the determination of latitudes by astronomical observation and thus contributed largely to the perfection of geographic charts

MARGOLIES MORRIS S Founder of the Union of Orthodox Rabbis of America and Canada b Kroza Russia 1851 He was chief rabbi of the orthodox community of Boston 1889 1906 being appointed in the latter

year rabbi of Congregation Kehilath Jeshurun N Y which position he still holds He has taken a most active part in communal affairs is an active Mizrachist and is the treasurer and director of a number of yeshibas in Jerusalem and eastern Europe

MARGOLIS GABRIEL WOLF Chief rabbi of the United Hebrew Community of New York b Wilna 1848 After holding a number of rabbinical positions in Russia he came to Boston Mass in 1907 where he held the position of chief rabbi to 1910 when he received his appointment in New York In 1899 he was a delegate to the Zionist Congress He is life president of the Assembly of the Orthodox Rabbis of America and Canada

MARGOLIS MAX LEOPOLD Bible translator and Jewish historian b Merez Lithuania 1866 d Philadelphia 1932 In 1891 he was appointed to a fellowship in Semitics at Columbia University and from 1892 to 1897 he was the assistant professor of Hebrew and biblical exegesis at the Hebrew Union College In 1897 he became assistant professor of Semitic languages at the University of California In 1905 he returned to the Hebrew Union College and in 1908 was appointed editor in chief of the Bible translations published by the American Jewish Publication Society being at the same time professor of biblical philology at Dropsie College He spent a year at the American School of Oriental Research teaching at the same time at the Hebrew University Jerusalem He wrote two popular books on the Bible in the Making and the History of Biblical Translations With Prof Alexander Marx he was joint author of the History of Jewish People (1927)

MARHAB IBN AL HARITH Warrior poet killed in combat at Khaibar c 628 According to the biographer of Mohammed Marhab was distinguished for his physique and bravery Opposed to the prophet and leader of one of the Arab Jewish tribes he challenged the enemy to combat in a poem Ali relative and companion of Mohammed accepted the challenge and slew Marhab in single combat

MARIAMNE Wife of Herod the Great* Hasmonean princess famed for her beauty and grace Herod married her in Samaria in 37 b c e in an attempt to strengthen his position with the Jews She had five children three sons and two daughters Herod was deeply attached to his regal wife but she was the victim both of her mother Alexandra's conspiracies and the intrigues of her sister in law Salome The pictures of her two beautiful daughters influenced Cleopatra to advise Antony to consent to her brother Aristobulus becoming high priest He was later killed by Herod who when he went to war ordered that Mariamne should be slain if he failed to return from battle On his return Salome* accused Mariamne of adultery with her husband Joseph The latter was executed and Alexandra

was put in prison. Mariamne was spared but when in 30 b c e Herod again went to war he repeated his previous instruction she should be slain if he did not return alive. Salome next accused her of conspiring to poison Herod. She was found guilty and executed 29 b c e when only 28 years old. The story of her calm death with her mother reviling her and her sister in law hastening her end is one of the most dramatic pages in Josephus history.

The part of Mariamne in Stephen Phillips' poetic tragedy Herod which was staged by Beerbohm Tree in London in 1900 was played with telling effect by a beautiful Jewish actress Lily Hanbury.

MARIAMNE Daughter of Simon b Boethus of Jerusalem the second woman of this name married by Herod the Great*. She was born in humble circumstances and Herod advanced her father to the high priesthood in order to marry her. Her son Herod was made heir to the throne.

MARIX ADOLPH American rear admiral b Saxony 1848 d Gloucester Mass 1919. He came to the U S when a boy and in 1864 entered the U S Naval Academy at Annapolis graduating in 1868. He was regularly promoted and in 1879 was assigned to the Hydrographic Office. He served in the Asiatic station 1883-86 returning in 1892 to the New York Hydrographic Office. In 1893 he was promoted lieutenant commander and in 1895 he was transferred to the Maine and was recorder of the court of inquiry which followed her explosion. He was cited and advanced for conspicuous conduct in two engagements at Manzanillo and in 1899 was promoted to the rank of commander. When President Taft was Governor General of the Philippines Marix was made naval attache in the Islands. Later he was appointed rear admiral and in 1910 having reached the age limit retired after 46 years active service.

MARKENS ISAAC Author of Hebrews in America b New York 1846 d 1928. He was a journalist and in 1888 published the historical and biographical sketches which was the first volume of its kind on American Jewish history. He estimated the Jewish population of the United States in 1888 at 400 000 of whom 125 000 were residents of New York.

MARKOVICH MOSES General syndic of the Polish Jews or spokesman for all the Kahals of the ancient province of Poland during the reign of Michael Vishniovetzki (1669-1673).

See Shtadlan

MARKS BERTRAM S Portrait painter b Cardiff Wales 1827 d London 1916. He painted the portraits of most or the members of the British royal family and of many of the notables of the Jewish community. He was deeply interested in Jewish affairs and also in the artistic education of artisans. He was

president of the Art Section of the Cymmadorion Society in connection with the National Eisteddfod of Wales.

MARKS DAVID WOOLF Founder of Anglo Jewish Reform Judaism b London 1811 d there 1909. He early advocated changes in the ritual and in 1840 being only 29 years old was appointed minister of the West London Synagog of British Jews a post he held till his death. In 1848 he was appointed and for 50 years held the chair of Hebrew at University College London. He was an urbane polished English gentleman of considerable oratorical powers intent upon the simplification and decorum of public services and held no extreme views.

MARKS Hon Sir HENRY Kt Commissioner of Currency of Fiji (1913-29) b Melbourne Australia 1861. He settled in Fiji in 1881 and was made warden of Suva. He has served for many years on the Legislative Council of the Island and was knighted for his public activities.

MARKS HENRY HANANEL editor and proprietor of the London Financial News b London 1855 d there 1925. He was the son of Dr D W Marks* founder of the London Reform congregation but received his newspaper training in the U S where he resided 1871-83. He ran for parliament but was not successful politically.

MARKS LIONEL SIMEON Professor of engineering b Birmingham England 1871. He came to the U S in 1893 and from 1894 to 1900 he was instructor of mechanical engineering at Harvard where he was appointed professor in 1909 being also professor at the Massachusetts Institute of Technology 1914-18. He edited the Mechanical Engineers Handbook. During the World War he was attached to the research division of the Bureau of Aircrafts.

MARKS MARCUS M President of the Borough of Manhattan New York (1914-16) b Schenectady N Y 1858. A clothing merchant he retired from business at 45 to devote himself to public service and for 25 years was chairman of the conciliation committee of the National Civic Federation. He has been active in a number of civic commercial charitable and communal institutions. He was elected 1913 President of the Borough of Manhattan. He has been succeeded in that office by Julius Miller and Samuel D Levy. In 1914 he established three public markets in New York and in 1915 initiated the Daylight Saving movement.

MARKS SAMUEL South African pioneer b Sheffield Eng c 1850 d Johannesburg 1920. He went to Cape Colony in 1868 and aided in the development of the diamond fields. Subsequently he took up large tracts in the Transvaal where coal was found. He was the partner of Lewis and Marks a firm which under the Boer regime practically con-

trolled and developed the economic resources of the Transvaal. Upon the establishment of the Union of South Africa he became a senator.

MARMOREK ALEXANDER Head of the Pasteur Institute Paris b Mielnica Galicia 1865 d Paris 1923. As assistant to Pasteur and subsequently his successor he commanded much attention in the medical world for his anti-toxin for puerperal fever and his antidote for tuberculosis (1903) in the discovery of which he contradicted the theories of Koch and for his bravery in administering Haffkine's serum for bubonic plague to Schwartz a bacteriologist who had been accidentally infected by plague owing to breaking of a tube of bacillus in the Vienna Laboratory. Marmorek was in Paris when the accident happened in Vienna and Schwartz and his nurse assistant infected. Apprised by telegraph Marmorek in soiled laboratory suit jumped into the express with a phial of the serum in his pocket. When he arrived in Vienna the nurse was dead and Schwartz dying and the attending physicians in dread of the spread of the infection Marmorek coolly attended his friend whose case was hopeless and knew it and who spent his last hour in dictating to Marmorek the progress of the disease as he experienced it. Unacknowledged in Vienna because he was a Jew Marmorek was awarded the Legion of Honor by France.

He was an ardent Zionist and president of the French Zionist organization. He and his three brothers Oskar the architect Louis and Leo were amongst the foremost personal aides of Theodor Herzl.

MAROR Bitter applied to the horse radish or bitter herbs eaten as part of the ceremonial of the Seder * after a benediction is recited in remembrance of the bitterness of Israel's enslavement in Egypt. M. A.

MARRIAGE The Bible regulates but does not encourage polygamy and it contains no trace of the more primitive polyandry or of the matriarchate. Polygamy was a natural concomitant to marriage within the tribe. The objective of the most ancient rules apart from those defining incest aimed at preserving family and tribal property. Polygamy in practice was limited to the wealthy classes and royalty. The essence of the marriage service consisted in the removal of the bride from her father's house to that of the groom or his father and formal betrothal. A lapse of time between the betrothal and marriage and the consecration of marriage are traced back to Gen xxiv 55. The veiling and attendant ceremonies are traceable through Psalms the Song of Songs and elsewhere in the Scriptures. The use of the ring as a token is not so ancient as the giving of a money token the whole rite Kiddushin * having for its object the consecration of the woman to her husband against all the world. Divorce was regulated but the code favored the husband

just as it regulated the rights of illegitimate children. The motive was not the degradation of the woman for the virtuous woman is too often praised for that concept to be acceptable but to protect the tribal interest.

H w long he a ked d d t t ke God to c at the w ld? nd R bbi J se B Chalafta nfo med he that th t me o cup d w s s x d ys Wh t has God be n do ng s nc th t t me? nt nued the mat on Th Holy On answe d the bb has been s t ng n he v n ar ng ng m g —MIDRASH RABBA

MARRIAGE CEREMONIES By tradition Jewish marriage customs have acquired a fixed quality in practically every country in the world. The essentials to the consecration of a couple in wedlock are (a) the betrothal * (b) the reading of the marriage contract (Ketubah) * (c) the placing by the groom of a plain ring on the second index finger of the bride's right hand and the recital on the words *Ha ray att m ku deshes le b ta ba ass zu K das Moshe v'Yisroel* (Behold thou art consecrated unto me by this ring according to the Laws of Moses and Israel). Recited in the presence of two witnesses this act constitutes the covenant of marriage.

To these technical requirements there have been added from olden times customs and regulations. The bride is covered with a veil (Gen xxiv 65) the ceremony takes place under a Huppa * or canopy. This is a survival of the insignia of royalty which was permitted at weddings in ancient days when both groom and bride wore wreaths of flowers as symbols of elevation. A glass of wine is blessed by the officiant and offered as a loving cup to both bride and groom. This necessitates the lifting of the veil and reveals the identity of the bride a precaution rendered desirable from the story of the exchange of Leah for Rachel related in the Bible and from the fact that on the wedding day bride and groom were not to see each other prior to the ceremony. Seven blessings are recited and seven blessings are added later to the Benschen that follows the marriage feast. At the close of the ceremony the groom breaks a glass a symbol that has been variously interpreted. The use of music at marriage ceremonies the participation of parents as sponsors best men and bridesmaids are all ancient customs. This too is true of the wedding feast. It was the custom and still is among the orthodox for bride and groom to fast on their wedding day till after the ceremony and to recite the confession in the morning service. This necessitated noon marriages. The custom of having a jester (badchan) at the marriage feast is also old.

Pre-marital festivities as well as that of indulging in feasting seven days after the wedding have been dropped except in the Orient but the presence of a bridal couple in synagogue on the Sabbath after their marriage is noted by slight changes in the orthodox ritual.

M. A.

MARSEILLES Of Phœnician origin there are traditions that the Jews helped to found this celebrated French seaport. It was

a city of refuge for Jewish exiles in 567. Though their numbers were never large the Jews exercised considerable influence in the trade of the port during the Middle Ages. They were citizens but not freemen and had to wear a badge. They introduced the famous Castile soap industry and in 1337 were even allowed to aid in the defense of the city. The first attack upon them of any importance occurred as late as 1484 but even then the town council objected to their expulsion and enabled them in 1492 to ransom Spanish Jews captured by Barbary pirates. In 1507 they were expelled and did not return as a group until the middle of the 18th cent. In 1808 a consistory was organized. Many interesting documents relating to the Jews have been found in the archives of Marseilles.

MARSHALIK Jester or rhymster who attends wedding ceremonies and plays the part of the court fool.

MARSHALL LOUIS World Jewish leader second and third decades 20th cent. b Syracuse N Y 1856 d Zurich Switzerland 1929. Lawyer by profession authority on American constitutional law. Republican by conviction the later life of Louis Marshall offered the best evidence of what has become known as the passing of the hegemony of Israel from Europe to America. His association with a prominent legal firm and his success at the bar brought him recognition from about 1890 onward so that he was three times appointed a member of the New York State Constitutional conventions 1890 1894 and 1915 while Gov Hughes appointed him counsel in 1908 to Gov Sulzer in his impeachment trial. In his civic interest Marshall was called in to settle the New York cloakmaker's strike of 1910 and as arbitrator in 1919. The range of his interests included the advancement of the colored people and the conservation of forests and the preservation of game and birds and a keen interest in New York municipal politics.

It was however in the field of Jewish life that Marshall brought to bear what may be regarded as the distinctively American tempo for he was at the same time president of the American Jewish Committee* which he helped to found in succession to Judge Mayer Sulzberger* president of the American Jewish Relief Committee of which he also was a founder president of Temple Emanu El chairman of the executive board of the Jewish Theological Seminary* and associated in the Institute of Jewish Religion*. He was a founder of the Jewish Protectors and Aid Society and a director of the N Y Educational Alliance and Dropsie College* Philadelphia. He was the controlling influence in the Joint Distribution Committee* and one of the officers of the Palestine Economic Council*. This far from exhausts the list of his offices and affiliations.

His dominance of the American Jewish scene began with the organization of the

American Jewish Committee in 1906 but he came still more to the fore when he became president of the American Jewish Committee an incident which almost synchronized with the successful agitation for the abrogation of the 1832 Treaty with Russia* over the passport issue. That achievement gave the Jews in America world leadership. The World War with its period of American official neutrality created the opportunity for those relief agencies with which Marshall was typically identified. He had no liking for the organization of the American Jewish Congress* but compromised with it and became one of its delegates. He was the foremost spokesman for the minority rights clauses which the Jewish delegation over which he presided in Paris demanded at the Peace Conference to secure the civil and political rights of the Jews in eastern Europe and Turkey. In fact he went so far as to upbraid the Turkish Jews when they abandoned their minority rights. The issuance of the Balfour Declaration* in 1917 made him view Zionism* in its practical light so that he became one of the proponents in 1924 of the extended Jewish Agency* plan and he was largely responsible for the devising of the Joint Survey Commission which was sent to Palestine to report on its multiple problems before the extended Jewish agency was finally decided upon. In 1927 Marshall scored another success by the apology of Henry Ford for the publication of the Elders of Zion* and the anti Semitic articles in the Dearborn Independent. In Aug 1929 Marshall made his second trip to Europe on Jewish affairs and presided over the deliberations of the sessions of the newly convened Council of the Jewish Agency Basle 1929. It was at the close of the subsequent sessions of the field workers of the Joint Distribution Committee that he was stricken and died.

He has written him if not Jewish life and the thing
double in the Jewish people the will always
be present for the name of Louis Marshall—C
ADLER American Jewish Year Book VI XXII

MARTINIQUE Dutch Jews were settled on this West Indian island when the French took possession of it in 1635. A settlement of 300 Jews expelled from the Brazils was effected in 1654 but in 1658 the Jesuits were successful first in destroying their commerce and then in bringing about the expulsion of the community. Martinique which today is largely dependent on sugar production for its success owes the introduction of sugar cane cultivation to Benjamin d'Acosta who first planted it on the island in 1650. A few Jews settled there in the 18th cent but since the eruption of Pele in 1905 few if any Jews live there.

MARTOV L (Julius Zederbaum) Pioneer Russian social democrat b Constanti nople 1873 d Schwarzwald 1923. He was a nephew of Alexander Zederbaum publisher of the Hebrew daily Hamelitz. He graduated together with Lenin in 1895 and was one of the founders of the Society for the

Emanicipation of the Working Classes Immediately thereafter he founded the organization of the Jewish proletariat which later became the Bund. He was banished to Siberia 1896-99 but returned to Russia. After a visit to London he settled in Switzerland and edited *Iskar* (The Spark) the organ of Russian social democracy. In 1903 when the party split he joined the Mensheviks. He went to Russia during the revolution of 1905-06 but was forced to leave the country to which however he returned during the revolution of 1917. Disagreeing with the Bolshevik policy he again left Russia and settled in Berlin where he edited a Menshevik organ.

MARTYRDOM The sacrifice for the sake of religious convictions was not an issue with the Jews during the existence of the Jewish state for then the problem of national defense raised the associated question of patriotism and the accounts of the siege of Jerusalem and of Masada tell how unquestioning the Jews met their fate. Martyrdom was the fate of Hannah and her sons when the state was under the heel of the enemy practically non-existent as a political power. The issue became real to the rabbis during the Bar Kokba war and the persecutions that followed. Allegiance was then limited to faith and the fathers of the Talmud debated and decided what in the extreme of persecution must be observed at the risk of death and how much dissimulation was permissible to avoid capital punishment. They discouraged martyrdom and opposed self-immolation and suicide. Their rules were however not only more honored in the breach than in the observance but they themselves took risks which they denied to others. This may be said to have been the code in all ages witness the need for Gershom's * ruling that pseudo Christians of his time should be re-admitted to the community without difficulty.

MARTYRS PRAYER THE Alenu the concluding prayer of every service was chanted by the martyrs of the Crusades and the Inquisition as their death defiance to their enemies and persecutors from an example set during the martyrdom of the Jews in Blois France in 11/1. Count Thibaud's love for a Jewess Pulchinelia and the jealousy of the duchess resulted in the girl and all the Jews of Blois being penned in a wooden tower and burned alive. An eye witness reporting this tragedy to Jacob of Orleans related that the death of the martyrs was accompanied by a weird song the Alenu which resounding through the stillness of the night awed the Christians who heard it and who preserved the tradition of this melody haunting the banks of the Loire for several centuries. The martyrdom of Blois aroused Jewry and led to the institution of a special fast in their memory so that the knowledge of the manner in which they met death was known all over western Europe. The text of Alenu proclaiming the indivisibility and omnipotence of God meets

the spirit of unquenched faith at the stake. It was so employed in the service in memory of the Palestine martyrs of 1929 held in New York at Temple Rodeph Sholom in August 1930.

MARTYRS THE TEN Perhaps because the list of Jewish martyrs *Kedoshim* would fill volumes no attempt has been made in the Jewish liturgy to assemble anything like a martyrology. Some communities in Germany, Holland and Italy do recite lists of martyrs as part of the memorial service but generally all the martyrs of all the ages are included in the single line of the *Abinu Malkenu* which refers to the sacrifice of those who died for Thy name's sake. Imagination therefore seized upon a popular account of the sufferings of the fathers of the Talmud in the persecution carried out by Turnus Rufus after the Bar Kokba * war.

Their story was composed into a legend entitled *Asarah Haruge Malkut*. The substance of this version of the martyrdom was converted into a liturgical poem and adopted by the Ashkenazim in the additional service of the Day of Atonement and by the Sephardim in the liturgy for the Ninth of Ab. The poem of the Ten Martyrs is a running narrative of the death of ten teachers of the Law who were executed at the behest of a Roman emperor on the ground that they were the descendants of the ten sons of Jacob who had violated a biblical law by kidnapping and selling their brother Joseph. The poem then gives the Talmudic version of the death of the ten martyrs: Ishmael b. Elisha, Simeon b. Gamaliel, Akiba b. Joseph, Hananiah b. Teradion, Huzpit the interpreter of the Sanhedrin, Jamnia, Eliezer b. Shammua, Hananiah b. Haknai, Judah b. Daniel, Yeshebab, secretary of the Sanhedrin, and Judah b. Baba. Simeon and Ishmael drew lots as to who should die first. Simeon the first to suffer was decapitated. Ishmael suffered flaying with great fortitude. The unflinching courage and boundless faith of Akiba and Hananiah reached the ultimate of heroism.

MARX ALEXANDER Historian b. Elberfeld, Germany 1878. He came to New York in 1903 and has since served as librarian and professor of history at the Jewish Theological Seminary of America. Most of his published essays deal with the literary phases of Jewish history. He is co-author with the late Prof. Margolis of the *History of the Jewish People* 1927.

MARX KARL HEINRICH Founder of the historic economic philosophy of history and head of the International Working Men's Association b. Treves 1818 d. London 1883. He was the son of a Jewish lawyer who converted in 1824 and had all his children baptized as Protestants. Marx studied law but his radical views compelled him to abandon that career. He joined the staff of the *Rheinische Zeitung* and in 1842 he became one of its editors but in 1843 the paper was sup-

pressed. He then went to Paris and studied Socialism and joined Arnold Ruge in radical literary effort. In the first and only number of the *Deutsch Franzosische Jahrbucher* which they edited jointly Marx first advanced his clarified socialist outlook in an article reviewing Bruno Bauer's treatment of the Jewish Question. Marx contended that the social emancipation of the Jews could only be achieved together with the emancipation of society from commercialism with which the Jews were conspicuously identified. In another article in the same review Marx advocated the emancipation of the proletariat by dissolving established society and re-creating man as a member of human society.

In Paris Marx formed a close friendship with Friedrich Engels and they joined in attack on Bauer and other insufficiently advanced thinkers. Heine was another of his Parisian friends. As a member of the radical *Vorwarts* Marx had to leave Paris and settled in Brussels where he joined Engels and there published his second great work, an attack on the philosophy of Proudhon. In Brussels Marx made his first actual contacts with the working classes. He gathered the German workers together, published the *Brusseller Deutsch Zeitung* and formed a group of German communists. As a consequence of this experience Marx and Engels in 1847 published their *Manifest der Kommunisten*. The revolution of 1848 fulfilled some of the political theories Marx had advanced in Paris. So he returned there but almost immediately settled in Cologne where he undertook the editing of a democratic daily newspaper *Neue Rheinische Zeitung*. It was the oriflame of the German revolt; it advocated non-payment of taxes and the organization of armed resistance. The revolution failed; the paper was suspended and Marx was tried for high treason. He was acquitted but the government expelled him from Prussian territory and he went to Paris. Here too he was not welcome; he therefore settled in London in 1849 and remained there for the rest of his life.

Neither his literary nor his political ventures in London were financially successful and his earning power was reduced to writing articles for the *New York Tribune*. His attitude in the Franco-Austrian War of 1859 was pro-German and its sequence led to his estrangement from Ferdinand Lassalle. In 1859 he resumed his study of political economy and in 1867 published the first volume of his completed theory under the title *Das Kapital*. From 1864 to the Franco-Prussian war he was head of the *International Working Men's Association* but the organization did not survive the passions of the war. It was however replaced by the new Socialist movement which spread in many countries but which did not subscribe to all of Marx's theories. The *Mass Process of Capitalistic Production* appeared in 1894. Marx's collected writings appeared in 1922 in 10 vols. Kautsky has however edited

another edition and the Moscow (Engels Institut) estimates the final collected works at 42 vols.

W h n n R t l f i s t m m u n s t t a t t d
n t h d b o f t h C t e m p o f t h m d d l
n d t a t t h t m p l i f i e d t h n t h o d t y n y
m l t d d w n n d t h e w t f m t h m a
t t o f M — t h p t o f t h N e w D y — l r i z
K A H D J d l P

MARYLAND See United States of America

MASADA The strong mountain fortress on the west shore of the Dead Sea where the war against Vespasian and Titus began and ended. It was constructed by Herod* as a place of refuge and had large store houses in its substructures. Its capture fired the imagination of the Jews at the outset of the war and after the destruction of the Temple Eleazar b. Jair* and his fellow Zealots found refuge there and when surrounded by the Romans committed heroic mass suicide. It contains the remains of the most ancient synagogue so far found in Palestine. The outlines of the fortress still exist and it is a place of pilgrimage for Jewish nationalists at the present day.

MASARJAWAIH One of the earliest Arabic Jewish physicians and translators from Syriac lived in Bassora c. 983. He translated the pandects of the presbyter Aaron into Arabic adding to the 30 chapters two of his own composition. His works are only known by quotations.

MASKIL Enlightened scholar. This term first popularized with the rise of the Haskalah was used by Isaac Israel before 1326.

See Haskalah

MASLIANSKY ZVEI HIRSH National Yiddish orator b. Slutsk 1856. He taught in Pinsk for 14 years and in 1891 he went to Odessa where he became the chief propagandist of Zionism. After touring Russia for three years he went to England creating much enthusiasm as a Yiddish orator of a new type. In 1895 he came to the U.S. and in 1897 was appointed lecturer at the Educational Alliance, New York. Taking an active part in Zionism and other Jewish movements Masliansky toured the U.S. a great number of times, visited Canada and Palestine. He published a short history of the Chovev Zion in Hebrew; his memoirs in Yiddish and was one of the editors of the *Jewish World*, a New York Yiddish daily 1902-03.

MASORAH The fixation of the text of the books of the Canon by means of critical notes, marginal corrections, the determination of the vowels and the accents represents the labors of Jewish scholars following the time of Ezra to 1425. From the Letter of Aristeas and Talmudic references it is evident that there was deposited in the Temple a standard copy of the Bible for the use of the paid copyists and correctors. There were however copies in circulation in the Diaspora and

therefor in the two centuries prior to the dispersion there were in existence many scrolls which through carelessness contained errors. The creation of a uniform and correct text was no slight task, especially as finality could not be achieved by direct correction or alteration of the text. It was too sacred for such usage.

The work of the Masorites thus became of great importance and value for the critical analysis of generation after generation not only brought to light the most minute errors and discrepancies but all possible variants were noted without making in the body of the text the kind of changes which the Higher Critics maintain were introduced by the editors of the anterior and early post captivity eras. Whatever errors misspellings and obscurities were in the text are still there. The Masorah corrections are either marginal notations or separate works. To insure a perfect text the numerical Masorah was undertaken. The number of letters in the Pentateuch were not merely counted but the frequency of each letter established, the middle word or middle verse recorded and the repetition of errors of the same type in the original text was noted. By this process what was in all probability a continuous unspaced writing finally became words written apart, sentences spaced and paragraphs separated. The Masorah thus evolved its own traditions though all the critical marks of the earliest correctors have not been explained and are carried into the text as part of it. The introduction of printing practically put an end to the need for the Masorites' supervision but even in printing the Hebrew text certain rules were observed to avoid error just as there are fixed rules as to the writing, spacing and paragraphing of the Scroll used in the synagogue. Thus there are editions of the Pentateuch in which the text is so arranged that every page begins with the letter *Waw* a precaution that calls for extra scrutiny on the part of the typesetter and the proofreader.

MASSACHUSETTS See United States of America

MATHEMATICS Though a few mathematical terms appear in the Talmud and a number of Talmudists are referred to as mathematicians and the Book of Jubilees contains some intricate calculations, no Hebrew book on mathematics older than the Mishnat Middot c 750 is known. Most of the Hebrew mathematical works are of a much later period. In the 19th cent the Jews advanced rapidly in every country to the front rank in this science. See Original Jewish Contributions

MATMID Perpetual student. One who perfects himself in Hebrews

MATTATHIAS Instigator of the Maccabean rebellion. He was a priest resident at Modin d 166 b c e. His great grandfather or some more remote ancestor was the original

Hasmonaeus. He was a man in years when he incited his sons and the populace to revolt against the orders of Antiochus Epiphanes. His original protest was against idolatry but he seems to have led the raiding Jewish bands against the Greeks for a year and on his death bed designated his son Judah * as general.

MATZAH Unleavened bread prescribed food for Passover * made from dough that is not allowed to rise or ferment. Matzos are baked by putting the dough into the oven immediately after the mixing of the flour and the water. No salt must be used. Unleavened bread is the symbol of the haste with which the Israelites had to leave Egypt so that they could not wait for the dough to ferment; it is also called the bread of affliction (Deut xvi 3) a reminder of the poverty and affliction of the Israelites under Pharaoh's yoke. Unleavened bread is thus at the same time the symbol of slavery and of deliverance. Seven days shall ye eat unleavened bread by the first day ye shall put away leaven out of your houses for whosoever eateth leavened bread from the first day until the seventh day that soul shall be cut off from Israel (Ex xii 15).

M A

MAUROGONATO ISACCO PESARO Italian patriot b Venice 1817 d Rome 1892. He took an active part in the Venetian revolution of 1848. He was made minister of finance and managed to fill an empty treasury. The Austrians were victorious and he was excluded from the general amnesty. For a time he settled in the Ionian islands but later returned to Italy and in 1866 was elected to the chamber. In 1884 when the government recognized the Venetian loans of 1848 he turned over his personal claims to the municipality of Venice. He became vice president of the chamber but refused the portfolio of finance. In 1890 he was made a senator and at his death was accorded a public funeral by the government.

MAUROIS ANDRÉ (Hertzog) Essayist and novelist b Elboul Normandy 1885. His parents immigrated from Alsace. After completing his education he managed his father's factory for a decade. His first book *The Silence of Colonel Bramble* which appeared in 1918 narrates his experiences as interpreter to the British army during the World War. *This and The Discourses of Dr O Grady* 1922 were best sellers. Maurois then wrote a series of imaginary biographies following these with a series of interpretative biographies: *Ariel* (Shelley), *Disraeli*, etc. In this field he commands a large audience and he is recognized in France as a novelist of the first rank.

MAUTHNER LUDWIG Ophthalmologist b Prague 1840 d Vienna 1894. In 1869 he became professor at the University of Innsbruck. In 1877 he resigned and returned to Vienna where he was later appointed professor. His services at the eye dispensary

were recognized in 1889 by the erection of a monument in his honor in the Arcaden of the University of Vienna

MAY LAWS The measures drafted by Count Ignatiev and enacted May 3 1882 definitely created a Pale of Settlement* in Russia a plan which resulted from the Pan-Slavic policy which followed rapidly upon the 1881 riots The Jews were hemmed in and both Russia and the Jews suffered economically These regulations remained in force to 1906 and created the concentration on the frontier which so seriously affected the Jews at the outbreak and during the World War The May Laws read

(1) A t m p o a y m a u and unt l a g n a l e v i o n i m d e f t h e l g l t t u s t d c d t h t h Jews be f b d d e n t o t t l w o u t s d e f t o w n s and h o u g h t e x p t o n b n g d t t e d o n l y n t h e a s e o f e x s t n g J w h g c u l t u a l c o l n e

(2) T m p o l y f b d d n a r e t h e i s u n g f m o t g g n d o t h e d e d t o J w s w e l l a s t h g t t o n o f J w s s l s e o f l p o p e t y t u t d u t s d f t w n s n d b o o g h n d a l t h s u n g t o J w s f p w f t t o n y t o m n g a n d d s p o s e o f s u h l p p t y

(3) J w a e f b d d n t t n a c t b u n e o n S n d y s n d n t h p n p l C h r s t n h l y d y s t h e e x t n g g u l t o n c o n e n n g t h c l s n g o f p l e s f b u s n s b l o n g n g t o C h s t n o n s u h d a y s t a p p l y t o J e w l s o

(4) T h e m e a s u r e s l d d o w n n p a r g a p h s 1 2 n d 3 s h a l l a p p l y o n l y t h g o v m n t s w t h n t h e P a l f J w h s t l e m e n t t h t t h y s h a l l n o t p p l y t t h t e n g v e n m e n t s o f P o l a n d

MAY PAUL Belgian Ambassador to U S A b Brussels 1872 Member of a family that has been conspicuous in Belgian national affairs since the 1830 revolution he entered the diplomatic service in 1895 and was attached to the Foreign Office In 1896 he was appointed Attaché to the Belgian Legation in Washington D C From there he was transferred to Tokio where to 1901 he served as First Secretary of the Legation He held similar appointments in London and Constantinople until he was made Minister to Mexico in 1912 During the first three years of the war he was stationed in London on special missions and in 1917 was appointed Minister to China In 1920 he was sent to Sweden and in 1925 to Brazil In 1930 he was named Ambassador to the United States Died Washington D C 1934

MAYER HENRY (Hy) Caricaturist b Worms 1868 He went to Mexico in 1885 and came to the U S in 1886 In 1887 in Cincinnati he began his career as an artist his drawings being accepted by the European as well as the American press He was chief caricaturist of the New York Times 1904-14 and later edited Puck In recent years he has been devoted to motion picture work Most of his sketches have been published

MAYER LOUIS B Motion picture producer b Minsk 1885 He emigrated to St John New Brunswick but later settled in the United States and engaged in the ship salvage business In 1907 he first entered the motion picture business in Haverhill Mass

For some years he was a distributor in Massachusetts then moved to Hollywood and managed producing units In 1924 he became president of the Metro Goldwyn Mayer Corporation which has been merged into a larger film trust He is active in Los Angeles communal affairs

MEASSEFIM Collectors the name given the group of writers who created and contributed to the periodical Ha Meassef which published between 1784 and 1811 created a sentiment for the modernization and development of the Hebrew tongue

MEDEBA MOSAIC In 1896 there was found at Medeba on the Dead Sea a remarkable mosaic map of Palestine evidently constructed c 500 This is the oldest known chart of Palestine and its details throw some light on the topography and architecture of the period

MEDINA There are today no Jews in the second sacred capital of Islam and none are permitted to go there At the time of the rise of Mohammed there were Jewish tribes in Yathrib (See Banu Ka'nuka) but the Prophet fought and eventually expelled them

MEDINA SIR SOLOMON DE Army contractor to the great Marlborough He came to England from Holland with William III and became the most prominent contractor and agent of Marlborough During the War of the Spanish Succession (1702-14) he joined the General furnished supplies and organized a post express to England He was liberal to the Sephardic congregation of London of which he was a loyal member

S n 1672 t h J w o f A m s t e r d a m h d h a n d e d o v e r n n u l l y n a m o u t f b t w n f 000 n d £6000 t o t h m m n d e f t h e D t h f o c n o f f i c e v e s t d i n 1711 o n t h o n q u e o f B l n h e m T h e J e w w h o c m p d t h e D u k f M r l b o g h w s S r S l o m n M d n a —JAMES PICCIOTTO Sket h s f Anglo Jewish H s t o y

MEGIDDO (Ai Lajjun) On the western border of the plain of Esdraelon is one of the oldest known places in history as well as the site of apocalyptic scenes It was a key position in ancient times Solomon's stables have been unearthed there In the World War it was the spot from which Lord Allenby delivered his blow that led to the rout of the German Turkish forces and brought the eastern campaign to an end

MEGILLAH Treatise in the Talmud Mishnah and Tosefta but generally used with reference to the Book of Esther

MEGILLAT TA ANIT The Scroll of Fasting compiled by Eleazar the Zealot in order to strengthen the national consciousness in the struggle against the Romans Actually the scroll records only national feast days those on which fasting was prohibited because the days enumerated were those which merited festal observance

MEIER JULIUS L Governor of Oregon (1931) b Portland Ore 1874 He is a merchant associated in the firm of Meier & Frank owners of a department store in Portland He was one of the promoters of the Columbia River Highway and has been active in local and state politics He was elected chief executive of the state in 1930 for a four year term He is the president of Temple Beth Israel Portland and takes an active interest in Jewish affairs

MEIR (Meir Baal Hanes) Most distinguished Jewish savant (Tanna) in the middle of the second century A disciple of Rabbi Akiba* who first undertook the systematic reorganization of the Jewish legal traditions and their rearrangement according to topics Rabbi Meir further developed this method of studying and classifying Jewish law and prepared the way for the first complete rabbinic redaction of a Jewish code by his successor Rabbi Judah ha Nasi* the author of the Mishnah*

Born in Asia Minor he was a student in Palestine during that tragic period of Jewish history when Jewish uprisings and vindictive Roman suppressions culminated in the Hadrianic persecutions in which the practice of Jewish religious rites was prohibited the schools were closed and the sages dispersed or executed Among those who met martyr's deaths were his teacher Rabbi Akiba and his father in law Rabbi Hananiah b Teradion* When the reign of the Emperor Antoninus Pius restored peace and tolerance in Palestine Rabbi Meir and his colleagues reestablished the rabbinical synod at Usha in Galilee Although he was recognized as the intellectual light of his contemporaries his relations with the ruling house of the Patriarch (Nasi) were strained Insubordinate to the authority of the Patriarch Rabban Simeon b Gamaliel he was first excluded from the academy when readmitted he was denied the right of having decisions formulated in his name and finally he was subjected to a decree of excommunication which he refused to recognize as valid He ultimately departed from Palestine and died in Asia Minor Rabbi Meir's wife was the learned Beruriah whose wise utterances and legal views are quoted in the Talmud

Endowed with an acute and inquisitive mind Rabbi Meir cultivated the friendship of the learned irrespective of their religious convictions counting among his teachers the heretic Elisha b Abuyah* (Aher) and among his acquaintances the pagan philosopher the cynic Oinomaos of Gadara He frequently made use of Oriental fables and parables in his discourses which enjoyed great popularity By profession a scribe whose scrolls of the Torah were given special notice he was an intellectual aristocrat disdainful of the unlettered peasant advocating a minimum interest in industry and labor and a maximum devotion to scholarship prizing the learned Gentle above the unlearned temple dignitary

exalting study for its own sake and denouncing those who acquire learning but fail to impart it to others

He was a brilliant logician and with keen analytical powers he developed a dialectic which was searching and critical to the great annoyance of some of his colleagues who thought he was more interested in the reasoning process than in the determination of factual results

In his application of Jewish law he was punctilious and severe alienating the Samaritans from the Jews and insisting on a scrupulous regard for the precepts of law and ethics Some of his legal enactments follow No condition is valid if it contravenes a biblically derived obligation if a person is open to suspicion in one matter he cannot be trusted in any matter an inaccuracy in the text of the divorce decree invalidates the decree the expressed wishes of a dying person must be carried out a promissory note incorporating a provision for interest invokes a fine and a forfeiture of the principal every proviso to be valid must be formulated both in the affirmative case and in the negative case

He was a renowned homilist characteristic of which is the remarkable observation that the new born babe comes into the world with clenched fists as if he were ambitious to grasp and acquire everything but on his death bed as an old man his palms are relaxed and open acknowledging as it were that he can take nothing with him

For some obscure reason perhaps the rescue of his sister in law from a house of ill fame in Rome Meir the philosopher and scholar was named Meir the miracle worker and his alleged tomb is shown at Tiberias* and is a center of pilgrimages His name is a household word Pious women vow gifts in his name and most orthodox homes still have a collection box Meir Baal ha Nes Pushke in which money is deposited for the poor of Jerusalem G A R

MEIR OF ROTHENBURG One of the outstanding rabbis of the 13th century b Worms c1215 d in the fortress of Ensisheim Alsace 1293 He was a brilliant scholar and his liturgical contributions were included in the services of the Day of Atonement and the Ninth of Ab* His authority throughout Europe was such that he was designated Light of the Exile a title he shares with Gershom* The records of his period one of great persecution in which wagon loads of copies of the Talmud were burnt are so obscure that his office has not been ascertained From the attitude that he took when the Emperor Rudolph in 1282 presented his son Albrecht with Austria Styria and Carinthia in forbidding individual Jews from negotiating the taxes for which they were liable to the detriment of the community it is assumed that he held the position corresponding to chief rabbi In 1284 he seems to have decided that life for himself and other

Jews was hopeless in Germany and with his wife and children he secretly left the country determined to settle in Palestine. He was recognized in a Lombardian town seized and spent the last seven years of his life in prison revising his mss and teaching the law orally.

Th Jews off ed mmen sum t nsom th aged
h l b t h p f d t nd h s y n pt ty
the th n t p d nt wh h w uld b ng fu th
at n to h s p pl Wh n d th fin lly cl imed h m
R d lph fu d t d th b dy f fourt n
s unt l g dly s m of mon y l d b en paid fo t
de pt n—S CHER H sto y f the Jewa

MEISEL FRUMMET 17th cent benefactress of Prague second wife of Mordecai Meisel and as her tomb states the daughter of the Elder Isaac Rofe d Prague 1626. She helped erect the Meisel Synagog. She was equally liberal to the other synagoges and to scholars and institutions. She gave a golden cup weighing 100 crowns to one synagog. Some of her gifts are displayed on her jahr zeit* in Prague.

MEISEL MORDECAI MARCUS Prague benefactor b Prague 1528 d there 1601. He acquired considerable wealth and although he was with other Jews twice expelled from Prague he built the Jewish town hall the Hohe Synagog and later the Meisel Synagog. He purchased land for enlarging the cemetery ransomed prisoners and is credited with a number of other local endowments. He financed the erection of the synagog at Posen. At his death his estate was confiscated by the crown. It amounted to 516 250 gulden in cash and considerable property.

MEISELS DOB BERUSH B ISAAC Polish patriot b Szczekociny c 1800 d Warsaw 1870. He was both banker and rabbi in Cracow where he took an active part in public affairs. He was one of the 12 senators during the Cracow revolution in 1846. In 1848 he was elected by Cracow to the Austrian Reichsrath as a radical. In 1856 he became rabbi in Warsaw and in the tumult of 1861 he supported the Poles. With Dr Marcus Jastrow* he was imprisoned and later both were expelled from the country. In 1862 he was allowed to resettle in Warsaw.

MEISSNER ALFRED Minister of Justice in Czechoslovakia b Jungbunzlau 1871. He is a Social Democrat and was elected to represent his party in the parliament founded after the revolution of 1918. He helped draft the constitution of the Republic and since 1929 has been Minister of Justice.

MEKITZE NIRDAMIM International society for the publication of old Hebrew books and mss. Founded in 1864 in Lyck Germany it published from 1864 to 1902 each year one rare volume.

MELAMMED Teacher applied specifically to the instructor of children.

MELBOURNE Commercial capital of the Australian continent and former colony of

Victoria. The earliest Jewish settlement dates to 1839 and the first congregation was founded in 1841 the second being started in 1858. The community has largely been recruited from England with some influx of Dutch and East European Jews. The Jews have experienced no disabilities in Melbourne though the general immigration laws are unfavorable to other than English settlers. Edward Cohen was thrice Mayor of Melbourne which has contributed more than the average quota to the Victorian parliament as well as to the federal parliament established some years ago. Isaac A Isaacs was the first Jew in the Victorian cabinet (1894-99) and this advanced status in public life has been maintained since. Of the estimated 21 615 Jews in Australia about 25 per cent are resident in Melbourne.

MELCHIOR CARL JOSEPH German financier b Copenhagen 1871 d Hamburg 1933. His father Moritz Gerson Melchior was a member of the Melchior firm established in Copenhagen at the beginning of the 19th cent. The family was both prominent and active in Danish Jewish affairs. In 1902 Carl Melchior entered the firm of M M Warburg & Co of Hamburg and from then on identified himself with German politics and finance. During the World War he served on the Lorraine front and at the Peace Conference at Versailles was prominent as one of the financial advisers to the Weimar Coalition. In the post war problems he came to the fore in this capacity and was regarded as one of Germany's most able financial negotiators in the whole series of conferences which established the Young Plan of reparations to their practical abolition at Lausanne in 1932. He was at one time considered a possible ambassador to Paris but instead became one of the members of the board of the Bank for International Settlements. In 1932 Hamburg awarded him its highest honor the Stoltzen Medal.

The Nazi government immediately on its accession to power dropped him as its representative on the Bank for International Settlements.

MELDOLA RAPHAEL Haham of the London Sephardim (1805-28) b Leghorn 1754 d London 1828. One of the brilliant members of a family that traces its records through 12 generations and has contributed scholars to many communities. He was permitted to enter the rabbinical college at 15 and was ordained in 1803 having preached for years previously in Leghorn. In 1805 he was elected to the London community and immediately acquired a dominant position in the community. He numbered both Disraelis among his friends.

MELIHAN Salting of meat in the process of making it kosher. The theory is that the salting provokes the free flow of stagnant blood before cooking.

MELS ALFRED (Martin Cohn) Soldier in the French Foreign Legion and author b Berlin 1831 d Summerdale Ill 1894 In 1848 he joined the Legion in Algiers and was severely wounded Later he became secretary to Alexandre Dumas pere In 1850 he joined the rebels who fought the Danes in Schleswig Holstein and was again wounded Next he became a journalist After representing various newspapers in Paris he settled in Madrid as the editor of Las Novedades But the army again attracted him He joined the Spanish forces and was appointed captain In 1864 he returned to Germany and wrote on military subjects and later became correspondent for the London Times on the German side during the Franco Prussian war He lived in turn in Vienna Graz Paris and finally in Chicago

MEM Thirteenth letter of the Hebrew alphabet Its numerical value is 40

MEMORIAL BOOK Nearest approach to a martyrology used by Jews The older congregations kept records which contained brief necrologies which were read at memorial services The oldest and most famous is the Memorbuch of Nuremberg which was started in 1296 and contains the necrology of the congregation of Nuremberg 1280 1346 a list of the martyrs 1096 1349 and a necrology and other records from 1373 to 1392 About 50 other German communities have such memorial books mostly containing entries beginning with the 17th cent The Prague records are probably the most complete The recently instituted custom of inscribing names on tablets and lighting electric lights alongside on the anniversary of deaths is a continuation of the memorial book

MEMORIAL SERVICE Modern version of the Haskarat Neshamot It is part of the ritual of the Day of Atonement and is conducted largely in English It stresses the immortality of the soul and the hope of a future life See Yiskor

MENAHAM King of Israel (744 737 b c e) He won his way to the throne by killing Shallum the usurper and by the slaughter of the inhabitants of Tiphshah He was a vassal of Tiglath pileser III At that time Israel was wealthy and the payment of tribute is recorded on the Assyrian monuments Menahem was one of the few kings of Israel to die in his bed

MENAHAM B AARON IBN ZERAH Codifier b Estella Spain c 1330 d Toledo 1385 His father was forced out by the French expulsion of 1306 and he witnessed the massacre in Estella in 1328 in which he was the only member of his family rescued In 1368 he was a victim of the civil war in which he lost all his property His code Zedah la Derek' throws light on the manners of the time It was designated for the use of the wealthy who associated with non Jews were

not over pious and who were not inclined to study detailed codes

MENAHAM THE ESSENE Teacher in the Herodian period c 50 b c e Josephus credits him with great saintliness and prophetic powers He foretold the rise of Herod the Great and therefore had his support According to a tradition he shared authority with both Hillel* and Shammai*

MENAHAM B JACOB B SOLOMON Liturgical poet d Worms 1203 He is credited with 31 piyutim many of them elegies on the martyrs of 1147 1171 1195 and on the Ten Martyrs His poems reflect the gloom of the period in which he lived

MENAHAM B JAIR Leader of the Sicarii He was a grandson of Judas of Galilee the organizer of the Zealots Menahem stormed and captured Masada in 66 and then captured the fortress of Antonia in Jerusalem The Zealots in self defense turned on the Sicarii Menahem was executed in this internecine struggle

MENAHAM B MACHIR Liturgist He was a native of Ratisbon Germany and witnessed the massacres of 1096 which he recorded in a number of selihot

MENAHAM OVEL Consoling the mourner Offering consolation is a mizvah Mourners following the orthodox custom are addressed with the Hebrew equivalent of May God console you together with all those who mourn for Zion and Jerusalem M A

MENAHAM B SARUK 10th cent compiler of a Hebrew dictionary he was a native of Tortosa Spain but lived in Cordova where Hasdai ibn Shaprut was his patron His was the first complete Hebrew dictionary in which the root system of the vocabulary was worked out with definitions and explanations entirely in Hebrew

Bought up m d s t s u o u n d n g s where the ha mon ous and mp ly p k n w o d w of much onse quence the G a m m n of T r t val u d l n g u g e n gener l ve y h g h l y and the Heb ew language in par t la Th f i s t t d t n g u s h c l r l y the pu o o t s n the H b ew langu ge and to sep te th m f om the fo mat ve p f i x s and suffixes —HEINRICH GRAETZ H sto y of th Jews Vol III chap vii

MENDEL HENRIETTE Actress b Bavaria 1833 d Munich 1891 Her talents led to her being ennobled as Baroness of Waltersee She married in 1859 Duke Ludwig Wilhelm eldest son of Duke Maximilian Joseph of Bavaria who renounced his rights of primogeniture for her sake Her daughter married into the Bavarian nobility

MENDELSSOHN DOROTHEA (Brendel) Eldest daughter of Moses Mendelssohn b Berlin 1764 d Frankfurt on the Main 1839 In 1783 she married a banker named Veit but deserted him for Friedrich von Schlegel In 1802 she became a Protestant and married the latter In 1808 she and her family became Catholics She wrote a few

stories but was not successful as an author. Like her friend Henrietta Herz* she was socially brilliant but her wit has merely translated itself into a few anecdotes.

MENDELSSOHN ERICH Founder of the new style in architecture. b Allenstein East Prussia 1887. In the Mosse Haus Berlin 1923 and the Einstein Tower at Potsdam 1927 he evolved the new style of architecture the interplay of horizontal and vertical lines which has since been employed with striking effect in the erection of skyscrapers in the United States.

MENDELSSOHN JOSEPH Banker, eldest son of Moses Mendelssohn. b Berlin 1770 d there 1848. He started business in Hamburg but later with his brother Abraham founded the banking firm of Mendelssohn & Co. in Berlin. He was interested in science and literature and supervised the biography of his father. His son Alexander (d Berlin 1871) was the last descendant of Moses Mendelssohn who remained loyal to Judaism.

MENDELSSOHN MOSES Leader of Jewry whose influence has been identified with the Mendelssohn Era. b Dessau 1729 d Berlin 1786. Son of a poor Torah* scribe the boy was fortunate in that his first important teacher was David Frankel* who early guided his pupil into the study of Maimonides* then still a forbidden author to some of the orthodox. Frankel's removal to Berlin to occupy the post of rabbi led the pupil to follow the master and in Berlin Moses Mendelssohn acquired a knowledge of mathematics, Latin and the philosophy of Locke. Personal charm won him many friendships which proved to be determining influences in the outlooks with which his name was subsequently associated. Crippled by his assiduous studies employed as a bookkeeper he in 1754 impressed Gotthold Lessing who had already presented his first version of a human friendly Jew to the Berlin stage as a genius.

The mere fact that a Jew could write German drew attention to the hunch backed philosopher for he proved himself a master of the language at a time when its best exponents were trying to match the graces and refinements of French and English. In these early years Mendelssohn published some minor essays and won the friendship of Friedrich Nicolai through whom he not only acquired a knowledge of Greek but under whose patronage he became the editor of a Library of the Beautiful Sciences and Free Art. In this position he became the arbiter of esthetics in Germany and influenced Lessing and others. From art he gradually passed into the realm of politics and therefor was a ready object of attack as a tolerated Jew indulging in the daring innovation of discussing public affairs in which the Jews had no part.

By 1761 he had acquired a moderate competence was married a recognized personage in Germany. In 1763 he passed from the tech-

nically tolerated to the protected Jew class but even his position in the world of letters could gain him no more. To the court he was a curiosity the Jew who could write German for the aristocracy still held that French was the language of politeness and culture. As a philosophic writer Mendelssohn rose considerably by the first of his Phadon essays in 1767 but the collection became a German classic less for their content than for their lucidity of style.

His reputation as critic, stylist and contemporary philosopher was made before he turned to those Jewish problems the discussion of which made his enduring reputation. His first literary venture in the Jewish field a Hebrew weekly *Kohélet Musar* published in 1750 failed. A series of sermons which he wrote at this time are valued because they are the first attempts of a Jew to express himself on religious themes in German. Judeo German or *Ivri Teutsch* with its Hebrew script was still the Jewish medium of expression and Mendelssohn had to make concessions to that tongue a number of times in his life. The German sermons impressed sufficiently so that several of them were translated into English. It was however what began as a philosophical discussion characteristic of the times a controversy with Lavater which involved the acceptance or rejection of the logic of Christian dogma that Mendelssohn was forced to clear his own mind as to his beliefs and compelled again as an innovator to give them public print. This intellectual daring made him the accredited champion of the Jews. They accepted him whatever their disagreements with his views as leader in his lifetime. For a time too his acts could call forth no opposition. Utilizing his literary friendships he endeavored to save the Swiss Jews from new restrictions and the Dresden Jews from expulsion.

These activities drew him into a new arena. In 1778 in order to defend the right of the Jews to better treatment he wrote an essay on Jewish civil law. Later to aid *Cerf Berr** in the emancipation struggle in France* he brought about the translation of *Manasseh b. Israel's** Vindication of the Jews and later his own *Jerusalem*.

The attuning of Jewish life to the non-ghetto existence for which he struggled brought about his first great contribution the publication of a German translation of the Pentateuch originally written for the better instruction of his own children. The acclaim which met the publication of *Genesis* in 1780 must have surprised the author. The translation was in the lucid language of which Mendelssohn was master and the commentary to the first volume by Dubno was free from dialectics. Christians particularly the liberals hailed it as an event in the history of German literature. In Jewish circles it won both praise and blame for there was resistance to Germanization. That cause however had friends and by 1781 Mendelssohn had brought

about the opening of the first Jewish free school in Berlin and it served as a model for Jewish parochial schools everywhere. These contributed not only a release from ghetto outlooks but forced a revival of the study of Hebrew out of which grew the Haskalah* movement in eastern Europe. Thus two opposing schools: German assimilation and Has kalah claim Mendelssohn as their progenitor and Reform Judaism and Conservative Judaism claim him as a parent. To the Germans he was already the German Plato and to the Jews he became the third Moses.

In his *Jerusalem oder über Religiöse Macht und Judenthum* 1783 an effort directed entirely toward presenting the intellectual right to emancipation. Mendelssohn went perhaps further than he intended. He attacked the church denying it the right to own property or to issue the ban. The Jew claimed no such right. Judaism he defined as a revealed legislation not a revealed religion and its traditions constituted a way of life which should not be abrogated. His acceptance of the rationalism of Spinoza angered Christian theologians who regarded him as a possible atheist whilst the Jews found great comfort in his loyalty to tradition. H. Walter (Moses Mendelssohn Critic and Philosopher New York 1930) says: "The Jews on the whole derived much comfort from Jerusalem. On the other hand it is perfectly certain that the author did not see all the logical consequences. The theological aspects of Jerusalem are long forgotten; its plea for freedom of conscience impressed. It is in that respect that a sickly Jewish hunchback broke a lance that more doughty knights feared to wield. In practice Mendelssohn's programme: civic emancipation and fidelity to Judaism was quickly translated into a yearning for emancipation at any price by the Berliners and even by his own descendants."

Mendelssohn made one other striking contribution to the religious discussion of his period in his *Morgenstunden* 1785 but after the death of Lessing in 1781 whose Nathan the Wise was a tribute to a life long friendship the Jewish philosopher was a spent force. His last days were devoted to a defense of the memory of his friend.

For himself he erected an enduring monument in his influence upon his own and succeeding generations.

Th g l l n t l t t l p h l p h d d m 1786 j u t b f e t h m g h y f n h l v l u t n c m e t s h a k e t h w o l d u t f l t l g y n d t e d o w n t h l t l c o f a n u t w d f d l m—SACHER A History of the Jews

MEDELSSOHN BARTHOLDY FELIX (Jakob Ludwig) Composer b Hamburg 1809 d Leipzig 1847. He was the son of Abraham Mendelssohn the banker who had adopted the additional surname Bartholdy and grandson of Moses Mendelssohn. He was baptized in his youth. He composed a cantata at the age of 11 and in 1827 his overture to *A Midsummer Night's Dream*

was performed in Berlin. In 1828 he founded the Bach society and so aided in the publication of the masses and cantatas and in the popularization of the great music of Bach. He visited England in 1831 and gave a series of concerts there and on his return to Germany became conductor of the Lower Rhine Musical Festival at Düsseldorf where he remained until 1835 when he was appointed conductor of the Gewandhaus orchestra in Leipzig. As a composer Mendelssohn stands with Schubert and Schumann at the beginning of the great Romantic period in music. He wrote a great deal of piano chamber and orchestral music. Some of his best known works are the oratorios *St Paul* and *Elijah*, the Songs Without Words for piano, the incidental music to Shakespeare's *Midsummer Night's Dream*, the concerto for violin and the Italian and Scotch symphonies. W F

MENDES ABRAHAM PEREIRA Rabbi and translator b Kingston Jamaica 1825 d New York 1893. He was the first master of the Beth Limud School of Kingston became rabbi in Montego Bay was then appointed at Birmingham England and was later called to Newport R I congregation in 1883 and remained there till his death. He translated the Daily and Festival Prayers into English completing a task begun by Rabbi D A de Sola.

MENDES CATULLE Poet and dramatic critic b Bordeaux 1841 d Paris 1909. From his settlement in Paris 1859 he became the editor of a number of art and dramatic publications. His annual *L'Art au Theatre* on music and drama gave him a position as one of the foremost Paris critics. As poet, novelist and dramatist he had a considerable vogue as the portrayer of Parisian life.

MENDES FREDERICK DE SOLA Rabbi and editor of the *American Hebrew* b Montego Bay Jamaica 1850 d New Rochelle N Y 1927. His first appointment as preacher was in London in 1873 but he removed to New York and became rabbi of Shaaray Tefillah 1874. He was one of the founders and first editors of the *American Hebrew*. In 1900 he joined the editorial staff of the *Jewish Encyclopedia* and was associated in the translation of the Bible and of the *Jewish Classics* issued by the Jewish Publication Society. He published an *Outline of Scripture History* 1884 and a *Jewish Home Prayer Book* 1888.

MENDES HENRY PEREIRA Rabbi emeritus Shearith Israel New York b Birmingham Eng 1852. His first appointment was to the Sephardic Congregation Manchester Eng and in 1877 he was called to New York where he was appointed rabbi of Shearith Israel of which he was made rabbi emeritus in 1920. He was one of the founders of the *American Hebrew* and of the New York Board of Ministers of which he was the first president. He was instrumental in the

foundings of the Montefiore Home for Chronic Invalids and the School for Deaf Mutes and the Union of Orthodox Congregations of the U S and Canada. He was also associated in the founding of the Jewish Theological Seminary and of the Federation of American Zionists. He is the author of a considerable range of religious text and guide books being the foremost advocate of a spiritual outlook in Judaism. His 80th birthday 1932 was celebrated with impressive services in which Jews of all shades of opinion joined.

MENDES JOSEF DA COSTA Sculptor b Amsterdam 1864. He is best known for his architectural sculpture which adorns the Beurs of Amsterdam and other public buildings in Holland. A bronze statuary group of his entitled *Love* was acquired by the Kroller Museum.

MENDES MAURITS BENJAMIN DA COSTA Philologist b Amsterdam 1851. He devoted his whole career to the study of Greek and with Dr van Leeuwen published the *Editio Batavorum* of Homer 1887-98. In 1898 he was nominated doctor honoris causa of Amsterdam University in recognition of his achievements in classical philology.

MENDES MOSES Poet banker d Old Buckenham Eng 1758. A native of London and the son of a banker he essayed a literary role as the writer of ballad operas, dramas and poems. As a stock broker he amassed a fortune, bought an estate and collected a considerable library. His sons changed their name to Head and their descendants Bond Head are members of the British peerage.

MENDES NASI FRANCISCO Marano banker and husband of Gracia de Mendesia d Lisbon 1536. The Mendes family figures largely in the expulsion and post-expulsion records of Portugal, Madeira, Narbonne, Venice, Holland and Flanders. A number of them were tried by the Inquisition* in both periods and the family is associated in the first group permitted to settle in Oporto. Francisco had a large banking house in Lisbon and together with his brother Diogo was responsible for the sums collected by the Maranos and used by Duarte in Rome to mollify the cardinals and the Vatican in the attempt to prevent the Inquisition being proclaimed in Portugal. For this purpose he and his brother founded a branch bank in Antwerp from which funds were despatched to Rome. He died in Lisbon.

His brother Diogo conducted the business and was arrested as a heretic. He was released after a trial and dying in 1546 left a widow and a daughter Gracia de Mendesia II.

MENDESIA GRACIA DE Outstanding Jewess of the 16th cent. banker philanthropist and patron of Jewish scholarship b a Marano and named Beatrice de Luna Portugal 1510 d Constantinople as Hannah

Nasi 1569. The Maranos* for better concealment and following the Spanish custom of adding the mother's surname to that of the father's acquired a considerable number of names so that she was a Benvenista and a de Luna before marriage. Mendesia during her marriage and though the name clung to her she preferred in her widowhood once she resumed Judaism to be known as Hannah Nasi which was one of her husband's family names. At his death she fled from Portugal taking with her a daughter Reyna, her sister also named Reyna and two nephews one of whom was Joao Miguez who afterwards resumed the name of Joseph Nasi when he became Duke of Naxos. In a sloop she reached Antwerp in 1536 and joined her brother in law in the management of the business. In Antwerp the Maranos were permitted residence but not to throw off their religious disguise. The firm's great financial interests (they made large loans to the German Emperor Charles V and to the King of France) their interest in the spice trade and shipping prevented Gracia's abandoning Antwerp for some place in which she could live openly as a Jewess. Diogo's arrest—he had married her sister and had a child named Gracia—and his death in 1545 complicated her affairs. She had been made heiress and executrix of the Mendes fortune of which the contemporary rulers desired possession. In 1549 largely owing to the adroitness of her nephew Joao she was able to leave Antwerp and proceeded to Venice with the intention of settling in Constantinople. The doge and senate however were anxious to possess themselves of her fortune. Her sister in law betrayed her to the French authorities and the king of France confiscated his debt to her and whatever of her estate was in France. She was imprisoned in Venice but Joao proceeded to Constantinople and her case became a protracted diplomatic issue between Suleiman the Magnificent and the Venetian authorities. In the meantime she was permitted to settle in Ferrara* which under the Dukes d Este was the freest center for Jews and there she threw off her disguise and practiced Judaism openly as Hannah Nasi. She convened a conference of the notable Marano leaders and set in motion the movement to finance their flight and provisioned them for their journeys. At the same time she patronized the Jewish scholars gathered around her and financed Usques*'s first translation of the Bible into current Spanish.

At length the Turkish pressure prevailed and she was permitted to depart with her family and a considerable retinue. In 1552 she settled in Constantinople and built her home The Belvedere in which she housed scholars, set up a Hebrew printing press and erected a synagogue. In attempting to protect the Maranos of Pesaro against the fanaticism of Pope Paul IV she took the most radical steps. She organized a boycott against the Italian port and then

urged the rabbis of Palestine to issue a Herem against the Pope. The Pesarian Jews protested and Joseph Caro* and other rabbis refused to join in her plans.

See Nasí Joseph Duke of Naxos

MENELAUS (Onias) High Priest 171 161 b c e. He brought about the deposition of the High Priest Jason and bought his office from Antiochus IV, seizing the vessels of the Temple to pay the bribe. His accusation of the Jerusalemites as partisans of the Egyptians provoked a storm which led to the return of Jason who captured Jerusalem and forced Menelaus to take refuge in the citadel. Antiochus in revenge attacked Jerusalem, massacred the inhabitants and at Menelaus' suggestion instituted the Hellenization which provoked the Hasmonean revolt. For his bad advice Menelaus was executed by Antiochus V.

MENGES ANTON RAFAEL Painter b Aussig Bohemia 1728 d Rome 1779. In 1744 he became court painter to Augustus III, went to Rome and in 1748 painted his first large canvas, The Holy Family. He married his model, a peasant girl and was converted to Christianity. In 1749 he returned to Dresden but in 1752 finally settled in Rome and became one of the foremost painters of churches and palaces in his time, his themes being either New Testament history or mythological and classic subjects. He painted the ceiling of the Celestine Monastery, Rome, and the ceiling of the dining room in the palace of Charles III in Madrid.

MENKEN ADA ISAACS (Dolores Adios Fuentes) Dancer and actress b New Orleans 1813 d Paris 1868. Left in poverty at the age of 13 she became a dancer in her native city. In 1856 she married Alexander Isaacs Menken. She had a splendid physique and toured in her best known role as Mazeppa. She visited Europe and became a friend of the novelist Charles Reade and of Charles Dickens to whom she dedicated a volume of verse and of Gautier and the elder Dumas.

MENKEN NATHAN DAVIS American patriot b Cincinnati 1837 d Memphis Tenn 1878. Son of Solomon Menken, one of the early Cincinnati settlers, he studied for the bar but entered business with his brothers. In 1861 he joined the Union Army and became captain of Company A, First Ohio Cavalry and was engaged in over 30 battles and skirmishes in West Virginia. At the second battle of Bull Run his horse was shot under him. He was commander of General Pope's body guard. He settled in Memphis and took a keen interest in state and national politics.

When the y l'low feve u g of 1878 v s ted Mem ph s when ne ly ll who had the mean ushed n d may f om the pan t ken c ty N th n D M n ken em ned and jo ed the l ttle band of th Howa d Soci ty form d f r the rel ef of the p o the s ck and the dying—MARKENS The Hebrews n Ame ca

MENORAH 'Candlestick. Distinct from lamp which in Hebrew is ner. Solomon's Temple had ten menorot. In the detail of the Tabernacle (Ex xxv 31) the shape of the seven branched candlestick is set forth with some elaboration but it had oil wicks not wax candles. The Arch of Titus has a clear bas relief of the golden candlestick of the second Temple and many of those in use today in synagogues are modelled on its lines. According to Josephus this seven branched candlestick has wick lamps. Wax candles were first introduced in early Roman times.

N w n th s pa t f th T mpl th we e th e th ngs th t we e v y w d ful ad f m u mong all m n k nd th ndlest ck the t bl of th h w b e d and the al ta of n ense N w th e n l mp gn f d th s v n pl n ts for so m ny th w sp ng ng out of th candlest ck—JOSEPHUS W r of the Jews

MENORAH ASSOCIATION INC. The Menorah movement arose at Harvard University with the formation of the first Menorah Society for the study and advancement of Jewish culture and ideals in November 1906. From Harvard the idea spread to other colleges and universities in the United States and Canada. An intercollegiate Menorah conference was held at the University of Chicago in December 1911 and in January 1913 the Intercollegiate Menorah Association was formed by representatives of thirteen Menorah Societies meeting at Columbia University. Through the intercollegiate influence the number of Menorah Societies grew to 73 by 1917.

In January 1915 appeared the first issue of The Menorah Journal which has since developed into a general review of Jewish life and thought with particular stress upon the reinterpretation of Jewish history and the realistic analysis of contemporary Jewish problems and fostering of young Jewish writers and artists. The Journal was issued bi-monthly till 1928 when it was turned into a monthly. In 1931 it was changed to a quarterly basis owing to severe losses of financial support through the depression.

In 1918 the Faculty division of the movement—the Menorah Educational Conference—was established. In 1922, 1923 and 1930 there were sessions of the Menorah Summer School in New York. In January 1927 there was a national Menorah Conference in New York on The Spiritual Situation of the Jew in America.

In 1929 the various branches of the Movement—student faculty Journal graduates and other supporters in the community—were incorporated in The Menorah Association Inc.

Thus from a purely student organization originally the Menorah has developed into an adult no less than a youth movement active in the general community as well as in the universities. Throughout however the Menorah has maintained its academic spirit, being non-partisan as an organization on all controversial questions. In the colleges and

universities it has raised the morale of Jewish students and promoted their Jewish knowledge and interests. Among graduates and other adults—through The Menorah Journal lectures conferences courses of study etc—it has promoted more realistic understanding of both the Jewish past and the Jewish present. On the creative side—the advancement of Jewish culture—it has stimulated modern scholarship developed young writers and brought together a considerable body of men and women (most of whom would otherwise have remained indifferent) for the furtherance and enjoyment of Jewish life literature and art. H H

MENUHIN YEHUDI Violin virtuoso b New York 1917. He is the son of Russo Jewish parents who spent their youth in Palestine came to New York in 1913 and after the birth of Yehudi settled in San Francisco where Louis Persinger began to instruct the boy when he was only five years old. At the age of six he appeared in the San Francisco Civic Auditorium where he played Scene de Ballet by Benoit to an audience of 9000 which was swept off its feet by his masterly performance. He made his New York debut in 1925. In Paris in 1927 the orchestra players with whom he appeared presented him with a golden plaque as a memento of their appreciation.

MERON Situated in northern Galilee three miles northwest of Safed the place of the tomb of Simeon b Yohai * and Eleazar b Simeon. It is the scene of an annual pilgrimage Iyar 18 in honor of Simeon b Yohai.

MESHUMMAD Apostate

MESHWI AL UKBARI Founder of a sect which flourished for a time in Baghdad. He endeavored to alter the calendar so that the Day of Atonement should always fall on Saturday. Baghdad being east of Jerusalem he instituted praying to the west from there.

MESSIANISM The belief in the ultimate regeneration of the Jewish people and of humanity generally through the agency of a Messiah (Hebrew Mashiah anointed). The term Mashiah is used in the Bible as a title for kings of Israel for priests and also for Cyrus king of Persia who permitted the return of the Babylonian exiles. Later however it was applied to an ideal king who would bring salvation to Israel and a regeneration of the human race through the recognition of the God of Israel and of the ideals of justice and of peace. He was to be King David the ideal ruler or a descendant of his although in many of the prophetic utterances the personal Messiah is omitted assuming the existence of a pure theocracy with God as the ruler of Israel.

The hope for a personal Messiah has however been maintained throughout the early period and received a much more idealized character in the apocryphal and apocalyptic

literature of the second commonwealth. Especially in the latter part of that period when Roman dominion over Judea became most oppressive the ideal of a future when Israel will be free from foreign domination and when the Jewish ideals will prevail in the world became most pronounced. The wicked empire of Rome would be replaced by the Kingdom of God upon earth when Israel reestablished in its independence on its own soil will occupy a prominent position. When the present held out no hope for them the people found comfort in the contemplation of a great future which they filled in with numerous fantastic pictures of glorious achievements.

With the fall of Judea in 70 c.e. the messianic hope received additional impetus and found fervent expression in the liturgy organized at that time and in numerous ceremonies. Many additional features were injected into this belief representing the workings of the imagination of a suffering people desperately clinging to a great hope. The righteous would be regaled by a sumptuous feast consisting of the flesh of the Leviathan * the monster fish and of the Behemot the monster beast and of wine kept for that occasion since the creation of the world. The triumphant march of the Israelites to Palestine led by the Messiah will be accompanied by many wonders and miracles.

The person of the Messiah too was surrounded with a halo of mystery some conceiving him as always existing and waiting for the opportune time for his appearance on earth. Like Israel in exile he also is afflicted with suffering and pain and the time of his arrival was often pictured as the period of universal distress and misfortune. His advent will be announced by Elijah the Prophet but before his coming there will appear another Messiah the son of Joseph who will subjugate all of Israel's enemies (Gog and Magog) and pave the way for the kingdom of God under Messiah son of David. Then the dead of all past generations would be revived and the Day of Judgment will set in.

These various conceptions of the messianic age have been evolved by the rabbis and elaborated by the Cabalists and served as a fruitful subject for speculation to the harassed Jews during the long period of their exile. The more rational thinkers however speak of the Messiah as a man a scion of the house of David who will lead Israel to freedom and establish an ideal kingdom in Palestine which will become the model of pure faith and social justice for all humanity. The rehabilitation of Palestine is indeed the central element in all the conceptions of the future even in the most universalistic picture given in Isaiah (ii 2-4) and in Micah (iv 1-4) but the regeneration of the world in the recognition of the fundamental ideals of the Jewish religion is always included.

The rise of Christianity and Mohammedanism were regarded as important steps in the

realization of the messianic hope. The Jewish reform movement rejected the idea of a personal Messiah and also discarded the hope for the restoration of Palestine but maintained the belief in the ideals of the Messianic age. The modern Nationalists lay little stress on the person of the Messiah but look forward most fervently to the future rehabilitation of Palestine by Jewish endeavor.

The great masses of the people still cling to the old conceptions of the Messiah and of the messianic times and hope for a return to Palestine for a restoration of the central sanctuary in Jerusalem and for all the other elements that have been associated with the idea in former ages.

At various times persons have arisen who claimed to be Messiahs. Some of them were fired by a genuine religious and national zeal and were deluded by their own diseased fancies while others proved themselves unscrupulous impostors who took advantage of the credulity and despair of the people. The most important of these were Bar Kokba* in the second cent., David Alroy* in the 12th cent., David Reuben* in the 16th cent. and Shabbethai Zebi* in the 17th cent. The influence of most of these was confined to certain localities only and the results were usually disastrous to themselves and to their deluded followers.

J H G

See Jesus Mysticism Pseudo Messiahs

METURGEMAN Interpreter. In Palestine he translated the weekly portion of the Pentateuch into the vernacular. The office existed in Babylon and was called Amora.

METZ Known to the Romans as Divodurum and settled by the Mediomatrici this city in Lorraine was in all probability the first in northern Europe settled by Jews for they are recorded as having been there in 221 four hundred years before the Carolingians obtained possession of the town and founded their dynasty and one hundred years before the beginning of the Jewish history of Cologne. They were agriculturists, merchants, goldsmiths and physicians. Little is known of this community until 888 when the Jews of Metz were forbidden to eat or drink with or to marry Christians. To nearly the year 1000 the Jews appear to have owned property and cultivated vineyards. The persecutions of the Crusades uprooted the community. Some managed to resettle but they were expelled in 1365.

They were readmitted in 1595 when the French took Lorraine and permitted to establish a community. It grew to over 600 souls and in 1657 Louis XIV visited the synagogue. In 1603 the Jews came under the king's protection and for their conduct in the civil wars they were in 1777 regarded as citizens. Louis XVI visited the synagogue but in 1792 the Jews of Metz joined the revolutionary party. During the Reign of Terror the synagogue was closed and its appurtenances hidden. In 1808 Judaism was recognized and Metz included

in the consistorie system. At the end of the Franco-German war Chief Rabbi Lippmann resigned as an act of allegiance to France. The community then came under the German system though many of its individual members moved to France. Metz is now part of the French consistorie. It has two very old synagogues and some ancient relics.

MEXICO Just when the Jews first settled in Mexico has not been established. That they came early is self-evident. Spanish-speaking people naturally sought refuge in Spanish-speaking colonies. In 1539 Francisco Millan and Pedro Ruiz o Hernandez de Albar were reconciled by a Bishop's Court in Mexico for Judaism. This would show that there were secret Jews in Mexico at that time. The Inquisition* was officially established in 1571 and the first auto da fe* was held in 1574. In Toledo, Spain, the average annual number of cases brought before the tribunal between 1574 and 1600 was 35; in Mexico the average was 34. Francisco Mattos was a rabbi who was burnt in effigy because he died before his trial. Luis de Carvajal* became governor of Nuevo Leon but was deprived of office tortured in 1595 and burnt with his mother and sisters in 1596. Tomas Trevino of Sobremonte was reconciled in 1625, arrested a second time and burnt in 1649. His mother had been burnt in Valladolid and his daughter Leonar Martinez was found guilty of believing in the law of Moses.

With the Inquisition so active, there is little wonder that the history of the Jew in Mexico was a closed book for many decades. The tribunal was not suppressed until June 14, 1820, and the medical school of the University of Mexico now occupies the old building.

There is little doubt that there were individual Jews scattered throughout the cities of Mexico but there was no organization either because the numbers were too small or else the fear of the Inquisition hung over the land. Doubtlessly the influence of the Marano upon Mexico has been great for many of the most prominent families recognize that there is Jewish blood in their veins as for example the Madero family through whose activities the downfall of Diaz occurred.

In 1908 the Union of American Hebrew Congregations* sent the writer to Mexico with a view of organizing Jews who were found in numbers in Chihuahua, Monterey, Aguascalientes, Mexico City, Torreon, Saltillo, Gomez Palacio and San Luis Potosi. Only in Mexico City were there enough for an organization and Sociedad de Beneficencia Alianza Monte Sinai—a relief society—was organized. Arrangements were also made to send Dr. Gotthard Deutsch* professor of history at the Hebrew Union College to conduct services for the Fall Holy Days.

Because they spoke Ladino* a Spanish-Jargon many Sephardic Jews from Turkey and Syria settled in Mexico. In 1918 their numbers were large enough to buy a lot and build

a synagog in Calle Doneceles No 171 Before that they conducted services in a room at Maravillas No 11

As early as 1889 there appeared a Spanish Jewish magazine edited by Prof Francisco Rivas It appeared at irregular intervals between February and August of that year under the titles—El Sabado Secreto La Luz del Sabado and finally El Sabado

In 1920 21 a wave of emigration of oppressed Jews from Europe began In June 1921 the Bnai B'rith* sent a committee of two (Martin Zielonka A A Marx) to investigate conditions As a result the Bnai B'rith opened a social center under the direction of J Weinberger Until 1930 the stream was a steady one Then more rigid immigration laws reduced it to almost nil These immigrants came from all the European countries in the World War belt Approximately 15 000 have settled in the country some may be found in almost every city of size in Mexico In Mexico City where approximately 9 000 have settled they have organized Jewish life on the traditional basis—several congregations Hebrew Day School Y M H A Loan Society Cemetery Society Relief Organization Zionist Organization and a Kultur Club Several Yiddish papers have been published—

Unser Weg Der Weg (with one page in Spanish) and Mexikanischer Yidische Stum

With the increase in numbers and material prosperity anti Semitism has developed They have been excluded from stands in the market places so popular in Mexico and are not permitted to peddle on the streets Some active campaigns have been carried on but they have been sporadic While there is an undercurrent of feeling financed by German and French proprietors who suffer from the new competition the Jew is nevertheless establishing himself in this new land M Z

MEYER ADOLPH Assistant adjutant general and congressman b New Orleans 1842 d 1908 He joined the Confederate army serving on the staff of Brig Gen John S Williams and attained the position of assistant adjutant general He then became interested in sugar and cotton plantations in Louisiana In 1884 he was elected to represent the first district of Louisiana in the House of Representatives and was reelected each time to 1904

MEYER ANNIE NATHAN Author b New York 1867 She started the agitation which led to the founding of Barnard College the first women's college in New York Her novel Robert Annys Poor Priest appeared in 1901 in 1911 The Dominant Sex and P's and Q's 1920 She edited Woman's Work in America and has contributed to Harper's Bazaar The Critic Bookman and other magazines

MEYER ARTHUR Editor and owner of the Paris Gaulois b Havre 1846 d there 1924 He started his journalistic experiences

in Paris in 1866 as editor and owner of the Revue de Paris but gradually merged his interest into the Gaulois which had been an organ of the Bonapartes and became under Meyer's direction the advocate of the Clerical Monarchists As its spokesman Meyer was a vehement opponent of the retrial of Alfred Dreyfus *

MEYER DAVID AMSEL Danish financier b Copenhagen 1753 d there 1813 He was the founder of the firm of Meyer & Trier which from 1795 to 1811 aided Denmark to weather the financial storms which followed from the fire of Copenhagen and the great panic incidental to the Napoleonic wars In 1808 he was called in by Frederick VI when another catastrophe impended and aided the country through the severe crisis of 1811 his services being acknowledged by the king He left considerable sums for local Jewish charities

MEYER EDUARD Historian b Hamburg 1859 His scholastic attainments particularly in the field of Egyptian history led to his appointment as professor of ancient history at Leipzig in 1884 In 1909 he was exchange professor to the U S During the World War he was intensely patriotic returning all medals and diplomas to the universities of the countries at war with Germany In 1919 after the revolution he was appointed Rector of the Berlin University but in 1923 he was forced to resign being made emeritus His greatest contributions are The History of Antiquity 5 vols History of Ancient Egypt and related volumes In 1896 he branched out into the Jewish field and wrote on the Rise of Judaism The Jews and Neighboring Races 1906 and The Development of Judaism and Jesus of Nazareth 1921 In 1925 he paid his first visit to Egypt the land whose history culture and ancient tongues have been his life's preoccupation

MEYER EUGENE Governor of the U S Federal Reserve Bank (1931 33) b Los Angeles Cal 1875 Descended from an important French family When he engaged in the banking business in New York he represented Lazare Freres In 1917 he was selected by President Wilson to head a commission to study war problems in Russia but the Russian government objected to a Jew He was then associated with various phases of the War Industries Board In 1918 President Wilson appointed him director of the War Finance Corporation He resigned in 1920 when that corporation's activities were suspended but was reappointed by President Harding managing director and again appointed by President Coolidge He continued in the government service throughout the Hoover administration serving with the Farm Board with the Reconstruction Corporation finally being appointed Governor of the Federal Reserve System He resigned to President Franklin

D Roosevelt in April 1933 and purchased the Washington Post During the war period he took an active interest in Zionism

MEYER VICTOR Chemist discoverer of thiophenes b Berlin 1848 d Heidelberg 1897 He studied organic chemistry under Helmholtz and Bayer As professor at Zurich and at Gottingen and later at Heidelberg he was noted for his brilliance both in the class room and the laboratory In 1882 he discovered the thiophene (benzene) group His researches into the derivatives of ammonia and the stereochemistry of nitrogen and the density of vapors were all contributions to the mass production of cheap industrial chemicals With Jacobson he wrote Organic Chemistry 1891 95

MEYERBEER GIACOMO (Jakob Liebmann Beer) Composer b Berlin 1791 d Paris 1864 He was a steadfast Jew all his life and his surname was adopted to carry out the wishes of his grandfather He made his debut at seven as a pianist In 1811 he wrote his first oratorio Gott und die Natur which was performed the same year in Berlin In 1813 two of his operas Jephtha s Beloved and Abimelek or the Two Caliphs were produced in Munich He spent some years in Italy and in 1824 produced Il Crociato in Venice In 1826 this opera was produced in Paris From this date he became associated with French opera achieving his first international success with Robert le Diable in 1831 Les Huguenots (1836) won equal favor For some years he conducted in various Continental capitals Le Prophete was produced in 1849 His opera L'Africaine was not produced till after his death Among his other compositions are a number of cantatas songs marches and overtures besides pianoforte music By his will he left a number of traveling fellowships for students of music His operas are still very popular Weber in a letter of introduction wrote

The bare of this letter son of a Jew has studied music with some ease That the Jew is not so stupid as they say is proved by the fact that he has been able to do so much for his people and his country in the last century and a half

W F

MEYERHOFF OTTO Physician b Hanover 1884 He was professor of physiology at Kiel University in 1918 and then transferred to the Kaiser William Institute at Dahlem in 1924 Prior to that date he had achieved an international reputation for his physiological research work In 1922 he was a guest lecturer at the Rockefeller Institute and the same year received the Nobel Prize for research in the transformation of energy in the muscles The best known of his translated works is Chemical Dynamics of Life Phenomena 1924

MEYERSON ÉMILE (Asriel) Editor and colonization expert b Lublin 1859 d Paris 1933 He settled in Paris in 1882 and became the editor of the French news agency Havas Agence About 1896 he began to take a keen interest in Jewish colonization and from 1900 to 1923 he was chief official of the ICA and was responsible for the changes effected in Palestine in the Rothschild colonies In Russia he organized an elaborate economic investigation As a statistical document issued 1906 08 it became the standard authority on Russian occupations Political circumstances destroyed any plans that might have developed from this inquiry Meyerson who was a trained chemist wrote on the Philosophy of Science Identity and Reality (1908 26) Explanation of the Sciences 1921 and Theory of Relativity 1924 He was regarded as one of the best French exponents of the philosophy of the sciences

MEYOUHASIM Brown Jews of Cochins Malabar They are a caste within the Black Jewish group

MEYUHAS MOSES MORDECAI JOSEPH Chief rabbi of Jerusalem (1801 06) b in Turkey 1738 d Jerusalem 1806 He is chiefly noted as having directed the Jews of Jerusalem to oppose the advance of Napoleon's army in 1799 and to have set the example in the labor of repairing the fortifications of the city Napoleon made no attack on Jerusalem and never approached it during his campaign

MEZEI MORITZ Hungarian patriot b Satoralja Ujhely 1836 d Budapest 1925 As a student he took part in the Hungarian constitutional agitation and in the struggle for Jewish emancipation In 1861 he founded the National Jewish Hungarian Society and started a publication in support of its position He was arrested by the Austrian authorities but received an amnesty and in 1864 was permitted to practice law in Budapest though the profession was not yet open to Jews In 1892 he was president of the organization which obtained recognition for the Jewish religion in Hungary and in 1893 he was elected to the Hungarian parliament

MEZUZAH The sign attached to the doorpost of the house in fulfillment of Deut vi 9 and thou shalt write them on the doorposts of thy house and within thy gates The Mezuzah is a scroll on which this section of Deut is written and inserted in a metal or wooden case which has a little opening through which the word Shaddai written on the back of the scroll is visible It is affixed in a slanting position to the upper part of the right hand doorpost Josephus mentions its use as an ancient custom even in his day M A

MICAH Author of the sixth book of the Minor prophets He lived c 758 697 b c e and prophesied to Jotham Ahaz and Hezekiah His prophecies the Book of Micah contains seven chapters devoted to a protest against

the idolatry of Samaria and Jerusalem and the false prophets who misled the people. He mentions a number of places in the maritime plain of Palestine to which few other prophets allude.

Critics are divided as to the origin of the book, some regarding many of its prophecies as later, while others regard the whole as genuine. Micah was a strong exponent of social justice and protection of the poor. An obscure reference to Bethlehem in the fifth chapter was the source for the later belief that the Messiah was to come from that town. The closing verses describing God as throwing the sins of the people into the sea was the origin of the Tashlik* ceremony. The most famous passage occurs in the sixth chapter where the prophet represents the worshipper as asking how best to approach God and whether the greatest of sacrifices and even that of a first born would be accepted as the atonement for his sins. He is answered in the striking words:

He hath told th O m n wh t s good d wh t
th Lo d doth qu of th e t d ju t e to love
me cy nd t w lk humbly w th thy G d

S C

MICHAEL Who is like El? the arch angel (Dan x 13) mystically regarded as the prince of Israel and the advocate of the Jewish people.

MICHAEL JESOFVICH Senior of the Jews of Lithuania (1514-30) b Brest Litovsk c 1450 d there 1530. He was a tax collector and land owner who with other Jews was expelled by Alexander Jagellon in 1495. He returned in 1503 and in 1514 Sigismund I appointed him senior of the Jews of Lithuania. This office then newly created not only made him the court Jew but gave him juridical authority over his coreligionists. He collected the taxes from the Jews and developed the trade of the country. He was ennobled for his services.

See Shtadlan

MICHAEL JUD Romantic wealthy German Jew of the 16th cent d 1549. Reputed illegitimate son of one of the counts of Regenstein and a favorite at the courts of Hesse and Brandenburg he was permitted in 1529 to build a house in the new city in the suburbs of Hanover despite the protest of the townsfolk. In 1548 he appeared at the Diet of Augsburg in gala costume attended by a retinue of Jews. Later he was arrested by Magdeburg knights on Brandenburg territory but his captors were punished and Count Ulrich of Regenstein was in 1549 compelled to apologize to him.

MICHAEL MOSES GERSON Developer of northeastern Georgia U S A b Jefferson Ga 1862. He amassed a fortune in dry goods in Athens Ga and then undertook the industrial development of the northeastern part of the state. He took an active interest in politics and in the Jewish institutions of Athens.

MICHAELSON JOSEPH Devisor of the International Postal Union b Naestved Denmark 1826 d Copenhagen 1908. He was the son of a poor Jewish storekeeper and entered the Danish civil service. He was appointed to the postal service and became a postmaster. In 1853 he submitted to his government a plan for overcoming the confusion then existing in the international mail service which involved all postal departments in a great deal of book keeping and a great variety of international postal rates. In 1868 the Danish government submitted Michaelson's plan to all governments and it was readily accepted. In 1906 on his 80th birthday he was presented with a gold medal. Busts of Michaelson are on exhibition in the central post office Copenhagen and in Danish National Museum.

MICHELSON ALBERT ABRAHAM Nobel Prize winner 1907 physicist b Strelno Prussia 1852 d Chicago 1931. He came to the U S with his father and settled in San Francisco. After leaving high school he entered the U S Naval Academy at Annapolis and was graduated in 1873. He then went to Europe and studied at Heidelberg and Berlin and after resigning from the naval service he returned to Europe and studied in Paris. On returning to America he accepted in turn a chair at the Case School Cleveland at Clark University Worcester Mass and in 1892 was appointed professor of physics at the University of Chicago and held that position till his death.

He became identified with a long series of experiments arranged to determine the velocity of light. His patience and extreme accuracy won him international fame. Honors were showered on him by practically every important learned institution in the world and by a number of governments. His greatest effort that in recent years brought him into contact with Einstein* was the building of a light tunnel one mile in length in order to determine the time of the passage of a ray of light. He was elected president of the National Academy of Sciences 1923.

MICHIGAN See United States of America

MIDNIGHT SERVICES (Chazot) Instituted by the Cabalists of Safed in the 16th cent. The congregants bewail the destruction of the Temple. This service is motivated on Ps cxix 62. At midnight I will rise to give thanks unto Thee. There are three midnight services in the orthodox ritual: the night of Shabouth and of Hashana Rabba which do not take place in the synagogue and the night of Atonement when the pious remain all night at prayer in the synagogue.

MIDRASH Derived from Darash to search enquire investigate hence to study interpret to expound—particularly Scripture. Later it assumed the connotation to preach since it was customary for preachers of the

time to open their public discourses with a scriptural text as their thesis. In its technical sense Midrash means (a) The method of free biblical exposition (b) A free exposition of a given biblical passage whereby one aimed to deduce a new law to find authority for an established but unwritten tradition or to modify or nullify old outworn laws (Midrash Halakah) (c) A free textual exposition designed to introduce a new viewpoint or to inculcate a new moral lesson (Midrash Hagadah) (d) A homily constructed by means of this method of free scriptural exposition (e) A collection of such expositions or homilies (f) The entire Midrashic literature

Midrashic interpretation of the Bible had its origin (a) in the tendency of people to see their ancient sacred writings as the summary and the source of all wisdom and knowledge old and new alike and (b) in the custom dating from prophetic times to address the assemblies on Sabbath New Moon Festivals and Fast days. However we have hardly any traces of exegesis prior to the foundation of the synagogue by Ezra* and the Soferim. It was during the days of the Soferim and their immediate successors the Zugoth (from c 450 to 10 b c e) that Midrashic exegesis developed and assumed definite form. Midrashic activities gained impetus during the Tannaitic period (10 b c e to 220 c e) beginning with the school of Hillel* and Shammai* and reached their climax in the Amoraic period (220 to 500) which extends from the codification of the Mishnah by Rabbi Judah ha Nasi* until the close of the Talmudic era.

Throughout these nine or 10 cent which form its creative period Midrashic method was used and developed orally both by the master at the school in his daily contact with students as well as by the preacher at the synagogue on public occasions. At the schools exegesis tended to assume the form of running commentaries to individual books of the Bible while at the synagogue it developed into homilies organized on more or less the same plan (a) An opening introduction (proem) (b) The main theme which revolved around a few verses of the Pentateuch portion (Sedra) assigned for public reading on that day (c) A concluding note of consolation or Messianic hope. Accordingly when a later generation reduced those expositions and homilies to writing they resulted in two classes of Midrashim: Expository and Homiletic Midrashim.

Although the beginnings of written Midrash in the form of notes date far back the systematic collection and redaction of Tannaitic exegesis begins only toward the close of that period (beginning of third cent c e). These Tannaitic collections contain likewise a few traces of Soferic exegesis which have been transmitted by tradition as such. A new more prolific period of collection set in toward the end of the Amoraic period (about 500 c e) when the springs of creative Midrashic activity were beginning to dry up and continued

through the Gaonic period (end of sixth to end of 11th cent) and beyond it.

The cent that followed were productive of secondary compilations which drew upon the earlier Midrashim and rearranged their material according to new plans.

Divisions and Subdivisions Tannaitic Midrashim are running commentaries on the legal portions of the Pentateuch. Primarily Halakic they contain nevertheless a wealth of Hagadic elements. Two schools—the school of R. Ishmael and the school of R. Akiba* representing two different exegetical methods left parallel sets of exegetical works on four books of the Pentateuch. They are enumerated here although not all are extant.

I Midrashim belonging to the school of Ishmael 1 Mekhilta to Exodus extant 2 Sifra to Leviticus only fragments have survived 3 Sifra to Numbers extant 4 Mekhilta to Deuteronomy preserved in part in the two books.

II Midrashim belonging to the school of R. Akiba 1 Mekhilta to Deuteronomy Yalkut to Exodus of the school preserved in the works and introduced in recent times 2 Sifra to Leviticus extant 3 Sifra to Numbers extant have been preserved in their works and reconstructed in modern times 4 Sifra to Deuteronomy extant.

The Tannaitic Midrashim are all of Palestinian origin and are written in a pure Neo-Hebrew. While the older component parts of these Midrashim date from the first and second cent c e their final redaction is of early Amoraic date (third cent).

Amoraic Midrashim are purely Hagadic although in some the homilies began with a Halakah relating to the special occasion. They are subdivided into I Expository or Exegetic Midrashim which follow the method of the Tannaitic Midrashim being running commentaries to one or another book of the Bible II Homiletic Midrashim some of which contain homilies for the entire cycle of Sedarim (portions of the Pentateuch) read on Sabbath at the synagogue while others contain homilies for specially marked days of the Jewish Calendar such as certain Sabbaths the Festivals and the Fast days. The most important Midrashim of both subdivisions are given here.

I Expository Midrashim 1 Bereshith Rabbah to Genesis It is the first collection of the Midrashim known as Midrash Rabbah. One to each book of the Pentateuch and one to each of the Seder Bereshith Rabbah the last and most comprehensive of the purely Hagadic Midrashim. Its earlier compilation is of Tannaitic date but the latest Amoraic. It is the final form of the 3rd century 2 Ekev Rabbah a running commentary to Lamnattons preceded by Ilcun fithy x p ms Like Bereshith Rabbah it is a Palestinian product of the 3rd cent 3 Shema Rabbah to Canticles 4 Ruth Rabbah 5 Kheleth Rabbah to Ecclesiastes 6 Esther Rabbah.

The Midrashim to these four Scrolls are of a later date. They drew upon the earlier Midrashim the Palestinian Talmud as well as upon ancient sources unknown to us.

II Homiletic Midrashim 1 Pesikta commonly called Piska d'Rab Kahana. It consists of thirty-two homilies for the Festivals Holydays and the Sabbaths from Purim to Passover and from the seventeenth of

T mmuz to Yom Kppur The Pesakta s the oldest of
the H m l t M d sh m and p ob bly d tes back to th
t m of B h th R bb h and Ekahh Rabbath 2 W
y k a R bb h t L t us Cons sts of th tyse n
h m l G ne lly onse de ed ne of the ld M d
h m tho gh young th n the P s kt 3 Tanh ma
hom l t M d sh to the nt P nt teu h ov ng
lm t ll the P ntat uch l Sed hs In ts p esent fo m
t mddl Gaon 4 Pes kta Rabbath It follows the
ld P kt ng ne al plan th ugh hardly n ontent
It po t n of mddl G on c gn 5 Sh moth
R bbah t Exod 6 B m db Rabbah to Numbers
7 Deb m Rabbah to Deuteronomy

These are of a much later date (ninth to 12th cent.) All older Hagadic Midrashim and most of the younger ones are of Pales-
tinean origin while a few were composed
either in Babylonia or in European countries.
They are written with few exceptions in a
mixed Hebrew Aramaic idiom the early Pal-
estinean Midrashim containing a large ad-
mixture of Greek and Latin vocabulary. They
are all anonymous works.

Method and Purpose While the method of
Midrashic exegesis known as hermeneutic
rules is complicated technical and at times
arbitrary it invariably betrays a purpose that
is at once simple and lofty. As a rule the en-
deavor of the rabbis to unveil what they con-
sidered to be the latent meaning of Scripture
had as its motive a nobler end. They ex-
ploited their logical capacity to the utmost in
order to impress upon the people a lesson in
ethical principles and moral action in under-
standing Divine justice the cosmic order and
the course of history of mankind and of Israel.
Thus when R Akiba the extremist in the
application of hermeneutic rules interpreted
the verse with all thy soul to mean even if
He should take thy soul away it was not an
empty phrase for the great Master was also
the great martyr. Or when Rabbi Abun glo-
ried in the expensive gates which he had pro-
vided for a synagog R Mana remarked quot-
ing the Prophet Hosea For Israel hath for-
gotten his Maker and builded he Khaloth.
The Hebrew word he Khaloth may mean
either palaces or temples. The prophet here
denounces Israel who in his opulence has
built himself palaces but the sage used the
word in its second connotation temples.
Nothing is changed in the text but the lesson
is clear and refreshing. True religion is not
in need of magnificent temples people begin
to build them only after the spirit of religion
has departed from their midst.

The Midrashic style is succinct direct at
times forceful and unceremonious at other
times tender and conciliating. It is illumi-
nating more than luminous. Its heat waves
go beyond its light waves. The Midrashic
teachers and authors are fully conscious of
the individuality of words and of the vitality
of organic sentences. As a result they are
sparing of words at their better moments
and they think in terms of sentences when
we would think in terms of chapters. As writ-
ers they are comparable to pearl polishers
rather than to architects. They strung pithy
maxims and observations on one string re-

gardless of the organic relation between the
individual gems and often introducing irrele-
vant matter that possessed charm for them.

The literary forms at the disposal of the
Midrashic teacher were manifold the apho-
rism the maxim the proverb the metaphor
the analogy the fable the parable the alle-
gory the pun the anecdote—all were drawn
upon to illustrate his lesson. Dramatic and
lyric effects were utilized in the proper mo-
ments. He further availed himself of the
poet's license or of his creative imagination
to interpret natural phenomena in terms of
his ethical conceptions. Thus the fact that
the oncave of the moon crescent never faces
the sun is interpreted poetico ethically. It is
in the interest of celestial harmony and peace
that one being should not be cognizant of
the defects of the other.

Leaving out the Halakic elements the
Midrash centers about universal values and
eternal verities. It represents in fragments
the creativeness of the Jewish genius in all
fields of intellectual and emotional endeavor
from folklore and primitive conceptions of
science to religious sublimity and philosophic
wisdom. Above all it contains a great though
fragmentary system of ethics which is still
awaiting its reconstruction. During its crea-
tive period the Midrash Hagadah was the
power house of Jewish creativeness in the
cent that followed it became its treasure
house.

Throughout the cent Midrash was an im-
portant educational factor in the life of the
Jewish people. While the teacher of the Law
directed the people's actions the preacher mo-
tivated those actions thus instilling spirit into
the body of the Torah. It presented the high-
est ethical principles and progressive ideas of
the time in a concrete form and taught them
in an acceptable and effective manner. It was
accessible to the uneducated and appreciated
by the simple who in consequence came to
realize that the Torah* was not the exclusive
heritage of a few learned individuals but of
the entire Congregation of Jacob. It was the
recreation of the young scholar at school and
in the academy. Master tell us Hagadah
was the plea of the young student from time
to time and the masters knew when and how
to use it to good effect. It helped shape the
mind and mold the character of the people.
It was their consoling agent in times of adver-
sity. It gave expression to their sorrows and
meaning to their suffering. Suffering it told
them was a test to which only the worthy
ones are submitted and its effects are en-
nobling. Furthermore—it assured them—
they were not alone in their afflictions. The
Shekhinah accompanied them in all their wan-
derings and shared with them their grief in
Egypt in Babylonia during Hellenistic per-
secution under Roman oppression. Israel's
bondage is likewise the eclipse of cosmic jus-
tice and his redemption will usher in the age
of universal bliss which is bound to come
being part of the plan of Creation. Thus the

Midrash Hagadah both in its oral and written forms enhanced the loyalty of the people to their past increased their strength in the face of the dark present and kindled their hope for the ideal Messianic future¹

¹ P of Max mon completed this contribution a few days before his death.

S B M

MIELZINER MOSES President Hebrew Union College* (1900-03) b Schubin Posen 1828 d Cincinnati 1903 He came early under the influence of Holdheim and for supporting his views was compelled to retire from the first position he held in Germany For some years he was rabbi and teacher in Denmark but in 1865 he was called to Anshe Chesed New York and remained with it until its amalgamation with Beth El in 1879 He was then appointed professor of Talmud and rabbinical literature at the Hebrew Union College Cincinnati In 1900 he was appointed president of the college

MIESES JACQUES Chessmaster b Leipzig 1865 He won his first prize in Berlin in 1882 and after 1887 entered the international tournaments gaining prizes in each one of them He wrote a number of chess books He won prizes in Liverpool in 1923 and edited a Chess Guide in 1927

MI KAMOKAH Who is like unto Thee? (Ex xv 11) used as a response in all the morning and evening services in the liturgy

MIKWA Ritual bath though the term is not historically confined to this form of bathing Ritual purification for physical reasons by immersion is ordained Lev xi 36 Its exact dimensions and occasions of use etc are prescribed in a section of the Mishnah entitled Mikwat The basic principle involved in purification was the use of running water therefore all such baths are built so that the water rises from beneath and the bath is deep enough for complete immersion of the body

MILES OF MARSEILLES (Samuel b Judah b Meshullam) 14th cent astronomer and translator b Marseilles 1294 He studied medicine and astronomy but was reputed as a translator into Hebrew from the Arabic and among his translations are Aristotle and Plato Euclid and the Almagest He translated a treatise on the eclipse of the sun in 1097 and on the aurora and on the movement of the fixed stars

MILHAUD DARIUS Composer b Aix en Provence France 1892 He is an outstanding member of the modern French revolutionary school though his music often expresses religious emotion His Sixth Symphony was performed in New York in 1926 and some of his earlier orchestral poems and ballads were given in 1923 on the occasion of his visit to the U S His Poemes Juives or Hebrew Folk Songs have a vogue in France

MILLAUD EDOUARD French Minister of Public Works b Tarascon 1834 d Paris 1917 After graduating as a lawyer he took an active part in politics and after the overthrow of Napoleon III he became attorney general for Lyons In 1871 he was elected to the Assembly as a member of the extreme left being one of the founders of the Republican Club In 1880 he was elected to the Senate and in 1886 he became a member of the Freycinet cabinet resigning in 1887

MILLENNIUM Mystical concept of the thousand years of peace In the older Jewish literature it represents no fixed period of time The idea of the reign of the Messiah has been traced back to the period of the writing of the Septuagint All such chronology is based on the concept in Ps xc 4 a thousand years in thy sight are but as yesterday From this is derived the idea of a world of turmoil lasting 6000 years equivalent to the six days of creation and 1000 years of peace equivalent to the Sabbath

See Messianism Pseudo messiahs

MILMAN HENRY HART Historian of the Jews b London 1791 d there 1868 From his student days in Oxford he took an interest in Jewish themes Though a churchman and Dean of St Pauls London his History of the Jews (1830) which has been several times republished is a strictly rationalistic work which treats the Jews as a people and ignores all miraculous and supernatural incidents

MIN (PL Minum) Hebrew for Jewish heretic or sectarian There were according to a passage in the Talmud 24 sects (minim) in Palestine at the time of the destruction of the Temple It was applied progressively to the Samaritans the Sadducees the Gnostics the Judeo Christians and the Nazarenes The 12th of the Eighteen Benedictions* is a prayer against them but was later changed into a prayer against informers

MINHAG Custom arising from common usage It has its basis in the Torah Other wise it is considered an erroneous custom (Y Pes 4 I) Its authority is as sacred and binding as that of a biblical injunction (Y D 376 4) It frequently precedes biblical or Talmudic law In case of a conflict custom takes the precedence Eleven kinds of Minhagim are recognized in the Talmud The most important are Customs of the land of the locality of the Men of Jerusalem of the early Hasidim of the Scholars and of the common people

With the dispersion customs became more divergent Local usages sprang up in every community covering the whole gamut of Jewish life The following cases indicate some of the differences in custom The Jews of Spain permitted the use of instrumental music on Sabbaths the Reading of the Torah with the heads uncovered by the Talit and the eating of cheese immediately after poul

try while the Jews of Narbonne and of Provence did not. The Judeans permitted bride and groom to remain by themselves before the marriage and allowed work until noon on the day before Passover. The Galileans abstained from both practices. In Palestine it was customary to remain standing during the Reading of the Shema* and to abstain from mourning at the death of an infant in Babylon the practice was the reverse. Religious majority was generally attained at the age of 13 in Morocco at the age of 12.

Local customs were often consulted in the regulation of labor and in civil transactions e.g. the obligation of a servant to pay for breaking house utensils during service, the permission to work on the Fast of Ab and on the day preceding Passover, the length of a day's labor and the kind of food to be given to the laborer, the prohibition of the sale of small cattle to non Jews and the use of house lights on the Eve of the Day of Atonement were all regulated by local custom. Local Minhagim among the Mutarabim of Jerusalem and Damascus decided whether the sum mentioned in the marriage contract should be one fourth more or one fifth less than the real worth of the dowry (Trani Responsa 28). The multiplicity and diversity of customs was accentuated by the division between the Sephardim and the Ashkenazim and the later Hasidim and their opponents the Mitnagdim. These differences were hardly conducive to unanimity and uniformity in the home, the synagogue and the community life of the Jew. I E

MINKOWSKI HERMANN Mathematician b Allroten Russia 1864 d Gottingen 1908. A mathematical genius, he won as a student the international prize given by the Academy of Paris. In 1893 he became professor at Bonn and in 1902 was appointed at Gottingen. He specialized in the theory of numbers. In one of his technical books he advanced the new mathematical formulæ which have been used in the evolution of the special relativity theory.

MINNESOTA See United States of America

MINORITY RIGHTS Technically defined as the rights of persons who differ from the majority of the population in race, language or religion. The claims to Jewish minority rights originated in the attempt to normalize diaspora life in eastern and central Europe.

The idea of national, cultural, religious or communal autonomy—they were often interchangeable terms—was not foreign to the Jews of continental Europe prior to the French revolution. The distinction between race, religion and nation was not drawn by the Jews prior to the French revolution and did not become familiar distinctions even 50 years later. Dubnow* who is regarded as the father of Jewish autonomy has in support of his special thesis worked out the chain of

somewhat obscure autonomies maintained by the Jews of eastern Europe for centuries. It can however be broadly asserted that as long as the Jews were forced to pay protection money they were granted—largely as a means of securing the payment of these taxes, gifts, etc.—a certain measure of internal jurisdiction, self government and group rights. This group existence of the Jews was implemented upon tax collectors, rabbis, court Jews, shtadlanim, etc. This quasi separation and its involved group responsibility was recognized in the Orient as late as the Turkish reforms of 1856 and in Russia by the appointment of political officials known as district rabbis to the end of the Czarist regime. The political experiences—persecutions apart—of the East European Jews therefore differed from those of the West Europeans and American Jews even during the 19th century.

The quickening of nationalism in Europe which may be dated from the creation of united Italy and the formation of the German Empire threw into relief the claims of national groups like the Hungarians and the Czechs who were minorities in the Austrian Empire and brought about lines of demarcation between the Flemings and the Walloons in Belgium. When political nationalism began to stir amongst the Jews it took the form of Zionism* with its demand for Palestine as the territory in which such rights were to function. The Zionist theory involving emigration did not however satisfy those who like the Socialists and Russian revolutionists had an inherent interest in local social and economic problems or those who could not accept the Zionist solution or believed it impracticable and still rejected the theory and practice of assimilation.

To these men therefore the normalization of the diaspora implied the creation of Jewish autonomies on the spot. This involved the recognition by the state of the rights of the minority to a large measure of self government. Chaim Zhitlowsky* Socialist and revolutionist was perhaps the first in 1897 to advance the theory of Jewish minority rights as a synthesis of his own interest in the persistence of organic Jewish life and Socialism. But S. M. Dubnow who as an author was better known became the leading theoretician and exponent of the idea treating the problem of non Zionist, non Palestinian autonomies from middle class and internal communal viewpoints. Nathan Birnbaum* who was one of the founders of political Zionism abandoned that attitude and became the exponent of Jewish autonomy in Galicia where the peculiarities of the Galician electoral laws presented favorable opportunities for putting some phases of the idea into practice.

The theory had its distinct advantages for those Russian Jewish Socialist groups like the Bund* who whilst struggling for political equality under the Russian regime as well as for the eventual socialist state felt the need of maintaining their group integrity and the

use of Yiddish as the only practical medium of propaganda. The original theoretical difficulty that minorities were defined as groups inhabiting a common territory and using a common speech was overcome by the advance of the idea that any group of humans in any country could declare its own basic common political interest independent of territorial spread or language differences.

The idea made rapid headway in Russia after the death of Theodor Herzl* in 1904 and in 1906 considerably deflected the course of Russian Zionism. It was repressed after the failure of the second Duma and rose to its greatest heights during the revolutions that were part of the end of the World War when national councils, soldiers and workers councils temporarily guided the affairs of many states. In its simplest form autonomy related to internal communal management. Its basic political claim was the legal recognition of the language and school system of the minority group. Its first political difficulty was the organization of the group vote in state or national elections so that the individual Jew is represented in his group capacity and not as an individual voter. Out of this latter flowed the theory of a common front i.e. the Jewish representatives in the Russian or other parliament should constitute a bloc and act as a unit in the national interest. This latter phase led to a breakdown of the autonomy movement in Russia the Duma days.

The attempt to force an alignment of the Duma deputies exposed the fundamental differences between the assimilationists and the Zionists who were then the spearhead of the active nationalist party. This difference has reexhibited itself in the post war policies in some of the countries in which minority rights exist. Another difficulty was that the Zionists maintained that each Jew who has not reported that he withdraws from the Jewish nation is recognized as a member of the Jewish nation. This was regarded as a forcible attack on the assimilationist position and resisted. Theoretical autonomy and minority rights made no headway in western Europe or in the United States though some attempt was made to propagate the idea prior to and during the World War.

Louis Marshall* representing the American Jewish Committee* Judge Julian W. Mack* acting for the American Jewish Congress* and Lucien Wolf* for the British Jewish organizations and the Alliance Israelite Universelle* at the Peace Conference attached themselves wholly to the pragmatic problem of protecting the interests of the Jews in those countries where past experience indicated that normal political rights would not sufficiently safeguard the Jews. The failure of the Tolerance Clause in the Berlin Treaty to establish political equality for the Jews in Roumania was the most glaring case. In addition there was excepting Poland an avowed desire amongst the leaders of the new states carved out of the Austrian and Russian Em-

pires to grant minority rights in order to offset the obvious tangle of racial interests that made up the new or revived nationalities. Thus Czechoslovakia* Latvia* Lithuania* etc. presented novel problems in democratic government. The organizations which called into life the national aspiration of these states were familiar with systems which recognized the existence of political minorities and did not submit to the Western idea of majority rule. The Council of the Peace Conference despite the opposition of the Poles was therefor agreeable to the insertion of minority rights in the treaties which created the new states. In the treaty signed by the Allied Powers with Germany in June 1919 the following clauses were inserted:

Article 86—The Czechoslovak State accepts and agrees to embody in a treaty with the principal Allied and Associated Powers such provisions as may be deemed necessary by the said powers to protect the interests of the inhabitants of that State who differ from the majority of the population in language or religion.

Article 93—Poland accepts and agrees to embody in a treaty with the principal Allied and Associated Powers such provisions as may be deemed necessary by the said powers to protect the interests of inhabitants of Poland who differ from the majority of the population in language or religion.

In the treaty signed with Poland simultaneously the minority rights were elaborated and detailed to provide specifically for the right to establish schools, charities, religious and social institutions for the government provision of education in the minority languages in primary schools, financial allowances from state funds for minority institutions, etc. Article 10 provides for the allocation of government funds for Jewish schools and Article 11 relieves the Jews from violation of the Sabbath by attendance at courts or doing other legal business on that day. Minority rights were also inserted in the treaties or declarations enlarging Roumania* and Greece* and re-creating or defining Yugoslavia* Austria* Hungary* Bulgaria* Latvia* Estonia* Lithuania* Turkey* the Free City of Danzig* the free port of Memel* and were also included in the creation of the German (Upper Silesian) side of the Polish corridor.

The Turkish Jews have voluntarily abandoned their minority rights. In Czechoslovakia they operate with mathematical precision. In Lithuania there was a Jewish section of the government but it was abolished in 1924 when the Council of the League of Nations was compelled to intervene and demand the restoration of the minority rights which had been suspended by the Lithuanian government. The effects of the system in other countries is not clear. In Poland the rights have produced considerable internal friction amongst the Jews. The Hungarian Jews also surrendered their minority rights.

Minority rights became of international interest in 1933 through the use made of the rights conferred in them by Franz Bernheim of German origin of Gletwitz in German Upper Silesia based on Article 147 of the German Polish convention of 1922. Bernheim

claimed that the Nazi regulations interfered with his rights under this treaty. The issue was discussed at the 73rd session of the Council of the League of Nations. The Council decided that it was competent to deal with the petition and that the petitioner had his rights under the treaty. The German government thereupon promised to observe the treaty. Other cases have arisen since.

MINSK Both the province and city of Minsk now part of the USSR were formerly part of Lithuania. The Jews settled in the city in the 16th cent. at the end of which they were with all other Jews in Lithuania expelled. About 1616 they began to resettle there and Minsk became a reputed Jewish center with its many synagogues, yeshivot, rabbis, preachers, scholars and Haskalah leaders. In 1896 it had 43,658 Jews with 40 synagogues. In 1926 the Jewish population had grown to 53,686.

MIRIAM Sister of Moses who watched over him when he was left in the cradle by the river's side (Ex. ii. 4). After the crossing of the Red Sea she led the women in song and is described as a prophetess. She complained against Moses' marriage with the Cushite (Num. xii.) for this she was stricken with leprosy. Moses' prayer of intercession (Num. xii. 13) is notable for its sheer brevity. In Hebrew it is composed of four words which in English read: "Heal her now, O God, I beseech Thee." She died at Kadesh and was buried there.

MISCH MARION L. Communal leader b. Newark, N. J. 1869. Mrs. Misch who is now vice president of the National Council of Jewish Women and associated in all the public activities of Providence, R. I. where she resides, compiled *Prose and Poetry for Jewish Homes*, 1911 and a *Children's Service for the Day of Atonement*. She has repeatedly toured the world in the interest of the causes for which she is a spokeswoman.

MISHNAH Derived from the verb *shana* to repeat in later Hebrew to learn — is frequently used to designate the law which was transmitted orally. Some suppose that it signifies 'second teaching' to the Torah. The term has also various other meanings but it is particularly applied to the collection of Halakot edited by Rabbi Judah ha-Nasi* (the Patriarch) known as Rabbi (135-220). This collection includes the oral law from the earliest period down to Rabbi's own era. It is a digest of Jewish ritual and jurisprudence and forms the text upon which the Talmud mostly comments.

Such collections existed prior to Rabbi. According to a tradition contained in R. Sherira Gaon's letter, the Midrash Halakah constituted the interpretation of the Halakah in connection with the study of the Scripture. Independently of scriptural exegesis there gradually arose the Mishnaic forms of Halak-

kah i.e. the presentation of the laws without reference to the biblical source. The first collection of such a Mishnah was made by the schools of Bet Hillel and Bet Shammai.

In the course of time, however, differences of opinion arose as to what the earlier authorities meant and the conditions of Jewish life brought about new consequences. This necessitated the convening of the synod of the school of Jabneh* to bring uniformity of teaching in Jewish life. Thus the collection *Eduyot* was compiled.

Since however it was hard to use the material because the mass of tradition was arranged according to authors, R. Akiba* sifted the material and arranged the treatises according to subject matter. R. Akiba's orderly system soon found imitators in nearly every Tannaitic head of a school.

To avert the old danger that threatened the uniformity of teaching, Rabbi undertook to collect, arrange and edit the Mishnah. He relied upon the great reputation he enjoyed and trusted that his collection would displace its predecessors. Rabbi intended to make this collection a *corpus juris* for the whole of Jewry and simultaneously a guide for practice and a textbook for the schools.

In selecting and arranging the material, Rabbi followed his own method in some cases but at the same time he must have been influenced by his predecessors. In the Mishnah, Rabbi incorporated large extracts from the Mishnah of the schools of R. Akiba* and R. Ishmael* and of other Tannaim. He also endeavored to preserve the original wording as far as possible.

The opinions which he regards as correct — and sometimes his own — he records anonymously as authoritative without stating the opposite opinions. Sometimes he records it in the name of the Sages* namely the sages say.

Rabbi's compilation actually soon displaced all preceding ones. It was generally considered the final authority for legal discussions and became the standard textbook in the schools. The Mishnah was for the Amoraim* its interpreters what the Scripture was for the Tannaim* the compilers of the Mishnah. Through the general recognition which the Mishnah enjoyed after its redaction, it became next to the Bible the most important source for Jewish religious practice. It constituted the basis for subsequent study and determined the form and aspect of Jewish religious life. Not only did it become the basis for both the Palestinian and Babylonian Talmuds* but it also supplied the educational material for the youth.

Rabbi himself however subsequently gave up some of his earlier opinions. He also excluded his own Halakot and the points of divergence between him and his contemporaries.

Already during his lifetime and with his knowledge, his pupils began to make additions and emendations to his Mishnah. Rabbi's Mishnah was later revised by the scholars of

his school and in this form it has been transmitted to the present day

The Mishnah is written in Neo Hebrew namely the form of Hebrew which developed in post biblical times It was however cultivated by the scholars and contains a comparatively large number of Aramaic Greek and Latin words

It is still unknown when and by whom the Mishnah was reduced to writing While R Sherira Gaon Rabbenu Nissim b Jacob R Samuel ha Nagid * Maimonides * and others hold that Rabbi himself committed it to writing Rashi the Tosafot * and some modern scholars are of the opinion that Rabbi did not write it down

The Mishnah is divided into six main parts called Shisha Sidre Mishnah or Shisha Erke Mishnah six orders of the Mishnah known under the abbreviation of Shass The six orders are Zeraim Moed Nashim Nezikin Kodashim Tohorot Each order contains a number of treatises which are divided into chapters and these again into paragraphs There are 63 treatises But according to tradition they counted 60 for Baba Kama Baba Metsia and Baba Batra counted as one and Sanhedrin and Hakkot as one According to R Sherira Gaon Rabbi himself divided the treatises into chapters The sequence of these chapters into paragraphs is also old In the course of time however various changes came about in the division sequence and names of the chapters The number of chapters is on debatable ground Some reckon 523 others 524 and still others 525

There are many editions and numerous commentaries of the Mishnah Maimonides wrote one in Arabic with a general introduction to the history origin and arrangement of the Mishnah This commentary was translated into Hebrew several times and printed in a number of editions of the text There are also various translations of the Mishnah some of them giving the Hebrew vocalized text There are only three complete manuscripts of the Mishnah extant in the libraries of Budapest Cambridge and Parma and fragments thereof are found in various other libraries

A R

See Talmud

MISSION OF THE JEW The phrase The Mission of Israel is modern The idea expressed by it is as old as the existence of Israel as a consecrated people The idea has been reemphasized especially by leaders of what is called Reform Judaism but it is an idea maintained by all religious parties of the Jewish people today What it means is that the Jewish people has been chosen by God to be His servant in history and to bear witness to Him

In Scripture this doctrine of Israel chosen for a definite task in history is most clearly expressed by the Prophet who to modern scholarship is known as the Second Isaiah Behold My servant whom I uphold Mine elect, in whom My soul delighteth I have put

My spirit upon him He shall make the right to go forth to the nations (Is xlii 1) That such a doctrine did not mean a flattery of Jewish racial pride is evident from verse 19 in the same chapter Who is blind but My servant? Or deaf as My messenger that I send? The doctrine is not a glorification of the Jew but it is a clear description of the Jew's duty in the world The Prophet also describes Israel (*Ibid* lvi) as the suffering servant of God He speaks of him as being wounded because of the transgressions of the nations as crushed because of their iniquities This doctrine is also clearly expressed in the description of what the people of Israel is to be which is given in the introduction to the revelation at Mount Sinai Now therefore if ye will hearken unto My voice indeed and keep My covenant then ye shall be Mine own treasure from among all peoples for all the earth is Mine and ye shall be unto Me a kingdom of priests and a holy nation (Ex xix 56) As Dr K Kohler says The Jewish people began their career conscious of their life purpose and world duty as God's priests and as the teachers of a universal religious truth

In rabbinical literature occurs the thought (Mek Yithro I) the Torah was given in the wilderness which is the common property of all in order that no nation might say it was not meant for us This too expresses the idea that Israel was to be the world's teacher in religion As Prof James A Montgomery says

My point is that Israel regarded itself from its early days as a people with a future and a destiny and ultimately with a mission in the world

The idea is also emphasized in the liturgy The Jew is reminded of it at every festival and in the blessing made before reading the selection from the Scripture The whole thought of the mission is well summed up in the statement The mission of Israel is simple—always to witness to the religious idea

S S

MISSIONARY ACTIVITIES OF THE JEWS Toward the end of the second pre-Christian cent the missionary spirit developed with enthusiasm often fanatical among the Jews The Maccabean rulers of Judea compelled the non Jewish elements of Palestine to adopt Judaism The rabbinical teachers on the other hand attempted to win proselytes through religious conviction The rabbinical law distinguished between two classes of proselytes those completely converted to Judaism and another group called semi-proselytes The latter did not observe the whole law but obligated themselves to worship God only and to observe the humanitarian laws of Judaism The New Testament refers to the Scribes and Pharisees as compassing sea and land to make one proselyte This probably refers to a widespread ideal that each rabbi should win at least one convert to Judaism yearly It must be stated however, that the followers of Shammai* opposed

proselytism Outside of Palestine the missionary zeal was more enthusiastic To judge from the writings of Josephus and Philo and from the Latin and Greek writers Cicero Dio Cassius Horace Juvenal Seneca and Tacitus as well as from the New Testament and the many inscriptions all over the Mediterranean lands the number of converts to Judaism was so large in ancient days that it aroused the ire if not the fear of the authorities at Rome and Alexandria In the year 139 b c e the Jews were expelled from Rome because of their missionary zeal and again in the year 19 c e

Conspicuous among the converts were the women often of royal station including the Roman express Poppea wife of Nero and Queen Helen of Adiabene In Damascus it was said most of the women had become converts to Judaism In Egypt where there was a large Jewish colony at Alexandria the zeal of the Jews led to literary expression At first probably anxious only to refute damaging charges made against them but later at any rate with the enthusiasm of missionaries the Jewish writers of Alexandria forged oracles and poems in the names of heathen authorities of note Some endeavored to convert the heathen to Judaism others strove merely to advance the montheistic and moral principles of Judaism

With the rise of Christianity missionary activities being forbidden the whole movement collapsed and with but few exceptions was never regenerated During the fifth cent tribes of Arabs were won over to Judaism and in the eighth cent the Khazars converted to Judaism In Russia during the 14th and 15th cent Judaizing Jews were very powerful and communities of Greek Catholics were led into Judaizing Heresy In 1550 Ivan the Terrible would not permit Jewish merchants to enter Russia stating that they led the Russians away from Christianity While it is true that the missionary zeal of the Jewish people was destroyed by terrible persecutions the more fundamental explanation of why Jews do not proselytize lies in the development of the prophetic ideal in Judaism The ancient rabbinic law which proclaims that salvation is for the righteous of all peoples laid a foundation of universalism that makes sectarian conversion meaningless

M R

MISSISSIPPI See United States of America

MISSOURI See United States of America

MITNAGGEDIM Hasidic term used to describe their orthodox opponents

MIXED MARRIAGES See Intermarriage

MIZMOR LE DAVID Psalm xxx. chanted on Saturday evening prior to the recital of the evening service

MIZMOR SHIR LE YOM HA SHABAT Superscription of Ps xcii chanted with Ps xciii on Friday evenings and Sabbath afternoons but inserted in other parts of the liturgy and then read silently

MIZRACHI A party within the World Zionist Organization founded 1902 Its aim is twofold (a) to spread among the religious Jews the ideal of upbuilding our Holy Land as a Jewish National Home economically politically etc and (b) to strengthen the spirit and influence of the Jewish religion and Jewish traditions in every action connected with its upbuilding

When organized it was declared that The Mizrachi is an organization of religious Zionists who having adopted the Basle program aim to revive the Jewish nation and to rehabilitate the Jewish land in the spirit of the Jewish Torah The Mizrachi slogan is The Land of Israel for the People of Israel according to the Torah of Israel

The strength of the Mizrachi is manifested by its representation at the Zionist Congress and by the existing Mizrachi Organizations in Eretz Israel Congress Poland East Galicia West Galicia Germany Austria Czechoslovakia Old Roumania Bukowina Bessarabia France Holland Belgium Switzerland England Greece United States Canada Mexico Brazil and South Africa At the Zionist Congresses held since the War the Mizrachi representation constituted 20 to 25 per cent of all delegations

Besides the General Mizrachi Organization there is a large organization of Mizrachi Youth consisting of Chalutzim in the diaspora and of laborers Poale Mizrachi in Eretz Israel There is also a Mizrachi Women's Organization in the U.S.A. The Mizrachi Youth as well as the Mizrachi World Organization has its headquarters in Jerusalem and local organizations in the following countries Eretz Israel Congress Poland East Galicia West Galicia Germany Czechoslovakia Austria Belgium Holland England United States and Canada

The activities of the Mizrachi in Eretz Israel are represented by about 70 elementary schools two high schools one for boys and one for girls two Mizrachi seminaries one for boys and one for girls both in Jerusalem The Tachkemoni School in Tel Aviv has more pupils than any other school in Palestine In most of the colonies the rabbis and Shohetim were established through the influence and support of the Mizrachi and some of them are still maintained by the Mizrachi The Mizrachi also supports the Keren Eretz Israel shel Hamizrachi (Mizrachi Palestine Fund) the building of synagogues and ritual bath houses in many colonies The Mizrachi Youth has several employment bureaus for its laborers also kitchens which are of course kept strictly kosher Evening courses are conducted for the benefit of those who are employed during the day The Mizrachi Bank

has two branches one in Jerusalem and one in Tel Aviv

The president of the World Mizrahi Organization with headquarters at Jerusalem is Rabbi Meyer Berlin and the president of the Mizrahi Organization of America with headquarters in New York is Rabbi Wolf Gold

W G

See Zionism Basle Program Zionist Organization

MIZRAH Literally rising of the sun therefore east Used to describe a drawing or design indicating the eastward position in a house so as to facilitate the correct orientation in prayer

MIZWAH The obligation or duty or dained either by God or the rabbis (1 Kings 11 43) which in English versions of the Bible is translated Commandment The Mizwahs mandatory and prohibitive numbering 613 were arranged by Maimonides as 248 affirmative or mandatory commands and 365 prohibitive commands Various minor rearrangements were made in the list by subsequent authorities but the existence of so large a code of obligatory duties which stamps the character of Judaism as a faith was made by the Jews as a means of expressing their immeasurable love of God Therefore to the Jew the many regulations were a joy of the heart (Ps xix 9 cxix 47 and 111) more to be desired than gold yea than fine gold (Ps xix 10) The study and observance of the Torah is an unceasing fountain of joyful self-consciousness For this is your wisdom and your understanding in the sight of the peoples that when they hear all these statutes shall say Surely this great nation is a wise and understanding people (Deut iv 6) for only because of the Torah does the Jew consider Judaism higher than all other religions And what great nation is there that hath statutes and ordinances so righteous as all this law which I set before you this day? (Deut iv 8)

Beloved are Israel for unto them shall come the desirable instrument (the Torah) (Aboth iii 18 Isa ix 2) Israel! How beautiful art thou in the fulfillment of the Divine Law and how lovely in the performance of good deeds Holy Scriptures is compared with wine that quickens man's heart

To serve God is not a burden but rather a means toward the unfolding of pure and noble thoughts According to the Midrash God gave the Israelites numerous commands so that they would perform meritorious deeds

This joyful attitude permeates not only the observance of the so called legal regulations but also the ethical duties and raises these out of the sphere of the commanded to the higher sphere of piety a piety which is the result of free will of pure motives and the inner urge of the heart (Deut xii 12 xvi 11 Ps c) The pious ones worship God in joy and gladness The pious are glad and rejoice before God (Ps lxxviii 4) Joy is thus the most important condition for the right way

of serving God Thy statutes have been my songs in the House of my pilgrimage (Ps cxix 54)—the joyful feeling of the Jew who gives himself entirely up to God increases itself to such a degree that he expresses this joy even externally When your joy increases to singing and dancing then it is Divine worship and acting in accordance with the Divine spirit (Luzzatto Mesilah Jesharim ed Wohlgenuth 1906 p 59 Jehuda Halevi Kusari 2 50 p 151 ed Cassel) It is for this reason that the Hasidim* believe that they can come nearest to God through constant joyfulness

M S

MOABITE STONE The slab found by Klein a German missionary in 1868 at Dhiban on the Arnon which when deciphered proved to be the record made by Mesha king of Moab written c 860 b c e relating his victory over Omri* king of Israel It is written in Phoenician Hebrew characters and the language presumably Moabitic differs only in minor details from Hebrew It is the most complete description of any biblical incident so far discovered in Palestine

MOCATTA FREDERICK DAVID English philanthropist b London 1828 d there 1905 He was a member of a firm of bullion brokers but retired in 1874 from business to devote himself to public communal work He took a broad interest in practically every Jewish institution was not only generous to a fault but set an example of humility and self-effacement which made him the idol of the poor and the inmates of all the institutions which he visited with great regularity At the same time he served as the liaison officer of the Alliance Israelite Universelle and the Anglo Jewish Association for owing to the long illness of his wife he divided his time between London and France He was a devoted patron of Jewish literature helping to finance the publication of many important works In 1877 he wrote a brief but interesting history The Jews and the Inquisition

MODIGLIANI ELIA Naturalist and traveler b Florence 1861 He visited the Malay peninsula and collected many specimens which he presented to the museums of Italy He wrote a number of works on botany

MODERN HEBREW LITERATURE
See Literature Modern Hebrew

MOES CHITTEM Wheat Money The name given to funds collected before Passover* to enable destitute Jews to provide themselves with Matzos* and wine for the festival

M A

MOGULESKO SIGMUND (Selig) Yiddish comedian b Kalorash Bessarabia 1858 d New York 1914 He started as a choir singer but in Bucharest soon after the organization of the first Yiddish theater was recognized as a talented comedian He toured Europe with Yiddish companies settling in New York in 1886 He was a com

poser of music for the Yiddish stage writing the words and music for nearly all the songs he and his various theatrical companies sang

MOHILEWER SAMUEL Foremost modern Russian rabbi and founder of the Chovevi Zion b Hluboka Lithuania 1824 d Byelostok 1898 Ordained in his 18th year he was rabbi in a number of towns until in 1883 he became the rabbi of Byelostok By that date he had a leading position among East European rabbis by reason of his advocacy of the Chovevi Zion* At the celebration of Moses Montefiore's* 90th birthday in 1875 Mohilewer declared himself in favor of the colonization of Palestine an idea which then had few supporters and to which the orthodox rabbis were not sympathetic In 1881 when the first stream of emigrants left Russia Mohilewer joined them as far as Lemberg and urged their being sent to Palestine In 1882 he founded the first Chovevi Zion society in Warsaw and later induced Baron Edmond de Rothschild* to support the cause The result was the founding of the colony of Ekron

Mohilewer in 1888 had the courage to face a crisis in the colonization effort Many orthodox Jews were earnestly opposed to the purchase of land and the settlement of Jews on it as an improper anticipation of the Messiah To their aid came a Palestinian rabbi who calculated that 1888 was a Shemitah (Release) year and demanded that the fields in Palestine be left fallow Baron Edmond was prepared to yield to this religious claim Mohilewer denounced the proposition as unworthy and untenable from a religious point of view and induced Elchanan Spector* of Kovno to second his views The European rabbis thereupon opposed the Palestinians and the colonists went on with their labors In 1896 he again opposed the observance of the Year of Release In 1890 he visited Palestine and was instrumental in founding Rehobot In 1891 he went to Paris and pleaded with Baron de Hirsch* to establish settlements in Palestine rather than in Argentina He sent a stirring message to the first Zionist Congress and on his deathbed wrote letters urging support for Herzl* and the Jewish Colonial Trust

MOÏSE COLUMBUS New Orleans pioneer b Charleston S C 1809 d Virginia 1871 He was a banker in New Orleans and postmaster of the city He was granted a large tract of land in Florida for service in the Indian war

MOISE EDWIN WARREN Southern patriot b Charleston S C 1811 d New Orleans 1868 He was elected to the State House of Representatives of Louisiana and was speaker for many years In 1861 he became judge of the Confederate States court in Louisiana and later attorney general He was closely identified with the history of the state during the Civil War

MOISE EDWIN WARREN Southern patriot b Charleston 1832 d Sumter S C 1902 During the Civil War he organized his own company of 120 men mostly at his own expense It became Company A 7th Confederate Cavalry with Moise as captain He fought under Lee in northern Virginia with great gallantry and considerable resource and surrendered with Gen Joseph Johnston at Greensboro N C After the war he settled in Sumter S C as a lawyer He opposed the carpet bag rule and was elected adjutant and inspector general of South Carolina and served to 1880 when he declined reelection

MOISE PENINA Authoress b Charleston S C 1797 d there 1880 Even as a girl her verse was popular in the South and in 1833 she published a collection of her poems Fancy's Sketch Book She became a regular contributor to current newspapers and magazines She took a keen interest in Jewish affairs was superintendent of the Sabbath school and wrote a collection of hymns which were used in several Southern congregations

Sh was the unofficial poet laureate of the city Before the Civil War she uttered a s v e blow—the loss of her sight She was blind for 25 years Yet despite her blindness she conducted a successful school and continued her writing—L. BENSON J. W. SH. P. on s n Am c

MOISEVITSCH BENNO Pianist b Odessa 1890 He won the Rubenstein prize when nine years old and then studied in Vienna He made his debut in England in 1908 and was favorably received in New York in 1919 He created a great sensation in Australia in 1920 and then scored equally well in New York 1922 23 He is distinguished for his interpretation of Bach

MOÏSSEIFF LEON SOLOMON Bridge builder b Riga Latvia 1872 He came to the United States in 1892 and was in 1898 appointed bridge engineer and chief draftsman of the Department of Bridges of New York He designed the Manhattan and Queensboro Bridges New York and the Delaware River Bridge joining Philadelphia to Camden He is a distinguished authority on long span bridges A few years ago he was invited by the government of the USSR to Russia

MOLKO SOLOMON Marano Messiahist b a Christian in Portugal c 1500 d Mantua 1532 Influenced by the advent of David Reuben* Molko was circumcised became a conforming Jew and studied the Cabala For this purpose he went to the Orient and in Palestine came under the influence of Joseph Caro* and the Safed school of Cabalists He prophesied the coming of the Messiah in 1540 In 1529 he returned to Europe and in Rome gained the interest of the cardinals and the Pope In 1532 he joined Reuben in Italy and went to Ratisbon for an audience with Charles V He carried a flag with the word Maccabee on it in Hebrew He was sentenced

to burn at the stake and as he refused to return to the church the sentence was carried out

The m ons of Molk and Reub n now me g d nto one Th Tu k wa to b dr ven f om the Holy L nd with th d f th Ch st n p we p epa to y to th etu n f the J v t th l d—A s H LLEL SILVER A H story of M s ani Speculat on n Isr el New Yo k 1927

MOLL ALBERT Psychiatrist b Lissa 1862 In 1887 he established himself as a neuropathologist in Berlin His *Die Konträre Sexualempfindung* 1891 *Untersuchungen über die Libido Sexualis* 1897 and books on abnormal psychology of children were amongst the important contributions to the subject in the pre Freudian period In 1904 he published a volume on *Perversion* in 1909 on the *Sex Life of the Child* and in 1910 on *Reputed Homosexualists* In the meantime the Christian Science propaganda attracted his interest and he made a study of this type of phenomena The results he published in *Occultism* 1902 *Hypnotism Animal Magnetism* and *Spiritualism* 1905 *Spiritualism* 1925 and *Police and Morals* 1926

MÖLLN JACOB B MOSES Great rabbi of Mainz b 1365 d 1427 A great scholar he became the leading Jewish authority in Germany During the Hussite war an insurrection in which the Papal authorities attempted to bring about the enforced conversion of the Hussites the Jews of the Rhineland and Bavaria were imperilled Mölln instituted a seven days fast The papal forces were dispersed and the soldiers who had threatened the Jews came to them begging for food According to tradition he composed the music of many of the hymns in use in the Minhag Ashkenaz

MOLNAR (NEUMANN) FRANZ Hungarian playwright and novelist b Budapest 878 He is one of the most prolific and successful writers and has a shelf of plays and novels to his credit He won an international reputation in 1921 when his *Lilom* was presented in English by the Guild Theatre in New York

MOMBACH JULIUS LAZARUS Composer of synagog music b Pfungstadt 1813 d London 1880 He started as a choir boy became leader of the choir of the Great Synagogue London and composed liturgical music Nearly all the music used in English synagogues is his arrangement of traditional melodies

MONASH Lieut Gen Sir JOHN Highest ranking Australian civilian of the World War b Melbourne 1865 d there 1931 A civil engineer by profession he became president of the Victoria Institute of Engineers 1913 15 and chairman and director of many economic enterprises In 1887 he joined the Citizen Forces and in 1912 was promoted colonel At the outbreak of the World War he was chief censor for Australia but he proceeded to the front in command of the 4th Brigade

AI and served at Gallipoli He was three times mentioned in despatches and Monash Valley at the Anzac base was named for him In 1916 he was given a command in France and in 1918 he was commander of the Australian Army Corps in France and was director general of demobilization He was one of the few citizen soldiers of the British Empire to reach the rank of lieutenant general In 1919 the Jewish community of Melbourne presented him with a purse of \$50 000

MOND ALFRED MORITZ (1st Baron Melchett) Industrialist and British Cabinet minister son of Ludwig Mond b Farnworth England 1868 d London 1930 Although early interested in the Brunner Mond chemical industry he studied for the bar and only became the directing head of the business concern on his father's demise He devoted himself to the expansion of the industries affected their capitalization and organization becoming step by step one of the world's captains of industry He was recognized in that capacity in the pre War period he brought his knowledge to bear on the War in the British service and in the post War period he acquired international fame by organizing the International Nickel Co of Canada and the Imperial Chemical Industries of London Commercially he was thus one of the largest contributors to British industrial imperialism

Despite his friendly relations to his employees he was however an intense individualist in the period which witnessed the great growth of Socialism in England and he vigorously opposed Socialism and many phases of trade unionism As a political economist he had his own theory of the economic problem and he endeavored to promote his views through the Melchett Turner Conferences in which he brought capital and labor together with a view of promoting his own solution of mass production and human relations This remedy he termed rationalization and defined it as The application of scientific organization of industry by the unification of the processes of production and distribution with the object of approximating supply to demand He may be said to have foreseen the world wide slump and depression which began in 1929 and foreshadowed a remedy

The second phase of his career was political Prior to his elevation to the peerage he was a Liberal and a devoted supporter of Lloyd George and Lord Asquith He was closer to the former however and from 1906 to 1923 Mond was a member of Parliament mostly for a Welsh constituency During the War he was a member of the cabinet serving as Minister of Health and Labor in succession Here his organizing talents came into play but he had no use for red tape and the bitterness of his anti Socialism was unquestionably aroused by his experiences with British bureaucracy He

was an intense worker capable of immediate decision and wholly indifferent to formalities. His brusqueness, certain physical handicaps, a German accent all contributed to his unpopularity. In the War era he was made to feel his German origin and in the post War period when nationalism ran to great heights his chemical trust was continually under suspicion as an ally of the German cartel. For this reason whilst he was the avowed protagonist of imperial free trade the integrity of his views was doubted.

Owing to his numerous interlocking directorates Mond though brought up as a Christian and married to a Christian wife was compelled to bear the brunt of the anti-Semitic attacks made in England from 1910 through the War and into the post War period. The German Jew and captain of industry was a shining mark. Even Lloyd George thought of it when Mond broke with him over the pro Socialist land plan and Mond's biographer makes it clear that the peers ostracized him.

In 1917 he first avowed an interest in Zionism and in 1920 Mond was selected by Justice Brandeis* as one of the three men—the other two being his relative by marriage Lord Reading* and James de Rothschild*—to whom the economic development of Palestine should be entrusted by the Zionists. After visiting Palestine Mond threw himself into the cause becoming president of the English Zionist Federation, president of the British Economic Board for Palestine and joint chairman of the Jewish Agency. He started building himself a villa at Tiberias, founded the orange plantation known as Tel Mond, opposed Palestine coming under the British Colonial Office and met the Passfield White Paper by resigning publicly as a protest in 1930. He was buried by Jews in a Jewish cemetery, his son reciting Kaddish in Hebrew. His son Lord Melchett and daughter have embraced Judaism.

The 18th cent figure f Meyer t ed ag n blnd nd lon n h shop A Jew f th J ws p cut d by the Ch ist ans Alf ed M nd no l ng saw h m elf s an Engl h st t sm n n a a C pt n of Industry I do not ons d my elf as an Englishman I m Pale tin an My h t in Er t Isra l he sa d Th e my p ope Th s s my le to ate The e a my peopl In some ton shng way Alf d Mond h d b om a J w—Hecror BOLITAO Alf d Mond F st L d Mel h tt 1933

MOND LUDWIG Chemist and industrialist b Cassel Germany 1839 d London 1909. In 1862 he settled in England and through his process for the recovery of sulphur from alkali waste he revolutionized the chemical industry of England and made his first fortune. In 1873 he established with John Brunner the firm of Brunner Mond & Co for the manufacture of ammonia soda by the Solvay process which he perfected. By his discovery of nickel carbonyl he was led to devise the process for the extraction of nickel from its ores and thus developed an important international industry. Gradually his plants at Wilmington Cheshire devoted

to the production of cheap chemicals became amongst the largest and most famous in the world. In 1896 he founded and endowed the Davy Faraday Research Laboratory and attained eminence amongst technical scientists. He built a palatial home, became collector of paintings and entertained royalty. He wrote numerous papers which were published in the proceedings of the chemical and other scientific societies.

MONDAY and THURSDAY Generally designated by those who count the days in the ancient way. Second and Fifth Days. In the period of the Jewish state Monday and Thursday were market and court days bringing the villagers into the towns. Thus arose the practice still in vogue of reading a short excerpt of the Pentateuch in the morning service. These days were therefore selected for special fasts and the penitential character is preserved in the penitential prayer read those mornings. According to Jewish folklore Moses broke the first Tables of the Law on Thursday Tammuz 17 and the first Day of Atonement* was observed on a Monday.

MONIS JUDAH Instructor in Hebrew at Harvard University (1722-59) b Algiers 1683 d Northborough Mass 1764. The first recorded incident in his life in America is that of his baptism in Cambridge in 1722 whereupon he was appointed instructor at Harvard. In 1735 he published in Boston the first Hebrew grammar printed in America. Despite his baptism he was a strict Sabbatarian.

MONNICKENDAM MARTIN Painter b Amsterdam 1874. He is one of outstanding exponents of the modern impressionistic school in Holland. He has spent a good deal of his life in Paris and French and Flemish scenes are his favorite subjects.

MONOGAMY Polygamy was permitted in the Bible and obviously practiced by the kings and nobles during the existence of the kingdom. Yet outside of flagrant instances evidences of wealth as well as of uxoriousness monogamy seems to have been fairly prevalent in Palestine. The Jews became monogamous from the Babylonian exile at latest. The praise of the virtuous woman at the end of the Book of Proverbs exhibits the wife mother and home maker at the highest point of her influence. Josephus* apparently was a polygamist but even then and in the Talmudic era monogamy rather than polygamy was the rule. The celebrated Herem* of Rabbi Gershom* which abolished the right to polygamy in the West was not contested. The reason for its institution at that date has however never been cleared up. There is no evidence that the Jews were polygamous at that time. The social code of the non Jews whilst it did not authorize polygamy was loose and concubinage was common amongst the wealthier classes in Europe.

In the Orient polygamy still prevails among Jews as among Arabs. It is more frequently met with among the Yemenites than other groups but even so the practice of polygamy though legal is rare among Oriental Jews. The Jewish law permits no reversion of polygamous right to Westerners settling in the Orient. Legally they might follow the custom of the country but in the few cases in which Western Jews transgressed the rule in recent decades they were socially ostracized and driven out of the community.

MONOTHEISM Belief in one God. In Hebrew tradition Abraham was its discoverer. Moses* proclaimed it in the Shema* which through the ages acquired a sanctity equalled by nothing else in Judaism. The practical acceptance of the creed was however of slow growth. The Book of Kings and the Prophets indicate the gradual acknowledgment of the supremacy of the one God side by side with the worship of deities having local or special power. The Monotheistic idea was clarified by Amos* and Isaiah* but it has been cleverly observed that it was in Babylon home of idol worship that the Jews unlearned the practice of idolatry and became whole hearted monotheists.

After the return under Ezra and Nehemiah this distinction grew. The Jews practiced as well as believed in Monotheism until as Heine put it 2000 years later they became the Swiss Guard of the Almighty. The national struggle was against idolatry against all symbolism against anything that suggested an idol or the manners of the Gentiles. The Hasmonean struggle began as an aversion to idolatry. The political alliances that followed victory again brought in Greek Roman foreign influence and the struggle was renewed. A minority was seduced the majority gave battle for the Lord for the invisible incorporeal Supreme Being. Josephus in a wealth of detail depicts this master passion which united the invisible God with land and people.

The rise of Christianity led to a still further clarification of the Monotheistic idea. The fall of the Temple and the disappearance of the high priesthood occurring at the same time that form of intercession ground for the possible belief in human symbols of the divine authority vanished. Nothing remained but a sublime faith in the indivisible omnipresent Creator without beginning and without end until the Jews became a God in toxicated people.

That God is that He is a Unity is no more definable than the original identification I AM THAT I AM. It is the revealed truth of Judaism which has become instinctive with the Jews. It is not improved by rationalization nor by philosophic or theological speculation. The profession of the Unity is the supreme act of faith. It is the climax of the Atonement service the last utterance of the conscious dying Jew. It was the death avowal at the stake and it is

Judaism's greatest contribution to the spiritual growth of the human race.

MONTAGU, EDWIN SAMUEL British Secretary of State for India b London 1879 d there 1924. He was the second son of Lord Swaythling. At Cambridge he acquired a considerable reputation and was president of the Union. In 1906 he entered Parliament and as a supporter of Premier Asquith was appointed his parliamentary under secretary for the exchequer and later under secretary to the premier. He became under secretary for India 1910-14 and visited India during his term of office. During the World War he was financial secretary to the Treasury chancellor of the Duchy of Lancaster Minister of Munitions (1916) and in 1917 he became secretary for India. With Lord Chelmsford the viceroy he issued in 1918 his program for Indian constitutional reform. In 1919 this resulted in the adoption of his Indian Bill which established in India the dyarchy or partition of authority between the civil service and the native population. In 1922 he resigned consequent upon the objections raised to his publishing a cablegram from India affecting British Turkish policy without the consent of the cabinet.

During the War period he was the most formidable and persistent opponent of Zionism* in the cabinet and supported by the League of British Jews did everything to prevent the issuance of the Balfour Declaration. Some of its ambiguities are due to his opposition.

MONTAGU, HON LILIAN HELEN Anglo Jewish religious leader b London 1874. She is a daughter of the 1st Lord Swaythling and has devoted most of her life to social work. She is better known as the lay preacher for the Jewish Religious Union for the Advancement of Liberal Judaism of which she is the founder. Her writings include Naomi's Exodus Broken Stalks What Can a Mother Do? Thoughts on Judaism.

MONTANA See United States of America.

MONTEFIORE, CLAUDE GOLD SMITH World leader of Liberal Judaism b London 1858. A grand nephew of Sir Moses Montefiore who since his youth has been devoted to spiritual and religious problems. He trained in Berlin for the ministry of the London Reform Congregation but rejecting its static attitude has devoted many years to scholarly pursuits and religious teaching. In 1894 he published a series of lay sermons Aspects of Judaism and developed his theological views in the Hibbert lectures of 1892. The Origin of Religion as Illustrated by the Ancient Hebrews having in 1890 with Israel Abrahams* founded the Jewish Quarterly Review. In 1896 he published his Bible for Home Readings following this with his Synoptic Gospels.

(1909) which was his closest approach to Pauline Christianity. He financed or supported Oswald John Simon's first attempt to organize a Jewish Church in London but this exposition of Deism failed. Supported in later years by Lilian Montagu* Montefiore who received an honorary doctorate helped to found the Liberal Synagogue in London and is the head of the world Liberal Judaism movement (or as it is called in the United States Progressive Judaism). He has been thoroughly consistent in his faith in a purely spiritual Judaism and has actively opposed Jewish nationalism, Zionism and all other nationalistic or racial expressions of Jewish life. He has however agreed that within the Liberal movement itself no dogma in that direction should be attempted though he has not failed as in his letter in recent years to the Union of American Hebrew Congregations* to oppose nationalistic attitudes.

He has however found it consistent to help finance the standard orthodox (Singer) prayer book to sit on the Council of Jews College London and the Religious Education Board—both orthodox institutions. In 1893 he was elected president of the Anglo Jewish Association* and in that capacity became a member of the Council of the ICA. Prior to the World War he paid a brief visit to the United States and delivered a number of addresses.

Intensely interested in education he has never assumed an aggressive religious attitude. A section of the Bible for Home Reading was so inserted that it could be removed by parents objecting to his views. An excellent expression of his own outlook is contained in the introduction to the Synoptic Gospels.

That I shall seem to Jew h c t e s t o Ch st n and t Ch st an c tr s to J w sh is I t u t l k ly, nd t me a u f s me hop th t now and th n I m y have sa d th t uth

MONTEFIORE Sir FRANCIS ABRAHAM (Bart) Son of Joseph Mayer Montefiore (b 1816 d 1880) and grand nephew of Sir Moses Montefiore* b London 1860. Being the nearest of kin to the philanthropist he inherited the title in 1881, became high sheriff of Kent in 1894 and of Sussex in 1895. He took an active part in the affairs of the Sephardic community in 1899, became actively interested in Zionism and attended several congresses. At the beginning of the World War he took issue with the Zionists and since that period has lived in retirement. In 1900 he published a volume on the history of the French court prior to the revolution. He married a daughter of Baron Königswarter of Vienna.

MONTEFIORE JACOB Australian commissioner b Bridgetown Eng 1801 d 1895. He was a cousin of Sir Moses Montefiore. In 1830 he was active in the financing of Australian colonization, being particularly interested in South Australia. He was appointed

member of the first board of commissioners entrusted by the British government with the administration of the colony. He visited the country in 1843 and 1854. Montefiore a town ship in Wellington was founded by Jacob and his brother Joseph Barrow, who together organized the Bank of Australasia. A cousin Jacob Isaac Levi Montefiore had a hand in the development of New South Wales.

MONTEFIORE JOSEPH ELIAS Father of Sir Moses Montefiore b London 1759 d there 1804. He was 9th in descent from Judah Leon Montefiore (b 1605) with whom the family genealogy begins. He married Rachel, daughter of Abraham Mocatta and had by her three sons and five daughters. The marriages of these sons and daughters entwined the families of the Cohens (now represented by Sir Robert Waley Cohen) the Rothschilds, the Mocattas and in the next generation the Waleys, Goldsmids, Guedalla, Lucas, Spielman, Sichel, Beddingtons and Sebags.

MONTEFIORE JOSHUA Soldier and American journalist b London 1762 d St Albans Vt 1843. His relationship to the Montefiore family has not been traced. His graduation at Oxford and admission to the bar in 1784 as well as his holding a military commission in the British army prior to any other Jew has not been explained. In 1791 he was the military director of an expedition led by Moses Ximenes for the colonization of northern Africa. He was present as an officer at the capture of Martinique and Guadalupe by the British in 1809. Later he resigned his commission, came to the United States, lived for a time in New York but eventually settled in St Albans Vt. He published a number of commercial technical handbooks.

MONTEFIORE Lady JUDITH Wife of Sir Moses Montefiore b London 1784 d Ramsgate Eng 1862. She was the daughter of Levi Barent Cohen of Amsterdam, her sister marrying Anthony de Rothschild. She married in 1812. She was an accomplished linguist and musician and not only accompanied her husband on his travels but wrote a lively and interesting diary of their experiences. She was temperamentally religious devoted to the Jewish people and warmly seconded if she did not inspire many of her husband's missions to alleviate Jewish distress. At her death she was buried at East Cliff Ramsgate in a tomb which was a replica of the tomb of Rachel on the Bethlehem road—in which Sir Moses too was later buried—and in her memory Sir Moses established the Judith Montefiore College in Ramsgate.

MONTEFIORE Sir MOSES HAIM (Bart) Premier philanthropist b Leghorn Italy 1784 d Ramsgate Eng 1885. In the early part of his career he was one of the 12 Jewish brokers licensed to do business on the London Exchange. In 1821 he retired from

active business though he helped to found the Alliance Assurance Company 1824 an inter European gas company an Irish bank and the South Eastern Railway

In 1837 he was elected sheriff of the city or London being the second Jew to hold that office the Corporation as the municipal government was called taking an advanced position on the enfranchisement of the Jews He was knighted by Queen Victoria who acceded to the throne in 1837 and had known Sir Moses from her girlhood After his return from the Damascus Affair the queen accorded him the right to use armorial bearings writing in explanation what Graetz* describes as a page of Jewish history In 1846 he was made baronet and in 1847 high sheriff for Kent

These honors were however the least significant incidents in the life of as unusual a character as modern Jewish history presents He was intensely pious and particularistic as well as God fearing and religious so that his travels audiences with royalty and all the attending incidents of his interesting life were accompanied by all the difficulties and hardships strict observance create His first interest was in the Sephardic community and he was six times warden president Next he took an active part in the struggle for emancipation in England and he was president of the Board of Deputies of British Jews

Outstanding in his career were his missions for the Jews in distress He went seven times to Palestine 1827 1838 1849 1855 1857 1866 and 1875 making the last journey when 91 years old He recognized the plight of the Jews in Palestine was one of the earliest to advocate agricultural effort and erected the Montefiore Homes for the Aged in Jerusalem from a fund bequeathed and placed at his disposal by Judah Touro* of New Orleans In 1840 roused by the Damascus Blood Accusation* he undertook the task of freeing the victims and obtaining a recantation of the charges He had the support of the Palmerston government whilst Cremieux* who went with him encountered the opposition of the French government entirely on political grounds France favoring Mehemet Ali who was then independent sovereign of Palestine and England determined to destroy him and restore Syria to Turkey The English embassy was effective Mehemet Ali denied the guilt of the Jews and repudiated the Blood Accusation* A firman to the same effect disavowal of belief in the Blood Accusation was obtained from the sultan but Montefiore had the courage to demand a correction of the text for he would not accept a pardon where nothing needed pardoning He went to Rome and obtained a similar declaration from the Pope This act endeared him to the Jews of the world so that when in 1846 and again in 1872 he visited Russia to plead with the Czar for the amelioration of the Jews lot his tours were great triumphal processions and the honor of having received Montefiore is still

treasured by the descendants of his numerous hosts

In 1858 he intervened in the Mortara Case* in Rome and in 1867 went to Roumania and faced the mob as well as the government His 100th birthday was made the occasion of an international celebration in which British royalty participated His funeral witnessed an equally world wide demonstration of affection for the philanthropist He bequeathed his fortune \$1 750 000 largely to the institutions in which he was interested

To Ca d nal Ant n ll \ ho ask d h w mu h of Roths h lds m ll on l ad b n p d t tu n th cal s n f vo of th Jew in the Damascu ff i he pl d with an mpat ent ebuke Not as mu h as I p d you i key for hang ng up my l ak n y u hall —PAUL GOODMAN Mos s Mont fio e Ph ladelph a 1925

MONTREAL See Canada

MOORE GEORGE FOOT Theologian and Orientalist b West Chester Pa 1851 d Boston Mass 1931 Moore who was of Scotch Irish stock was educated for the ministry and in 1883 became professor of the Old Testament at Andover Theological Seminary In 1902 he was appointed professor of the history of religion at Harvard a post he occupied till he retired in 1928 His eminence in his field was early recognized both in Europe and America His greatest work was Judaism in the First Centuries of the Christian Era the Age of the Tannaim three vols (1927 30) Only two other non Jews have approached Moore in sympathy with Jewish concepts and in knowledge of Rabbinic literature Danby and R Travers Herford His thesis was that age of Tannaim was the culmination of a religious system which had been progressively developed among the Jews during 600 years prior to the fall of Jerusalem

MORAIS HENRY SAMUEL Rabbi and author b Philadelphia 1860 He was educated for the rabbinate and has occupied pulpits in Philadelphia Syracuse and Newport R I He is the author of Eminent Israelites of the Nineteenth Century 1880 and the Jews of Philadelphia 1894

MORAIS SABATO Founder of the Jewish Theological Seminary b Leghorn 1823 d Philadelphia 1897 His youth in Italy was passed during the turbulence of the political struggle for freedom and unity in which his father took an active part Nevertheless he acquired a sound training in Hebrew Italian Aramaic French and Spanish In 1845 he went to England accepted a post of teacher in the Sephardic congregation and studied English and formed a friendship with Mazzini the great Italian patriot In 1851 he was elected rabbi of Mikveh Israel Philadelphia and during his period of office the synagogue was rebuilt

As a foremost exponent of orthodox Judaism he acquired both influence and prominence On the founding of Maimonides College in Philadelphia in 1867 he became professor of Bible and biblical literature and in

1886 was instrumental in founding the Jewish Theological Seminary in New York. He took this step to oppose the advance of Reform Judaism and became president of the faculty. He was interested in practical problems supporting the agricultural colonization in New Jersey. He wrote on Italian Jewish literature and translated the Book of Jeremiah in the edition projected by the Jewish Publication Society. His effort in starting the Seminary has been commemorated by the establishment of the Sabato Morais Professorship of Hebrew literature and exegesis.

MORAVIA Now the central province of Czechoslovakia * formerly part of the kingdom of Bohemia and later an Austrian province. Jews settled here in the 10th cent and suffered during the First Crusade. They were expelled from Iglau in 1426 and later from Brunn, Znaim, Olmutz and Neustadt. They were again expelled in 1514 and 1562. In 1629 Jews were permitted to visit the fairs and were taxed 12 000 florins annually. The expulsion from Vienna in 1670 increased Moravian Jewry and led to the settlement of Nikolsburg. In 1727 they were compelled to live in ghettos. From then on they experienced the same disabilities and final emancipation as the Jews in Austria. Nikolsburg produced a number of distinguished rabbis: Moritz Steinschneider * Isaac Hirsch Weiss * Nehemias Bruell * and David Kaufmann * were born in Moravia. The Jewish population has never exceeded 44 000 in 2 500 000.

MORDECAI Relative and guardian of Esther. He discovered the plot against Ahasuerus, was honored by the king when he learned the fact and suggested to Esther her successful intercession with the king in the interest of the Jews. Mordecai instituted Purim *.

MORDECAI ALFRED U.S. officer in Mexican war. b. Warrenton, N.C. 1804. d. Philadelphia 1887. He was a graduate of West Point and served there as assistant professor. He was assistant engineer in charge of the construction of Forts Monroe and Calhoun, Va. 1825-28. He served on the Board of Ordnance at Washington, D.C. 1839-60, being breveted major in 1848 for service in the Mexican war. At the beginning of the Civil War he resigned his commission and went to Mexico where he became a railroad engineer. In 1867 he returned to the U.S. and became treasurer and secretary of the Pennsylvania Canal Company. He wrote extensively on military subjects.

MORDECAI ALFRED General U.S. Army. b. Philadelphia 1840. d. 1920. A West Point graduate, he was at the outbreak of the Civil War appointed aide to General Howard and served at the first battle of Bull Run. He then became ordnance officer and in 1865 was breveted lieutenant colonel for distinguished services on the field. After the war he was attached to the ordnance department and received the rank of colonel. On his re-

tirement in 1904 he was promoted to the rank of General.

MORDECAI B. HILLEL 13th cent. German Halakist. d. a martyr. Nuremberg 1298. His wife and five children perished with him. He was the author of a great legal code, *Sefer ha Mordecai*. His work is considered a source book as he quoted 350 authorities including many German and French authors who are only known through his references.

MORDECAI JACOB Pioneer American Jewish educator. b. Philadelphia 1762. d. Richmond, Va. 1838. A commissary for the exchange of prisoners in the Revolutionary war, he settled in Warrenton, N.C. where in 1809 he established a young ladies' seminary. He studied pedagogics and was a follower of the system advocated by the novelist Maria Edgeworth.

MORDECAI B. JOSEPH OF AVIGNON Defender of the Jews, flourished in the middle of the 13th cent. The Dominican Pablo Christiani forced the Jews of Provence to wear the badge. Mordecai refused to obey and was imprisoned. Having secured his freedom by the payment of a large sum, he and Solomon of Tarascon went as delegates to Charles I., king of the Two Sicilies, in 1276 and secured relief of the order and the punishment of the inquisitor.

MORE JUDAICO (Jewish Oath) The oath Jews were compelled to take in any suit at law with a Christian. This disability was introduced under the Byzantine Emperor Justinian, and it is referred to in the codes of 615 and 645. The underlying concept was that no heretic could be believed. Steps were therefore evolved to force the Jews to tell the truth. Various methods were employed to make the oath fearful, such as wearing a girdle of thorns, immersion whilst swearing, and the placing of a hand on an open Scroll of the Torah. Whilst numerous forms of the oath were in vogue in different countries, it is interesting to note that apparently the crusaders and their ecclesiastical guides knew nothing of these degrading methods. The Assizes of Jerusalem merely prescribe that the Jew should take the oath on the Torah and the Prophets, whilst the Samaritans swore on their Scroll and the Muslims on the Koran.

In the 13th cent. in Germany a formula was worked out which spread all over Europe whereby a Jew should stand on a sow's hide and swear on an open Torah. Variants were introduced until 1555 when the German federal courts prescribed a new formula which became the standard throughout Europe. It demanded in general that if a Jew went into court on any matter involving more than 25 florins in which his opponent was a Christian, he should take the oath in a synagogue in the presence of a rabbi and ten witnesses, the shulklopfier being present. The Scroll had to be opened at the passage in Lev. describing the death of Dathan and Abiram or at the

chapter of curses 11 Deut and the Jew had to repeat a formidable imprecation calling down on himself the death of Korah the curses in Deut the leprosy which befell Naaman the plagues in Egypt the fate of Sodom and Gomorrah etc

Some phases were modified in Germany at the end of the 18th cent at the instance of Moses Mendelssohn but in general the oath and its imprecations were retained In Frankfurt on the Main the oath was dropped in 1812 and restored the following year In 1819 20 the Jewish agitation for its abolition was started but this was only accomplished slowly and against much opposition

Chronologically the dates of the abolition or modification of the More Judaica are 1818 Holland 1827 France (where it was declared unconstitutional in 1846) 1828 Hesse Cassel 1829 Oldenburg 1832 Wurttemberg 1839 Saxony 1842 Schaumburg Lippe and Anhalt Bernburg 1865 Hesse Homburg 1867 Austria 1869 Prussia In Russia the oath was modified in 1838 and abolished in 1860 In Roumania it was abolished in 1914

MORENU Our teacher used since the 14th cent having been introduced in Germany as a form of ordination

MORGENSTERN JULIAN President Hebrew Union College b St Francisville Ill 1881 He received his first appointment at the Hebrew Union College in 1907 became acting president in 1921 and president in 1922 He spent a year in the Orient as director of the American School for Oriental Research at Jerusalem and Baghdad He is the author of Doctrine of Sin in the Babylonian Religion 1905 and A Jewish Interpretation of the Book of Genesis 1920 and is a contributor to scientific journals in his field

MORGENSTERN LINA Advocate of kindergartens b Breslau 1830 d Berlin 1909 Her main interest was in the education of children and in 1860 she published Childhood's Paradise the first textbook of the Froebel system of kindergartens and followed this with other books on the same theme In 1880 she began writing on the social and domestic problems of women in Germany At her 70th birthday her work for children was much acclaimed

In 1896 she convened the first international woman's congress in Berlin at which 1800 delegates were present from all parts of the world

MORGENTHAU HENRY U S Ambassador to Turkey (1913 16) b Mannheim Germany 1856 For 20 years he was a member of a New York law firm and was later prominent in the development of New York real estate In 1912 he became chairman of the finance committee of the Democratic National Committee filling the same office in 1916 In 1913 he was appointed ambassador to Turkey and in the early part of the War acted as the representative in Constantinople

of the Allied Powers In 1919 he investigated conditions in Poland and in 1923 was appointed chairman of the Greek Refugee Settlement Commission created by the League of Nations He is a charter member of the American National Red Cross

MORGENTHAU HENRY Jr Secretary of the U S Treasury b New York 1891 In 1922 he founded the American Agriculturalist in which he advanced liberal economic and financial principles On the formation of the Roosevelt cabinet (1933) he was first appointed chairman of the Agricultural Advisory Commission He then became Acting Secretary of the Treasury and on the resignation of Mr W H Woodin, he was appointed Secretary being the second Jew to hold office in a Presidential Cabinet

MORGULIS MICHAEL Advocate of industrial and agricultural training amongst Russian Jews b Berdychev 1837 d Odessa 1913 He started out to make a literary career for himself but his settlement in Odessa in 1867 diverted his interests and he became the sponsor of the new movements then stirring in Russia for the promotion of culture the teaching of agriculture and industry and pro Palestineanism He founded the trade school at Tzud and directed it and organized the agricultural school of Odessa Amongst his contributions to Judaica is a Russian Systematic Register of the Literature of the Jews 1892

MORIAH Scene of the contemplated sacrifice by Abraham and the site of the threshing floor in Jerusalem on which Solomon built his temple Tradition identifies both incidents as having occurred at the same place and therefore locates them within the Haram Area in Jerusalem

MOROCCO The existing Jewries in this northwest African state which in ancient days was Mauritania are divided between French Morocco 120 000 and Spanish Morocco 15 000 Algiers Constantine and Oran are French whilst Rabat Marrakesh Tangier and Agadir are Spanish

The tradition that Jews settled in Mauritania before the destruction of the Second Temple is accepted and there are even legends that the ancient Canaanites fleeing from Joshua landed in Morocco and set up monuments there Slousch* has sought to establish the identity of some Hebrew Phoenician inscriptions and accepts the traditions of the Atlas Mountain and Berber Jews Credence is also given to the stories of the Daggatun a Berber Jewish tribe living in the oasis of Ajaf

The founding of the Fatimite Caliphate in Morocco in 788 created an opportunity for the Moroccan Jews who thereafter were politically identified with this dynasty and in 1062 took part in the development of the then new city of Marrakesh The conquest by the Almohades in 1146 changed conditions

for both Jews and Christians were expelled and of those who remained many were converted to Islam. Morocco was however a land of refuge for the Spanish Jews in 1391 and again in 1492. This process of infiltration continued for 50 years enlarging the community of Fez and bringing Ladino* into use amongst all Moroccan Jews. Mysticism then spread amongst the Jews and they were particularly susceptible to the rise of Shabbethai Zebi and still are greatly influenced by the Cabala.

Gradually the Jews orientalized lived in Mellahs (ghettos) and their condition was deplorable during the 18th cent. and well into the 19th when the Alliance Israelite Universelle* and other agencies went to their aid. They still follow many purely local customs and rituals particularly in Spanish Morocco. Those of Algiers are divided between the modern and the older settlers and are distinctively responsive to French influence in the coastal towns.

MORPURGO EMILIO Italian economist b Padua 1836 d there 1885. He was for a time secretary general in the ministry of agriculture. A number of his books cover Italian rural problems.

MORPUGO RAHEL Italian poet b Trieste 1790 d there 1871. She was one of the first modern Hebrew poets and one of the few Jewesses who have written in that tongue. She was a cousin of S. D. Luzzatto* and was probably inspired by him. Her unusual contribution to Hebrew literature was honored on the centenary of her birth by the publication of her collected Hebrew writings. Ugab Rahel.

MORRIS IRA NELSON U.S. Minister to Sweden b Chicago Ill. 1875. He was appointed Commissioner General to Italy in behalf of the Panama Philippine Exposition in 1913. From 1914 to 1922 he was U.S. Minister Plenipotentiary to Sweden.

MORSE LEOPOLD U.S. Congressman b Wachenheim Bavaria 1831 d Boston Mass. 1892. He came to the U.S. in 1849 and after living in Tamworth N.H. and New Bedford Mass. established himself in the clothing business in Boston. He was elected for five terms to the House of Representatives (1877-85, 1887-89). He founded the Leopold Morse Home for Infirm Hebrews and Orphanage in Boston.

MORTARA CASE In June 1858 Edgar Mortara six years old was forcibly abducted from his parents in Bologna Italy by Papal guards. The alleged basis of this act was that the child had been secretly baptized by a servant girl and on her confession the Holy Office of the Inquisition ordered the abduction of the child. The incident aroused a storm of indignation throughout Europe but despite appeals to the Pope and the intervention of Moses

Montefiore* and attempts at intercession on the part of the Catholic crowned heads of Europe the Pope to use his own words snapped his fingers at the whole world.

In 1859 Bologna having been annexed to Sardinia another attempt was made to retrieve the child but the boy had been spirited away to Rome. In 1870 when Edgar Mortara was 18 another attempt was made by his parents to regain their son but he was now a trained Roman Catholic and declined to return. Mortara joined the Augustine order and became a traveling missionary preaching in Germany and to the Italian Catholics of New York.

MORTARA LUDOVICO Italian Cabinet Minister b Mantua 1855 son of the chief rabbi of that city. He was professor of law at Pisa and Naples. In 1910 he became Senator and in 1915 president of the Court of Cassation in Rome. In 1919-20 he was appointed Minister of Justice. He is a member of the Mussolini cabinet.

MORTON MARTHA Playwright b New York 1865 d there 1925. Among her plays are Helene The Merchant Brother John. A Bachelor's Romance which ran for eight years in the U.S. and was produced in England in 1897.

MORWITZ EDWARD Medical historian and journalist b Danzig Prussia 1815 d Philadelphia 1893. He was graduated as a physician and in 1849 published a 2 vol history of medicine. Owing to his participation in the revolutionary movement he was compelled to flee and in 1850 settled in Philadelphia where in 1853 he became the owner of a German newspaper the Philadelphia Demokrat. He took an active part in German Democratic politics established a chain of newspapers obtaining control of over 300. He was interested in Jewish affairs and published the Jewish Record from 1875 to 1886.

MOSAISM A term used to connote Judaism as expressed and expounded in the Mosaic code and distinct from the Judaism which arose after the founding of the Kingdoms.

MOSCHELES IGNAZ Pianist b Prague 1794 d Leipzig 1870. In 1808 he played in public a concerto of his own composition. His career as a virtuoso began in 1815 when his Variationen uber den Alex ander marsch met with instant success. He became the founder of a new school of piano forte playing and toured Europe for 10 years. In 1826 he settled in England and in 1845 became leader of the London Philharmonic Society. In 1846 he became professor of pianoforte at the Conservatory at Leipzig where he remained until the close of his life. He was an intimate of Felix Mendelssohn and translated Schindler's life of Beethoven into English. His son Felix Moscheles (b London 1833 d Tunbridge Wells 1917) was a well known and successful English painter.

MOSCOW Until the establishment of the Duma in 1905 Jews were never welcome in Moscow capital of the U S S R The settling of individual Jews there has been traced before the 15th cent and they were either traders or physicians attached to the court Even these limited rights in the case of traders were withdrawn during the reign of Ivan the Terrible and this policy with a few individual exceptions was pursued to the reign of Catherine II In 1772 a few Jews were permitted to trade in Moscow but a Jewish Inn was established in which they were obliged to abide for the short periods of their stay The inn was a miniature ghetto which observed the characteristic ghetto rules Nicholas I who forced the Jews into the army permitted Jewish soldiers to reside in Moscow and it was from these soldiers that the community was eventually formed Alexander II permitted Jewish artisans merchants of certain guilds and some professional men to settle in Moscow Thus in 1871 there were about 8000 Jews The establishment of a synagogue was legalized in 1872 and charities founded

By 1890 the Jews had increased to 20 000 In 1891 Sergei Alexandrovich brother of Alexander III ordered the expulsion of all Jewish artisans brewers and distillers This expulsion was regulated by expelling a certain number per month In 1892 the military veterans and their descendants were expelled Thousands were impoverished and hundreds were baptized Rabbi Minor was banished for protesting against the closing of the synagogue The communal organization was abolished though prayer was still permitted in private houses Over 20 000 persons were expelled many natives of the city so that in 1904 there were 4 106 permanent and 264 temporary residents

I w on th Bourse at noon on d y wh n th fi st whisper that th ul rs (expul ion o ders) had been su pended wa ent the ound f th fi A hu h fell ver th hall W we e n Rus a nd n man da ed p k al d b t th thng he had hea d—FREDERIC The N w Exodus 1892

See Soviet Russia

MOSENTHAL SOLOMON HER MANN VON Author of Leah the Forsaken b Cassel 1821 d Vienna 1877 He achieved his career as a dramatist in Vienna where his *Cacilia von Albano* was produced in 1849 His *Deborah* 1849 achieved international success and became in English *Leah the Forsaken* After that his reputation was secure and he produced almost an average of one drama or libretto a year to his death His collected writings including poems and a novel *Jephthas Daughter* were published in six vols in 1878

MOSER Informer Used as a term of contempt because it involves more than tale bearing Its connotation is betrayal and there for the moser is guilty of traitorous conduct

MOSER JACOB Founder of the Jaffa Gymnasium Herzliyah b Kapplen Schles wig 1809 d Bradford Eng 1922 He was a conspicuous participant in the development of the woolen industry for which Bradford is famous In 1911 he was elected Lord Mayor of Bradford Subsequently he became active in Zionism and devoted a considerable fortune to founding the Jaffa high school

MOSES Servant of God creator of the Israelitish nation lawgiver Son of Amram and Jochebed of the tribe of Levi he was born during the first period of Pharaohic persecution and thus he was found in a cradle by the Nile by the daughter of Pharaoh (Ex ii 1 10) who educated him at court In his early manhood he slew an Egyptian who maltreated a Hebrew and later fled to Midian making his home with Hobab or Jethro a priest whose daughter Zipporah he married and by whom he had two sons Gershom and Eliezer

It was as a shepherd seeking a lost lamb that the great revelation of the unconsumed burning bush the identification of Jhwh* and the consecration to the mission of redeeming the Israelites from bondage came to him Assisted by Aaron* his brother he appeared before Pharaoh demanded the release of the Israelites performed miracles at the court invoked the plagues and finally led his people out of Egypt instituting the first Passover* His army of ex slaves and their wives and children followed him to the shores of the Red Sea where the water divided the enemy in pursuit being caught in the swirling tide

From this moment Moses is transformed from the missionary of a unique exodus* to the leader of a people Having celebrated the passage of the Red Sea in a song of triumph he led the host to the foot of Sinai where he ascended the mount alone and was granted the greater revelation of speech with God the giving of the Ten Commandments* and the Covenant* In the first of the 40 years of the wanderings through desert and wilderness he was inspired to build the Tabernacle* He upheld his people in battle and finally having supervised the upbringing of a nomadic generation to which he gave his law ascended Mount Nebo and looked upon the land he was forbidden to enter He recapitulated his people's experience repeated his code and sang his swan song to Israel disappearing on the heights of Pisgah in his 120th year

The man Moses depicted in the Pentateuch* of which tradition asserts he wrote all but the closing lines and which critics claim were compiled from old documents to which others added in later ages—is meek in spirit simple in diction wise in understanding far sighted and a lover of social justice in his code He is the mold of a people upon whom his impress lingers to this day and who in turn revere him as Moshe Rabbenu Moses our teacher The historicity of his personality

has never been questioned Legends surround his name and embroider every incident in his great career Yet the greatest tribute to his worth was penned in the closing verses of his book

S M th s r v n t of th L d d d the e n th l d f M b and h w s b u d n th v l l y of the l n d f M b n d n m n kn w e t h of h s e p l h u n t th d y And the e h t h n t r n p o p h t n e n I l l k u n t M s s w h o m th L d k w f a t o f c D u t x x x v 5 10

MOSES ALFRED Mineralogist b Brooklyn New York 1859 d New York 1920 In 1897 he was appointed professor of mineralogy at Columbia University His most notable contribution was Mineralogy Crystallography and Blowpipe Analysis 1900

MOSES ASSUMPTION OF See Apocalyptic literature

MOSES OF CRETE Pseudo Messiah In the fifth cent he traveled through the Island of Crete and convinced the Jewish community that he was the Messiah They had such faith that on the appointed day the Jews marched with him to the sea which he had predicted would divide and permit them to march on dry land to Palestine Moses and many of his followers were drowned

MOSES B ENOCH Founder of Talmud study in Cordova One of four scholars who left Sura on a mission to collect funds for the academy He and his wife and associates were captured by a Moorish admiral Rather than yield to his advances she flung herself into the sea Moses and his son were taken captives to Cordova where they were ransomed by the community in 945 He then became the leading teacher of the Cordova Jews who elected him rabbi With Hasdai ibn Shaprut's aid he organized the school of Cordova which became the great western center of Jewish learning

MOSES ISAAC American patriot b 1742 d 1818 He was a merchant and resided at different times in Philadelphia and New York He was an ardent patriot and at his own expense fitted out in association with Robert Morris eight privateersmen to prey on British commerce He contributed \$15 000 to the Colonial treasury and helped put through the import levy duty bill which Morris sponsored in 1784 to replenish the treasury Moses' portrait painted by John Wesley Jarvis was in 1934 presented by a group of public spirited citizens to the Museum of the City of New York

MOSES ISAAC OF KHELM Khelmer Maggid b Slonim 1828 d Lida Lithuania 1899 For nearly 50 years he was the most popular Maggid in Lithuania The founding of many charitable institutions is attributed to his enthusiastic discourses

MOSES B ISAAC OF RIETI Physician to Pope Pius II and rabbi of Rome b Rieti 1388 d Rome c 1460 He imitated Dante's

Divina Commedia in the Hebrew Mikdash Me'at which enjoyed great popularity amongst the Italian Jews He adjusted the story in part to Jewish history so that one or two sections were included in the Italian liturgy and have been translated into Italian

MOSES B JACOB OF COUCY Author of the code known as SeMaG flourished in the first half of the 13th cent He lived for a time in Paris but is associated with Coucy as that town is mentioned in all references to him An eloquent preacher he was well versed in secular studies and took part in one of the disputations of the period In 1236 he visited Spain created a religious revival and induced the Spanish Jews to divorce their non Jewish wives His code dealing with 613 affirmative and negative commands was first printed in 1480 but mss copies of it are owned by a number of libraries It was very popular before the age of printing

MOSES B JACOB B MOSES Moses ha Gola the exile b near Kovno 1449 d Kaffa Crimea c 1520 He is the earliest Russian Jewish author of whom any mention is extant In his youth he wandered through Turkey and the Crimea and in the Tartar invasion of 1482 he was taken prisoner and carried to the Crimea where the Rabbinate and Karaite Jews ransomed him and he became chief rabbi of Kaffa For a community of refugees from many lands he compiled the Mahzor Minhag Kaffa and further to simplify life wrote a code of 18 rules for observance by Jews This code still exercises some influence in the Crimea and his name is still revered

MOSES OF LEON See Leon Moses de

MOSES MONTROSE J Theatrical writer b New York 1878 d there 1934 He served as dramatic critic for a number of publications and edited volumes of representative American British and Continental dramatists In 1909 he translated the Passion Play of Oberammergau He was the author of a number of critical studies of his favorite dramatists

MOSES SILAS MEYER President of the Bank of Bombay b Bombay 1845 He was a member of the great Sassoon* family and for many years preceding 1880 lived in China in connection with the business of David Sassoon & Co In 1897 he was elected president of the bank being the first Jew to attain such a position in the Bombay Presidency

MOSESSOHN NEHEMIAH Rabbi and editor b Crimea 1853 d New York 1926 He came to the U S in 1887 and after occupying several pulpits settled in Portland Ore where he founded the Jewish Tribune as an advocate of orthodox Judaism The publication was transferred to New York in 1918 and was edited by his son David until his death in 1931 when after a short interval

it was absorbed by the American Hebrew David Mosessohn was executive director of the Associated Dress Industries of America and his brother Moses Dayyan Mosessohn has since 1923 been executive chairman of the United Women's Wear League of America

MOSHAV OVDIM Cooperative labor settlements in Palestine based on individual ownership. In theory they correspond closely to the cooperative idea of the Rochdale pioneers

MOSKOWITZ BELLE LINDNER ISRAELS Social worker and political writer b New York 1877 d there 1933 She married Charles H. Israels (d 1911) and Dr. Henry Moskowitz in 1914. She was for years engaged in social work at the New York Educational Alliance but at the beginning of the World War became keenly interested in labor problems. Later she became the political adviser and publicity agent of Governor Alfred E. Smith and was associated in his state and presidential campaigns. She was credited with unusual insight into political problems and the demonstration at her funeral exhibited the large measure of confidence and respect she had won in her unusual career.

MOSLER HENRY Painter b New York 1841 d there 1920. He was educated in Cincinnati but studied art in Germany. In 1874 he received a medal from the Royal Academy of Munich and in 1879 exhibited at the Paris Salon receiving a gold medal. In 1888 he was made associate of the National Academy of Design New York. In 1895 his paintings are in museums in France, Philadelphia, Cincinnati and New York. His son Gustave Henry Mosler (1875-1906) exhibited in the Paris Salon and in 1891 was awarded a medal for his painting "De Profundis".

MOSSE RUDOLF Publisher of the Berliner Tageblatt b Gratz Posen 1843 d Schenkendorf 1920. He was an apprentice in a book binding and printing establishment but at 24 organized the Mosse Advertising Bureau which rapidly became a European institution with headquarters in Berlin. He founded the advertising supplements to weeklies, illustrated and comic papers of Germany. In 1870 he acquired an interest in the Berliner Tageblatt and added a string of dailies to it gradually developing one of the largest printing establishments in Germany. Under his direction the Tageblatt which espoused the Liberal view became one of the foremost newspapers in Germany and financially one of the most prosperous. He gave considerably to charity and was an active officer of the Reform congregation of Berlin. Prior to the war he was rated one of the wealthiest of Berlin citizens and gave large endowments to Heidelberg University.

On his death the Tageblatt remained in the family and in the post war period pushed to the front. In 1933 it was taken over by

the Hitler regime and the family interest terminated.

MOSZKOWSKY MORITZ Composer b Breslau 1854 d Paris 1925. He started writing music when he was 13 and at 18 gave his first concert overture for orchestra. In 1876 he wrote his symphonic poem "Jean d'Arc". His compositions include orchestral suites, a violin concerto and the opera "Boab dil".

MOTTA JACOB DE LA U.S. surgeon in the war of 1812 b Charleston S.C. c 1789 d there 1845. He was a member of the South Carolina Medical Society in 1810. After serving in the war of 1812 he returned to Charleston settling later in Savannah where he helped to found a synagogue in which he acted as lay preacher. In 1841 President Harrison appointed him receiver general for the district.

MOTZKIN LEO President Zionist General Council b Czernigow Russia 1867 d Paris 1933. In 1889 he with Nahum Syrkin* and others founded the first Jewish national academic organization in Berlin. From then on his life was devoted to Jewish nationalism and Jewish causes. He was a delegate to the first Zionist Congress and uninterruptedly attended all sessions to 1933. Although he accepted political Zionism he advocated gegenwartsarbeit or diaspora cultural work as a policy in opposition to Herzl at the first congress and later was a leader in the short-lived Democratic Fraction. His first visit to Palestine resulted in his critical book "Jewish Colonies in Palestine". He took an equally active part in the struggle in Russia for Jewish liberation. In 1910 he published his two authoritative vols. on the Constitutional Massacres of 1905-6.

During the first years of the World War he directed the Zionist bureau in Copenhagen and was responsible for the distribution of relief in the war zones. This and the minorities question brought him to the United States in 1917. Elected a delegate to the Peace Conference by Jewish organizations he opened an office in Paris for the direction of the effort to gain minority rights for the Jews in eastern Europe. To this cause in Paris and Geneva he devoted much time and labor and attended all the congresses and conferences on the minority groups in Europe. In 1925 he was elected chairman of the Zionist General Council which office he held at the time of his death. From the same date he presided at all Zionist congresses. A week before his death he attended the conference convened in London to deal with the German problem.

See Minority Rights World Jewish Congress Zionism Zionist Organization Jewish Delegations

MOUNTAIN JEWS See Trans Caucasians

MOURNING Amongst the Jews mourning has always been a specific rite the cere

monies according to the orthodox ritual being traditional interpretations of incidents related in the Bible in connection with the death of Sarah the mourning for the supposed loss of Joseph and Joseph's mourning seven days for his father Jacob. From the latter came the custom of mourning seven days from the description of Abraham's mourning the serving by his friends of the bread of affliction dry bread and hard boiled eggs. The rending of garments is also of biblical origin. Many of the customs sitting on the floor and permitting the hair to grow are of Oriental origin.

Mourning is further divided into the week of mourning for close relatives and the observance of general mourning for parents and children for 11 months. 30 days mourning for relatives in which social amusements are forbidden and other variations.

National mourning was and is to an extent still customary among orthodox Jews. The first eight days of the month of Ab are days of half mourning—when no meat is eaten and no wine drunk. The Ninth of Ab is a day of maximum mourning being a complete 24 hours fast and formerly worshippers sat in sackcloth on ashes. Other fasts partook of this mourning character. The wearing of black or widow's weeds the sending of flowers to funerals are not originally Jewish customs. Visiting mourners and offering them consolation the relief of the poor during Shiva and the recital of prayers are ancient Jewish customs.

The ritual of burial and mourning follows a prescribed course still closely adhered to by most Jews and has made its Hebrew terminology probably more familiar than most words. Thus *aron* is the coffin *avel* the mourner *lwaya* (literally procession) funeral *beth olam* (eternal house) and *beth hayim* (house of life) cemetery *ka var* (grave) *mes* (corpse). The seven days of mourning *shiva* are ushered in by the offering by friends of *Sudas Havro oth* (meal of consolation) in conformity with the meal eaten by Abraham after the burial of Sarah. The seven days of mourning involve complete abstinence from labor but the *Shloshim* thirty days following the funeral involve certain restrictions upon close relatives but permit labor etc. The year of mourning for next of kin calls for the recital of *Kaddish* abstinence from amusement etc.

M A

MUHR SIMON Philanthropist b Hurler Bavaria 1845 d Philadelphia 1895. He took an active part in settling the immigrant colonists at Alliance N J. He left a considerable fortune to Philadelphia Jewish charities and to that city eight Simon Muhr scholarships of the value of \$400 each per annum for the benefit of high school students striving for higher education.

MULDER SAMUEL ISRAEL Dutch translator of the Pentateuch b Amsterdam

1792 d there 1862. He was a pedagogue whose work as a teacher gained him recognition in Holland. In 1824 he published the first complete translation of the Pentateuch from Hebrew into the Dutch language.

MÜLLER COHEN ANITA European social worker b Vienna 1860. She played a great part in rescuing thousands of Jewish refugees in Galicia and Austria during the World War. She devoted herself especially to the care of mothers and children organizing camps shelters and hospitals for them and under her direction convalescent homes were established for 12,000 children. She was equally active during the period of German inflation caring for tens of thousands of impoverished Jewish children in Germany and Austria.

MUNICH There were 10,068 Jews in the Bavarian capital in 1925 as against 8,759 in 1904 the general population in the intervening period having increased by more than 25 per cent. Now celebrated for the Braun Haus and the center of Hitler agitation it was inhabited by Jews in the 12th cent. In 1210 a synagogue was erected there and in 1225 a cemetery acquired. A ghetto was then established. In 1285 the synagogue was fired and 180 perished in the flames. Ludwig the Bavarian persecuted the Jews and in 1342 the Munich Jews had to pay the golden penny * tax. After the Black Plague persecution the community was reorganized. Both the clergy and the populace were inimical to the Jews and in 1442 they were expelled from Munich and other Bavarian cities. A second expulsion order was issued in 1551. From then to 1785 only a few Jews were in Munich. The *leib zoll* * was repealed and by 1800 there were 31 families in the city. A synagogue was dedicated in 1827. An orthodox congregation was started and its synagogue dedicated in 1892. Despite the lack of numbers Munich Jewry established many institutions and contributed some of the leaders to scientific progress in Germany. Leo Graetz * the physicist and Richard Willstätter * the chemist hail from Munich where Baron de Maurice de Hirsch * was also born.

MUNK SALOMON Orientalist and historian b Gross Glogau 1803 d Paris 1867. He was educated in Germany enjoying the friendship of Zunz but as no Jews were in 1824 eligible for government positions in Berlin he left the university without taking his degree and went to Paris in 1828 in the company of Meyerbeer's brother Michael. For 10 years he was a tutor until he received an appointment in the National Library of Paris. Notwithstanding that he lost his eyesight cataloging the Hebrew Arabic Syriac and Chaldaic mss in the library he completed his 3 vol critical text and translation of Maimonides' Guide to the Perplexed. For this purpose he went back to the original Arabic texts of Maimonides and Aristotle in the Bodleian and Paris libraries. One of

his important literary achievements was the identification of Avicbron as Ibn Gabirol*.

In 1840 he went with Montefiore* and Cremieux* to Damascus and it was his knowledge of Arabic that compelled Mehe met Ali to substitute justice for mercy in the firman on the Blood Ritual libel. He was secretary of the Consistoire and professor of Hebrew at the College of France in succession to Renan. His numerous writings on Arabic subjects threw new light on the relations of the Jews to the Arabs. His best known and most popular work was a History of Palestine which was the first attempt to detail its record from the Crusades to modern times.

MUNKACSY BERNHARD Hungarian philologist b Nagy Vrad 1860. Descended from a long line of rabbis he devoted himself to a study of the Hungarian language one of his teachers being Arminius Vambery*. With a companion he made an extensive trip through the most remote villages of the Magyar domain the results being a series of essays for one of which Moldavo Csango Language the Hungarian Academy of Sciences awarded him a prize. He next traveled to the region of the Kama and the Volga to investigate the local dialects later visiting the Ural regions. In recognition of his achievements he was in 1890 elected a corresponding member of the Hungarian Academy of Sciences. The same year he became inspector of religious instruction in the Jewish schools of Budapest. In 1910 he completed his work on the folklore and heathen cults of the Volga tribes. During the World War he interrogated prisoners to acquire information on dialects. One of his standard volumes deals with the Aryan and Caucasian elements in the Finnish language.

MUNKACSY MICHAEL (Michael Leo Lieb) Painter b Munkacs Hungary 1844 d Endinich Germany 1900. He was apprenticed to a carpenter but in 1855 he met some artists who inspired by them went to Arad and studied drawing. In 1855 he settled in Dusseldorf. In 1861-69 he exhibited his Last Day of a Condemned Prisoner and gained a reputation with it. In 1872 he moved to Paris. His chief pictures include Milton Dictating Paradise Lost to His Daughters 1878 Death of Mozart 1884 and Arpad Chief of the Magyars Taking Possession of Hungary 1893.

MÜNSTERBERG HUGO Psychologist b Danzig 1863 d Cambridge Mass 1916. He was professor of psychology at Freiburg in 1892 but in the following year at the instance of Prof. James he was elected professor of psychology at Harvard University. In 1898 he was elected president of the Psychological Society of America. In 1910-11 he was exchange professor at the University of Berlin. His Psychotherapy 1909 is regarded as one of the clearest expositions of the subject. He did much to promote the

new science by his direct contacts with large employers of labor and wrote Psychology and Industrial Efficiency 1913. In 1904 he published Die Amerikaner and in 1914 The War and America and in 1915 The Peace and America. He dropped dead whilst lecturing in a classroom at Radcliffe College.

MUSARNIKES Colloquial term describing the moralists who followed Rabbi Israel Salant*. Soon after Salant settled in Wilna in 1842 he organized a group devoted to the study of religious morals. The idea caught on throughout eastern Europe and a division was effected between those Talmudists who held fast to the dry technical exposition of Judaism and those who embellished it with musar which might be translated homiletics since the art of presentation was almost as important as the substance. Musar still has a vogue amongst the Yiddish expositors of orthodox Judaism.

MUSIC JEWISH A branch of the Semitic Oriental music indigenous to the Near East. Though the majority of Jews have been living in European countries for over a millennium and a half nonetheless their traditional and folk song has retained fundamental characteristics held in common with those of the Arabic Turkish song. These are (1) the tetrachordal tonality (2) the scales (minor with minor seventh—in Synagog terminology Mogen OvOs mode the Higaz e f g# a b c d e f# g—the Ahavoh Rabbah mode etc.) (3) the modal form (an unrhythmical chant in which each mode—Steiger—has certain motives). There are biblical modes and prayer modes. And (4) the predominance of the minor key.

Though its basic features are common to all Semitic music Jewish song is original in its melodic line maintaining this originality in folk song in religious or secular synagogal or non synagogal song. Certain great traditional tunes grew out of a fusion of Jewish and non Jewish musical elements chants and tunes rhythmical and unrhythmical (e.g. Kol Nidre). Some tunes were adopted from foreign environment. Most of these grew gradually to approximate the Jewish song type. Attempts of composers of Jewish origin beginning with Solomon Rossi* in Italy (1570-1630) to introduce into the synagog forms of European art music failed because with the forms they brought the foreign music and did not utilize genuine Jewish folk motives expressive of Jewish emotions. Thus the originality of Jewish music does not lie in the artistic endeavors of musicians of Jewish extraction.

Synagog and folk music lived for centuries as oral tradition. In the past century some musicians and folklorists started gathering and publishing various collections. The larger ones are M. Cremieux Chants Hebraïques Marseilles 1885 F. Consolo Libro dei Canti d'Israele Firenze 1891 A. Baer Baal Tefil

lah Leipzig 1877 I L Cahan Yiddishe Folkslieder New York 1912

The most exhaustive collection containing some 5000 items drawn from the principal Jewish communities of the whole Diaspora is Idelsohn's Thesaurus of Hebrew Oriental Melodies in 10 vols Leipzig 1914-33 The whole subject has been popularly treated in A Z Idelsohn's Jewish Music in Its Historical Development New York 1929

A Z I

MUSSAFIA BENJAMIN B IMMANUEL 17th cent Hebrew philologist b Spain c 1606 d Amsterdam 1675 He was physician to King Christian of Denmark and lived for a time in Holstein where he wrote a vol on the ebb and flow of tides After 1648 he settled in Amsterdam became a member of the rabbinate and in 1655 published his annotations to Nathan b Jehiel's Aruk explaining all the Greek and Latin terms As a philologist he accomplished a tour de force for in his Zeker Rab he wrote the history of Creation in such a way that he did not repeat the biblical Hebrew roots and their derivatives after he had once employed them in the narrative This ingenious work was very popular and was reprinted as late as 1868

MYERS ASHER ISAAC Editor of the London Jewish Chronicle b London 1848 d there 1902 He was first associated with the Chronicle in 1869 and succeeded to the practical control of the paper in 1878 Under his management it became the foremost Jewish publication in the world For many years he led a group of Jewish intellectuals out of which grew the London Maccabeans

MYERS MORDECAI Captain U S army b Newport R I 1776 He was educated in New York where he studied military science and in 1812 was commissioned as a captain and first saw service at Sacketts Harbor and later served in the Canadian campaign

MYERSON ABRAHAM Neurologist b Yanova Russia 1881 He came to this country as a boy and studied in Boston He is professor of neurology at Tufts Medical College Boston Mass consultant to the Boston City and Beth Israel Hospitals and psychiatrist to the Mass Commission of Men

tal Diseases His most quoted works in his field are Eupathics 1918 The Nervous Housewife 1920 The Inheritance of Mental Diseases 1925

MYRTLE Hadassah A tree native of Palestine the boughs and branches of which were used in the ritual of the Festival of Tabernacles* The perfume of the myrtle was much appreciated and the branches were woven into a rope for raising water from well

MYSTICISM Transcendentalism amongst Jews has in modern times taken only two forms the Cabala* and Hasidism* but an equally great expression of spiritual illumination was the rise of the Pseudo Messiah* some of whom were impelled to their way of thinking by study of the Cabala while others can be more correctly associated with independent mystical attitudes springing from the study of Ezekiel* and Daniel* Independent of all these concepts there have been others which have swayed Jews for a time or have influenced large groups of Jews Amongst the oldest is the idea of the existence of the River Sambation* impassable six days and gentle on the Sabbath next perhaps chronological was the Bath Kol* or Daughter of the Voice the intermediary between the Divine Will and the human ear Next comes the efficacy prayer when uttered by saintly persons then the power granted such miracle workers as Meir Baal ha Ness* and Simeon b Yohai* though this group is not large and borders more on the superstitious than on any intellectual mode of thought Lastly there are those who have faith in the existence of the Lamed Waw* saints Many splendid ideas as to the relations of man to God and as to the burden of life run through Jewish mysticism such as the death of the righteous when the soul returns to God is a kiss suffering is a token of God's love and the sublimity of life is attained when the soul drinks of the cup of love of God

MYTILENE (Lesbos) Island in the Aegean Sea In the 12th cent it had 10 Jewish congregations After the capture of the island by the Turks in the 15th cent the Jews on this and neighboring islands dispersed

NABATAEANS Inhabitants of Trans Jordan of whose identity and origin despite the discovery of inscriptions relating to them very little is known. They are frequently mentioned by Josephus*. Their occupation of the cities of the Edomites forced the latter into an alliance with the Jews and to participate in the struggle against the Romans. Trajan's conquest of the Trans Jordan lands destroyed the power of the Nabataeans which centered around Petra but references to them appear in the 4th cent. Though an inland people they established a colony in Italy at Puteoli. Their inscriptions are in Aramaic and early writers regarded them as an Arab tribe. This too is the view of modern archeologists. In 1932-33 the American School of Archeology in Palestine under the direction of Dr. Glueck discovered many historical remains and buried cities of the Nabataeans in Moab.

NACHEZ TIVADOR Violinist b Budapest 1859. He was a pupil of Joachim and was compared to Paganini by his enthusiastic followers. He played before all the crowned heads of Europe.

NACHLASS WOLF Russian convert to Christianity b Podolsk 1820 d there 1900. Principally associated with the enforced conversion of the Cantonists by Nicholas I. At the age of 10 he was impressed into military service by the press gang of Emperor Nicholas I and sent away to the distant city of Volsk, government of Saratov. Nachlass when 45 became an exponent of Nicholas' plan and converted 500 Cantonists and was honored by the emperor for his work.

NACHMAN OF BRATZLAV Hasidic leader, the great grandson of the founder of Hasidism, Israel Baal Shem*, b 1771 d Uman 1811. He attempted to reform Hasidic life in the spirit of its early teachings, purity of heart and simplicity, although personally he leaned toward asceticism. He dreamed of the great mission of the true Zaddik, the genuine spiritual leader as opposed to the false Zaddikim of his own times. This estranged him from the other Hasidic leaders who would not suffer his overbearing attitude toward them. In 1798 he made a pilgrimage to Palestine at the very time of Napoleon's expedition and returned home the next year. Palestine from then on became to him a profound spiritual reality and a source of exaltation. In 1802 he settled in Bratzlav and there drew around him a large number of followers. Rabbi Nachman was a man of rich phantasy and a master of the aphorism. His sayings were copied by his disciple Nathan of Nemirov in his *Likute*

Maharan. His allegorical tales, the *Sippure Maasiyot*, are unique in Jewish literature and although far from polished in their language are magical in their charm of story. Rabbi Nachman was a lover of nature in which he saw the bodily garb of the Godhead.

A B

NACHMANIDES (Moses b Nahman Gerondi) Disputant, Talmudist and organizer of the Jerusalem community b Gerona 1194 d Palestine c 1270. Spanish Talmudic scholar and physician known as Bonastruc da Porta, he achieved a reputation in his native Spain and even in France. He took a critical view of the scholars who preceded him and opposed the philosophical tendencies of his age. He was sympathetic to the Cabala* though essentially a Talmudist and an expounder of the Halakah*. He was drawn into the controversy that arose over the scholastic method of Maimonides*. His literary contribution to rabbinics was extensive, his commentary on the Pentateuch being the most authoritative of his numerous works.

In 1263 the even tenor of his life was disturbed by being forced to act as a disputant against the apostate Pablo Christiani before King James of Aragon. The debate which centered on the Messianic authority of Jesus based on the Bible, the Prophets and the Talmud lasted four days. Nachmanides' exposition of Jewish Messianic beliefs was amongst the most lucid ever compiled and to the great fear of the Jews of Barcelona he won the contest and was presented by the king with 300 maravedis. The Dominicans however claimed the victory and the controversy was published. Pablo made excerpts from Nachmanides' arguments and presented a charge of blasphemy against his opponent to the Dominican head Raymond of Penyafort. The king sided with the Jewish scholar but the ecclesiastics forced a sentence of two years' exile and the burning of Nachmanides' defence of Judaism. Pope Clement IV changed the sentence into perpetual banishment. He spent three wandering years in Castile and France and in 1267 he emigrated to Palestine and after a short stay in Jerusalem settled in Acre where pupils gathered around him from all parts of the Orient. His account of the conditions in Jerusalem are amongst the few records of that period. He succeeded in organizing the community and its post-Crusade history dates from his effort. A few of his mystical poems have been incorporated into the French and German liturgy.

He took Judaism as a phenomenon, investigated all it offered in order to discover what it contained.—Hirsch. The Cabbalists.

NAGDELA (Nagrela) **ABU HUSAIN JOSEPH IBN** Grand vizir of Spain b Granada c 1031 d there 1066 He succeeded his father Samuel Nagdela as grand vizir He had complete authority over king Badis but incurred the enmity of the Berbers then the dominant party in Granada and of Abu Ishak of Elvira an Arab poet In order to bring about his downfall Nagdela was accused of plotting against the king This pretext was employed to stir the populace who besieged the royal palace after plundering the Jews Nagdela was caught killed and his body crucified Most of the Jews in Granada* were murdered in the emeute

NAGID Prince Title conferred upon the leader of the Jewish community by the Egyptian caliphs and continued by the Mamluk Sultans from the 11th cent to 1520 Its use was abandoned by the Turkish sultans

NAHUM The Elkoshite seventh in the order of minor prophets The data concerning the author of the Book of Nahum is limited to the foregoing fact Because he wrote the burden of Nineveh it is assumed that he was a native of Babylon Some references in his writing suggest he was a Galilean The date of the Book and therefore of his life is equally obscure

The Book of Nahum contains three short chapters The first chapter is a superb poetic description of the Lord's vengeance and its effect on natural scenery with a promise of redemption for all those who cling to God The second chapter begins with an equally picturesque description of the siege of Nineveh and its defence But Nineveh hath been from old like a pool of water and it is to be destroyed for its iniquities The metaphors are unusual To the utterness of the desolation the Prophet adds in vivid words the joy of the world at the destruction of Assyria

The excavations at Nineveh* have brought abundant evidence that the Book of Nahum was written by one who saw the city at its zenith and depicted it with poetic accuracy

NAHUM OF GIMZO Teacher of Akiba flourished about 100 Various miracles are related to him It is believed that the name represents not a place but was given to Nahum because of his frequent use of the phrase *Gam zu le Tobah* (This too will be for the best)

NAHUM B UZZIEL KAPLAN Reb Nahum Grodner b 1811 d Grodno 1897 Though a learned Talmudist he preferred the humble position of shammash in the synagog and poverty He was a popular orator had a large following but he spent much of his life begging for the poor of Grodno going from house to house to make collections

NAJARA ISRAEL B MOSES Liturgical poet b Damascus c 1550 d Gaza c 1600 He was familiar with Oriental languages Spanish and Greek and he wrote many secular poems which in translation became popular

lar in the Orient He contributed extensively to the liturgy in Hebrew and Aramaic *piyutim* *pizmanim* penitential prayers hymns and songs which were collected in his *Zemir* *rot Israel* He was inspired by the mystical school and his poems are marked by their bold sensuous imagery as well as great depth of feeling Some of his metaphors disturbed the pious but many of his poems have been adopted in Oriental liturgies One of his songs *Yah Ribbon Olam* is chanted on Friday evenings all over the world His collected poems *Zemiroth Israel* were published in 1587

NAKDANIM Punctuators of the Pentateuch After punctuation had been introduced in Hebrew writing a group of scholars from the 12th to the 15th cent devoted themselves to the correction of punctuation

NAMES (Personal First Names) There are about 2800 original first names in the Bible These names either originated in some circumstance of birth characteristic of the person or expressed a religious sentiment Names are either given at birth or circumcision The repetition of names for the express purpose of denoting relationship was even in the period of the kingdoms rare though compounds involving either paternal or maternal ancestry were not unknown in royal families Many names were borrowed from nature Deborah is a bee Zipporah bird Hadas ash (Esther) myrtle Tamar palm Jonah dove A large group of names were descriptive Esau hairy Laban white Gideon maimed Others now rarely used represent a mood though those which represent consolation derived from the birth of a child after the death of other children are as popular as in Bible days Manasseh Nahum Nehemiah Menachem belong to this type After the captivity foreign names became a vogue amongst the Jews Alexander is the most striking of those perpetuated Wholly Greek names were introduced in the Maccabean era and were continued into the Byzantine period but except those which are Roman or Greek forms of biblical names like James have fallen into disuse In the Middle Ages the system of translating names was introduced to provide additional appellations Judah became Leo Aryeh Naphtali Hirsch Benjamin Wolf etc These in turn permitted recombination and expansion Of women's names Miriam has experienced a large number of transmutations including Mariamne Mary Marie Irma etc Hannah is rewritten Anna Annie Annette Antoinette Grace etc Such variations are however not specifically Jewish for a German onomatologist has traced over 100 derivatives of Alfred The translation of Hebrew names into Latin terms of the same import was in vogue in France in the 6th cent

The departure from original names in favor of retaining a certain name within the family produced many strange results Thus Rabbi

Judah the Pious in his *Sefer Hasidim* inveighed against Jews of the same name living in the same town for having their children marry into each other's families. Some scholars hold that this was a reversion to exogamy. A more reasonable explanation is that Rabbi Judah was probably inspired by the desire to avoid confusion in the case of a possible divorce where the slightest trace of ambiguity is sufficient to invalidate a document. Thus he ruled that one should not marry a woman bearing the same name as one's mother or whose father bears the same name as the prospective son-in-law. Unfounded as these restrictions necessarily are, they powerfully impressed the Jewish masses and were profoundly respected by otherwise unobservant Jews. Also there appears to be an expressed fear of naming Jewish children after relatives or persons still living. It is considered an ill omen. This too seems to have no foundation in Jewish law or lore. On the contrary, Rabbi Nathan tells (*Tractate Sabbath 134a*) of two instances in which he offered medical advice to young mothers that was the means of saving their children's lives and in both cases the mothers in appreciation named their infants Nathan which would indicate that whatever the origin of this inhibition it is assuredly post-Talmudic. In the case of illness it is customary to add a name usually Haim (life) to the sick person in the hope that it will help him survive the illness. Also in the case of the death of the first or second child the next one born is usually called Alter.

Of recent years beginning with the *Hasakah* movement and more particularly with the spread and growth of Zionism there is a marked tendency on the part of the more enlightened to disregard these practices and restrictions and to name Jewish children with the revived beautiful and original Hebrew names that commemorate some outstanding Jewish feature or a new phase of life in Palestine. I H W

Surnames. The use of family or surnames began in Roman days though as far as the Jews were concerned the practice was confined to families of royal lineage. Those who followed the Roman custom placed the family name in front. In the Middle Ages learned Jews acquired surnames by uniting the initials of their given names. RaSHI, RaMBaM and later BeShT and MaLBIM are among the best examples. Prior to the compulsory use of surnames the use of son in various languages as an ending was introduced in English Jacobson in Polish Abramovitch in German Mendelssohn in Russian Kaplansky. Place names are found amongst the Sephardim from the 11th cent. The Maranos blended the family names of their godfathers and some translation of their own given names. Trade and vocation names did not cling to the Jews except the two connected with the synagogue, Rabbi and Hazan which have given rise to endless metamor-

phoses and translations in all countries. The majority of all Jewish names now in use though often mutilated by translation or by the transfer of some letter are place names.

When compulsory names were introduced the Jews made liberal use of variants of their father's first name as a surname. Of this type Isaac exhibits the most interesting mutations: Eisech, Eissig, Gitzok, Itzack, Isaacs, Itzig, Izaaks, Hickman, Hitchcock, Lachman, Sachs, Sacks, Sace, Saqui, Seckel, Sichel and Zeklin (*See Cohen**). The place names may be traced through a complete alphabet from Berlin to Zwolle. Another group of names are descriptive like Bloom from Blumel, originally Susanna or are translations adapted like Mazal which became Gluckstein and Bonheur. The typical Hungarian names like Hollander and Engländer are descriptive of physical characteristics though the Hungarian Jews have accepted as surnames a whole range of colors: Blau, Grün, Roth, Schwartz and Weiss (*Americanized Wise*).

The derisive names have led to much speculation but their conferring or adoption was not limited to Jews for they are to be found among all peoples. Typical are Blutkopf, Rindskopf, Maulwurf, Wanzenknicker, Pfeniglos, Gotthelf. The use of surnames by the Jews was made compulsory by the French in 1808 in Prussia in 1812 and in Posen in 1833. The popular Western Jewish names Cohen and Levi are not met with as surnames in the Orient. In northern Africa all the surnames of Jews suggest desert places.

Names of Places. The biblical names of places are either descriptive, perpetuate an historical incident or represent the transference of a tribal or personal name to a place. Thus Sharon is plain, Gibeah hill, Pisgah height, Tzur rock. By the use of common terms such as kir, wall, kirjath, city, en, fountain, beer, well, compounds were created and place names provided. Names like Beth El commemorate incidents. Names like Gaza, Jaffa, Megiddo are pre-Hebraic having been used by the Egyptians.

NAMES OF GOD. Jhwh* (always pronounced Adonai) is the most frequent in the Pentateuch (*See God**). Elohim, the plural of majesty, comes next. The singular Eloah is rare and El generally occurs in connection with some descriptive phrase. Shaddai rarely used in prayer occurs mostly in the Book of Job. Adonai and Adon Lord occur under the general prohibition of the Third Commandment; none of these names are needlessly repeated—Jhwh* being never pronounced—and in profane use there is substituted the word Shem, the Name. The idea that the pronunciation of the name of God conferred power on the speaker is a most ancient concept hence its avoidance. On the other hand the Cabalists speculated endlessly on the subject and by permutation

they evolved 72 possible names of alleged magical import

NAOMI Wife of Elimelech mother in law of Ruth Until the death of her husband and sons she lived in Moab She then returned to Bethlehem accompanied by Ruth* who faithfully followed her One of the most idealized characters in the Bible

NAPHTALI Second son of Jacob* By tradition he was a swift runner Ancestor of the tribe which occupied north central Galilee to the slopes of Lebanon As a frontier people the tribe of Naphtali were a warlike folk They are prominent in the account of the struggle against Sisera and Deborah* sang their praises

NAPLES The earliest recorded reference to Jews in this celebrated Mediterranean port relates their brave defense of the town in 536 against the forces of Belisarius the great general of the Byzantine empire There were synagogues in Naples in the 10th 12th and 13th cent Under Robert of Sicily and Frederick II the Jews lived in considerable freedom and the study of Hebrew and Orientalia was encouraged In 1494 Charles VIII of France captured Naples and an era of persecution began In 1503 Naples was Spanish and the Jews were exiled A few returned in 1738 The community grew very slowly in the 19th cent and in 1900 there were about 1 000 Jews in Naples

NAQUET ALFRED JOSEPH French politician b Carpentras Vaucluse 1834 d Paris 1916 By profession he was a doctor of medicine and a chemist but in 1867 he attended the Geneva Peace Conference and for his opposition to the French Empire was imprisoned and lost his civil rights for five years In 1869 he published Religion Property and Family for which he was again sentenced but escaped to Spain and there became involved in an insurrection In 1870 he returned to France and entered the service of the Republic In 1871 he was elected to the Assembly and joined the extreme left He was reelected to the Chamber of Deputies and later to the Senate becoming an adherent of General Boulanger In 1884 he was successful in having his views on divorce enacted into law His career was blasted by his implication in the Panama scandal He fled to England and on his return to France in 1893 he was acquitted Except for a book on Sugar all his writings were devoted to politics

NARBONNE This city boasts the oldest Jewish inscription 668 extant in France Jews are known to have settled there about 150 years earlier Charlemagne favored this community and the descendants of Machus a Babylonian who settled there called themselves Nasi In the 12th cent the community numbered 2 000 Jews It was then one of the chief centers of Jewish scholarship It was one of the cities to which the refugees from Portugal emigrated in the 16th cent

NASHIM Women third order of Tal mud treating betrothal marriage divorce etc

NASI Prince president of the Sanhedrin originally it was a political title It is still used complementarily as in prince of the exile

NASI JOSEPH (Duke of Naxos) 16th cent Jewish statesman b Portugal c 1510 d Constantinople 1579 Nephew of Francisco Mendes* and Gracia de Mendesia* he had the most unique career of any Jew in the 16th cent and even later He fled with Gracia and her family from Lisbon to Antwerp and there won the favor of Mary regent of the Netherlands and sister of Charles V and thus served the interests of his family In 1549 he went with Gracia to Venice and there submitted to the doge a project for a Marano* settlement in one of the islands then controlled by the republic Failing in this he proceeded to Constantinople and with the aid of Moses Hamon* the sultan's physician induced the sultan Suleiman the Magnificent to facilitate the settlement in his domain of Gracia de Mendesia After two years of diplomatic negotiation this was achieved Nasi whose Marano name had been Joao Miguez thereafter lived openly as a Jew taking the name of Joseph Nasi He married his cousin Reyna the daughter of Gracia He became an important personage at court and his favor was solicited by the Western ambassadors

On Suleiman's death Nasi espoused the claim of Salim to the throne and the latter being victorious made Joseph the owner of a stretch of land around Tiberias* and supported him in his undertaking to rebuild its walls and settle the Jews there Nasi introduced the mulberry for silk cultivation and in his own ships brought 200 Italian Jews to Palestine In 1569 when Piu V banished the Jews from Pesaro Nasi sent another hundred but they were captured by Maltese pirates Little further is known of this first venture in Jewish colonization in Palestine except that the Safed* rabbis were not in sympathy with many of the Mendes family aggressive policies

In 1569 in revenge for the French sequestration of the family fortune the sultan authorized Nasi to make a raid on the French merchant fleet then in Alexandria He captured several ships and sold the cargoes to recoup the debt Salim transferred to his favorite adviser all the islands of the Cyclades and made him Duke of Naxos Whilst Nasi shrewdly governed these islands through a Christian he was the first and only Jew to attain princely power in Europe But this seemed to have interested him much less than his desire to wreak vengeance on the persecutors of the Maranos In 1566 he induced Salim to support the Flemish Protestants against the Catholic king of Spain though he did not succeed in carrying out the wish of William the Silent who wanted Turkey to create a diversion in the struggle by declaring

war on Spain In 1570 when the arsenal at Venice* was burned down Nasi pressed the sultan to declare war on Venice and was instrumental as a result in the capture of Cyprus* by the Turks in 1571 and from that date to its annexation by the British in 1878 by Disraeli* at the Berlin Congress Cyprus remained in Turkish hands There is a tradition that Nasi was to have been made king of Cyprus He died childless and his estate was confiscated by Sultan Murad

NASI REYNA (Duchess of Naxos) b in Portugal d Constantinople 1599 She maintained the Jewish traditions of her mother and her husband At his death she continued the printing establishment housed in her home Belvedere Constantinople and from which many important Hebrew books were issued Her beauty and her fortune are a matter of gossip in the contemporary French ambassador's letters He mentions that Moses Hamon* hoped to win her as his daughter in law in exchange for the influence he exercised in obtaining the sultan's support for the settlement of the Mendes Nasi family in Constantinople

NATANSON LUDWIK Polish communal worker b Warsaw 1821 d there 1896 He was a physician and during the cholera plague of 1848-52 gained a considerable reputation and in 1863 was elected president of the Warsaw medical society In 1878 he helped to found the chief Warsaw synagogue and became president of the community He was founder of the Jewish hospital of Warsaw which was completed after his death

NATHAN Prophet to King David He was the royal adviser (II Saml vii 4) and rebuked David for his sin with Bath Sheba He anointed Solomon as David's successor

NATHAN ERNESTO Mayor of Rome Italy b London 1845 d Rome 1921 Giuseppe Mazzini was a constant guest in England at the Nathan home and so influenced Nathan that in 1889 he left England and became an Italian subject He was twice president of the Italian Freemasons In 1907 having been a member of the municipal council for years he was elected Mayor of Rome The incident was regarded as the more impressive as it occurred less than 40 years after the demolition of the Roman ghetto On his retirement he was appointed a member of the Italian Senate

NATHAN GEORGE JEAN Theatrical critic b Fort Wayne Ind 1882 He was editor of Smart Set and with Mencken founded the American Mercury in 1924-25 He has been editor of Judge since 1922 and is recognized as the trenchant critic of every thing that pertains to the theatre and the arts Most of his books deal with phases of the theatrical life

NATHAN ISAAC Author of the music for Byron's Hebrew Melodies b Canter

bury Eng 1792 d Sydney N S W 1864 He was a composer and instructor to Princess Charlotte of Wales He wrote on the history and theory of music and composed many light operas none of which however have survived

NATHAN B ISAAC HA KOHEN HA BABLI 10th cent historian He wrote the history of the Babylonian calarchate

NATHAN B JEHIEL Author of the Aruk b Rome c 1035 d there 1106 Though the son of a reputed scholar he started as a peddler but he abandoned trade and studied in Sicily On his father's death the rabbinic school of Rome was directed by his three sons Daniel Nathan and Abraham All three brothers were recognized scholars By his lexicon the Aruk Nathan made a great contribution to Jewish learning Hundreds of the authorities he quoted have not been preserved but his dictionary was the basis for all subsequent similar works He laid under contribution Hebrew Aramaic Arabic Persian Greek Latin and even Slavonic sources

It of cou s p m rly wl t G t t ms t key t the Talmud Nath b k w th m t r n wn d of t wn g and be am th bas s of ev y subsequent l c n f tl Talmud Gent l nd Jew f m B xt f to D lm n d f m Mu fi t Jast ow mployed t as th g ndwo k of th r own l x g aph l e h Mo ov t w s g n nd g n ed ted a d enl g d th fi l dt n by l ohut—ARR HAMS By P th n Heb a Bookl nd

NATHAN B JOSEPH OFFICIAL Famous 13th cent disputant He flourished in Sens France and was one of the leading rabbis of the Middle Ages He debated Judaism with ecclesiastics and baptized Jews Being a great orator he permitted himself much freedom of speech In 1273 he disputed with Pope Gregory X who visited France and met Nathan at Lyons His most famous response was to a Franciscan who found in the brazen serpent a symbol of the Nazarene Nathan replied It is true the brazen serpent does indeed represent Jesus crucified and the sight of Him in this situation suffices to cure us of a desire to believe in Him

NATHAN Sir MATTHEW Governor of British possessions b London 1862 He was secretary to the Colonial Defense Committee 1895-99 governor of Sierra Leone 1899 of the Gold Coast 1900-03 of Hong Kong 1904-07 of Natal 1907-09 Returning to England he became secretary to the General Post Office 1909-11 chairman of the Inland Revenue Board 1911-14 manager of the Pension System 1916-20 governor of Queensland 1920-26 commissioner of the constitution of Ceylon 1927-28 and a member of the Privy Council He has taken a keen interest in Jewish affairs is a vice president of the Anglo Jewish Association and was an officer of the Chovevi Zion and of the I T O

NATHAN MAUD (Mrs Frederick Nathan) Hon President Consumers League

b New York 1862 Daughter of Robert Weeks Nathan She is one of the founders of the Consumers League a co worker of the pioneers in the suffrage movement and a vice president of the National Institute of Social Sciences She has been active in the National Council of Jewish Women and was the first woman to preach a sermon from a Jewish pulpit She has attended many international congresses of women's clubs in London Paris Berlin Geneva Antwerp Budapest and Rome She is the author of *The Story of an Epoch Making Movement* a history of suffrage

NATHAN Sir NATHANIEL Chief justice of Trinidad b London 1843 d there 1916 He was a barrister who moved to Jamaica and became a magistrate in Kingston In 1891-93 he was acting judge of the supreme court of Jamaica He was then appointed puisne judge of Trinidad later attorney general and in 1901-03 chief justice

NATHAN PAUL Leader of German Jewry b Berlin 1857 d there 1927 Son of a banking family having a penchant for writing he was influenced by Bamberger and Barth to take up politics Together with the latter he conducted *Die Nation* for 20 years and edited the collected works of Ludwig Bamberger *

The collapse of the Liberal party his failure to obtain political leadership and the Konitz Blood Accusation* aroused his interest in Jewish affairs He organized and became president of the anti anti Semitic Committee and wrote and published a remarkable series of scientific and statistical works in refutation of the calumnies hurled at the Jews These included *Shehita* 1894

German Jews as Criminals and *The Jews as Soldiers* 1896 In 1901 he called into existence the *Hilfsverein der Deutschen Juden* * and after its definite organization he became so identified with it that his name was accepted as a synonym for the organization and its policies On its behalf he traveled in Russia Roumania and Turkey and during the World War was extremely active in eastern Europe

He visited Palestine founded the Hebrew Technicum in Haifa but bitterly opposed Zionism His fight for the use of German vs Hebrew as the language of instruction in the schools the *Hilfsverein* supported in Palestine led to an international dispute As president of the Central Union of the German Citizens of the Jewish Faith* he made the combating of anti Semitism his lifework During the War he advocated the *grenzsperre* against the East European Jews who had come under German rule After the War he became a Social Democrat and as a Jew advocated the Russian colonization project

NATHAN SEIXAS Pioneer New Yorker b New York 1785 d there 1852 He was one of the signers of the constitution of the New York Stock Exchange 1817 He

was a commissioner of charities and an official of the U S Custom House New York and president of Congregation Shearith Israel

NATHANSEN HENRI Danish playwright b Hjørring 1868 He was trained for the bar but turned to the stage Amongst his dramas which have scored internationally are

The Five Frankfurters a story of the Rothschilds and *Behind the Walls* the theme of which is the conflict between Jew and German Nathansen is keenly interested in Jewish affairs and at one time advocated mass Jewish settlement on the American continent

NATHANSON MENDEL LEVIN Danish economist b Altona Germany 1780 d Copenhagen 1868 In 1806 he associated himself with the firm of Meyer & Trier but on its failure in 1831 devoted himself to economic problems In 1805 he founded the first parochial school for Jewish boys in Copenhagen He edited the *Berlingske Tidende* 1838-58 and from 1865-66 He was a strong supporter of the constitutional monarchy in Denmark

NATIONAL COUNCIL OF JEWISH WOMEN Founded by Mrs Hannah G Solomon of Chicago in 1893 as an outgrowth of the World's Parliament of Religion held at the World's Fair in Chicago The organization is composed of approximately 40,000 members living in 200 cities in the United States As the first national Jewish women's organization in this country it concerned itself with the educational and cultural needs of its own membership with religious education for Jewish children with social service for the underprivileged and with legislation of civic and national interest Under the guidance of the National Council of Jewish Women local branches established Sunday schools nurseries family welfare organizations health and character building agencies and institutions for the mentality and physically handicapped later taken over by public or semi public community agencies

With the great influx of East European immigration the National Council of Jewish Women in 1907 inaugurated a protective and educational service for immigrant women and girls Its trained representatives are stationed at Ellis Island San Francisco and at other sea and land ports to meet arriving immigrants and to protect deportees and transmigrants During the World War the Council of Jewish Women was the only women's agency permitted to render social service to all aliens detained at Ellis Island In its program of service for the foreign born the National Council of Jewish Women was one of the pioneer agencies in establishing educational activities that incorporated alien women and girls into American community life English and naturalization classes organized by the National Council of Jewish Women have been taken over in large cities by boards of education

During the post War period when restrictive immigration laws became effective in the United States the National Council of Jewish Women inaugurated its international service which has contact with Jewish organizations in every part of the world for the purpose of reuniting families separated through restrictive immigration laws and through displacement caused by international complications. The Council is affiliated with national and international organizations concerned with the perfecting of peace machinery and the creation of international good will. It is affiliated also with many organizations interested in social legislation seeking to provide security for the worker the child the aged poor. At its triennial convention in Detroit the National Council of Jewish Women effected a reorganization simplifying its structure centralizing its activities at national headquarters and strengthening its services to the sections.

The first president of the organization was Mrs. Hannah G. Solomon of Chicago. Then followed Mrs. Hugo Rosenberg of Philadelphia, Mrs. Enoch Rauh of Pittsburgh, Mrs. Caesar Misch* of Providence, Mrs. Nathaniel Harris of Bradford, Miss Rose Brenner of Brooklyn, Mrs. William D. Sporberg of New York, Mrs. Joseph E. Friend of New Orleans and (1933) Mrs. Arthur Brin of Minneapolis. Its four executive secretaries during the 40 years of the organization's existence have been Miss Sadie American*, Mrs. David Benjamin (Ernestine Dreyfus), Mrs. Estelle M. Sternberger and (1933) Mrs. Mary G. Schonberg. M G S

NATIONAL FARM SCHOOL THE Founded in 1896 by Rabbi Joseph Krauskopf* for the purpose of training youth into becoming scientific and practical agriculturists. While welcoming students of all creeds it was intended particularly to satisfy the demands of a large number of Jews for agricultural opportunities. A farm of 122 acres one mile west of Doylestown, Pennsylvania, was purchased to form the nucleus of the school. The following year the first dormitory was completed and the school formally opened with an enrollment of 15 students. At the first graduation exercises in 1901 seven students who had completed the four year course (now changed to three years) were granted diplomas.

At the time of the death of Dr. Krauskopf in 1923 the school had grown to a plant of 700 acres and 100 students. During the following 10 years a very substantial growth has been evident. The acreage has been expanded to 1,250 student enrollment to almost 200. The number of graduates approximates 750. In addition to the graduates many students who did not complete the full course have received a partial training.

The campus with its ornamental landscaping and spots of natural beauty is unusually attractive. There are four modern dormi-

itories including Ulman Hall in memory of Rosetta M. Ulman which provides accommodations for 100 students. Eisner Dormitories in memory of Zadok Eisner and Penn Hall a gift of the State of Pennsylvania accommodate together about 40 students. Segal Hall provides in addition to one floor of dormitories modern laboratories and classrooms. Krauskopf Memorial Library contains some 7,000 vols in the main library and an appendage an exact replica of the founder's library in his Philadelphia home contains some 7,000 vols from his private library. Morris Lasker Domestic Hall houses dining rooms and kitchens a well equipped infirmary and a limited number of dormitory accommodations. The newly constructed Herbert D. Allman Administration and Mechanics Building contains the administrative offices classrooms and ample space and equipment for the study of mechanical arts.

There is a small memorial chapel an auditorium and gymnasium building in addition to the buildings of the various farm departments barns dairies greenhouses poultry buildings storage plants and many other farm houses scattered over the farms.

Many of the graduates have made successes in their chosen profession. Particularly during the past 10 years the percentage of graduates remaining in agriculture or in some allied branch has averaged over 60 per cent. The school is not endowed yet the trustees have courageously carried on by depleting the limited investments accumulated during the past 36 years. Due to the active work of its volunteer president Mr. Herbert D. Allman and the cooperation of a local board of 50 trustees a women's auxiliary board and a national board of 135 directors of which Mr. Louis Schlesinger of Newark, N. J. is national chairman the school continues to make great progress educationally and physically.

E M B

NATIONAL FEDERATION OF TEMPLE BROTHERHOODS Paralleling the women's organization affiliated with the Union of American Hebrew Congregations the National Federation of Temple Brotherhoods was organized at the 28th Council of the Union held in New York January 1923. Banding together the then few existing Temple men's clubs and brotherhoods the Federation set itself to the task of strengthening its influence as synagogal units as well as organizing new groups in congregations where they did not exist. Mr. Roger W. Straus, New York, was chosen as the first president which office he held until 1931 when he became honorary president and Mr. Charles P. Kramer also of New York was elected president.

The Brotherhoods endeavor to furnish manpower for the synagogue. They attempt through their various functions to supply the desired activities which will encourage participation of the largest number in Temple

work They seek to stimulate adult Jewish education greater devotion to the distinctly religious functions of the congregation and a closer feeling of comradeship through social contact

The National Federation publishes The Jewish Layman a monthly magazine which serves as its official organ holds biennial conventions at which time officers and executive board members are elected works out national projects of activities such as the now established annual chain of Hanukah* celebrations and the laymen's service it publishes helpful educational literature as well as aids for organizational work and at all times furthers the ideals and aims of its parent body the Union of American Hebrew Congregations*

There are 120 clubs affiliated representing close to 20 000 individual members Rabbi George Zepin is executive secretary

A L R

NATIONAL FEDERATION OF TEMPLE SISTERHOODS Organized in 1913 Its 20th birthday was observed Jan 13 1933 The purposes and objectives described in the national by laws are as follows To bring the Sisterhoods of the country into closer cooperation and association with one another to quicken the religious consciousness of Israel by stimulating spiritual and educational activity to cooperate with the Union of American Hebrew Congregations* in the execution of its aims and purposes to espouse such religious causes as are particularly the work of Jewish women

The organization is primarily religious Every local Sisterhood centers its interest around the congregation and religious school Philanthropic and civic activities are secondary Its program is largely educational at tempting to devise a way of life for every individual member through her religious contacts Nationally the activities are sponsored by 14 national committees designed to meet the tastes and needs of all members Local Sisterhoods have corresponding parallel committees and center their interest in the religious school and congregation with which they are affiliated One of the primary national objectives of the Federation is to work for the Hebrew Union College*

A fund approximating \$40 000 is raised each year toward scholarships at the college maintaining the dormitory and religious educational work It is the dormitory itself which is the unique contribution of the Sisterhoods At a cost of over \$250 000 the Jewish women of America banded together some 10 years ago and raised the funds for the erection of this building It is said to be the only building of its kind built through the sole efforts of women

The Federation publishes an annual Jewish art calendar This has a threefold purpose (1) To introduce Jewish art and artists into Jewish homes (2) to mark the Jewish holidays in English dates and (3) to provide a

profit for the local Sisterhood treasury Ap proximately 278 000 calendars have been distributed in the past 19 years

The uniongram is a special blank similar to a Western Union or Postal Telegraph blank created for the purpose of raising money toward the Hebrew Union College Scholarship and Dormitory Maintenance Fund Its popularity has grown to the proportions of a distribution of 50 000 messages a year

Many organizations are performing work of a secular nature for the blind but the Federation has devoted itself to the creation of a library of Jewish content for adult and juvenile readers At the International Conference for World Workers for the Blind held in New York 1932 the Federation was one of 25 organizations answering the roll call It was particularly commended for its efforts in transcribing religious school material for Jewish children in blind schools requiring compulsory religious education It cooperates with the Jewish Braille Institute with headquarters in New York under whose aegis a national Jewish Braille library has been established Nearly 100 vols of Braille were sent as a nucleus for this library representing the efforts of individual Sisterhood members throughout the country Another contribution in the field of education is the sponsorship of two peace books Jewish Peace Stories for Children and The Jewish Peace Book for Adults by Dr Abraham Cronbach A further contribution in the field of education was the preparation of a series of Child Study Outlines prepared especially for Sisterhood members who are mothers of young children

Presidents—Mrs Abram Simon Washington D C 1913 19 (now hon president) Mrs Joseph Wiesenfeld Baltimore Md 1919 23 Mrs J Walter Freiberg Cincinnati O 1923 29 Mrs Maurice Steinfeld St Louis Mo 1929 Executive secretaries—Rabbi George Zepin 1913 29 Miss Helen L Strauss 1929 33 Jane Evans 1933 E W

NATIONAL HOME See Jewish National Home

NATIONAL JEWISH HOSPITAL (Denver Col) The first institution in America for the free treatment of indigent tuberculosis sufferers on a national non sectarian scale Opened on Dec 10 1899 it has cared for over 18 000 men women and children (to June 30 1933) Its motto is None May Enter Who Can Pay—None Can Pay Who Enter Occupying 16 buildings covering 15 acres of ground the hospital has facilities for the care of 350 patients and conducts numerous clinics for out patients Two buildings are devoted to the care of children A research department which has earned international recognition was established in 1919 A grade school and junior high school are maintained for the children and vocational training is provided for the adult patients A Kosher

dietary is maintained and a synagog a Talmud Torah and a religious school are available for the Jewish patients Since 1926 the hospital has served as the training center in tuberculosis for students of the University of Colorado Medical School With approximately 80 per cent of its patients coming to the hospital in the far advanced stages of tuberculosis the value of the institution's service can be gauged by the fact that 75 per cent of the patients discharged leave the hospital either recovered or greatly improved and that practically all of the children are restored to complete health The hospital is maintained through voluntary contribution since no patient pays for treatment For the year ending June 30 1933 its expenditures were \$367 311 80

In addition to the National Jewish Hospital other Jewish organizations in the national tuberculosis field are the Jewish Consumptives Relief Society * Denver The Ex Patients Tubercular Home Denver and the Jewish Consumptives Relief and Ex Patients Association Los Angeles W S F

NATIONS AND LANGUAGES THE SEVENTY The ethnological table Gen x is the basis for the idea that there were 70 nations and as many languages The history of this theory is more interesting for the knowledge of geography displayed by the old writers than for any attempt to verify its details By count the 70 became 72 The rabbis listed 104 countries 99 islands 72 languages and 16 scripts

NAUMBOURG SAMUEL Composer b Dennenlohe Bavaria 1817 d St Mandé France 1880 He was hazan in Paris and professor of liturgical music at Seminaire Israelite He composed chants for Jewish worship and his collections of songs were published in 1847 1864 1874 and 1877

NAUMBURG LOUIS Cantor b Treuchtlingen Bavaria 1813 d New York 1902 He came to America in 1848 and became cantor of Keneseth Israel Philadelphia and in 1865 of Rodeph Shalom Pittsburgh His family genealogy was one showing an unbroken line of cantors since 1612

NAVARRÉ Today divided between the Spanish province of that name and the French province Basses Pyrenees this district has practically no Jewish population The Jews were invited to settle in Navarre by its first Spanish ruler after the expulsion of the Saracens Communities were then formed in Estella Olite Pamplona and other towns but the principal community was in Tudela In 1321 the Pastoureaux * first attacked the Jews in Navarre and in the second rising in 1328 over 6000 Jews were killed and the French Navarre communities ceased to exist Those in the Spanish area were persecuted in 1391 by the zealot Vincente Ferrer and many of them became Maranos

NAVARRO Surname acquired by Moses * body physician to Pedro I of Portugal and chief rabbi of Portugal He was receiver general or tax farmer and held office for 30 years He died in Lisbon in 1370 His son Judah and his grandson Moses (d c 1410) held the same offices

NAVIGATION Except for the use of a ferry on the Jordan the first striking reference to sea borne commerce is Solomon's arrangement with Hiram king of Tyre to build ships at Ezion geber and Elath on the Red Sea and the establishment of a coastal trade between Tyre and Jaffa in Lebanon lumber These incidents relate to the earliest known facts of navigation Prior to the development of Tyre as a port the only suggestion of navigation is that of Nile boats that coasted along Egypt to India In how far the Phœnicians were distinct from the Hebrews—is a question reopened by Carthaginian exploration and is at present unsettled but the Tyrians were the first people to venture on the open sea Solomon's undertaking ran true to the commerce of the period from East to West—India being the source of exports

Jonah * went to Joppa and Ezekiel's picture of Tyre is a rounded out description of navigation at a high state of development Boats were used earlier for carrying asphalt from the Dead Sea and for fishing at Tiberias The antiquity of this commerce is attested by the word for describing an embalmed body mummy which is the ancient Egyptian word for asphalt Tarichæ is Greek for Pickle town Situated at the southern extremity of Lake Tiberias its exports preserved fish went to southwestern Europe in Herodian days Eccl contains not only a knowledge of the winds but suggests a knowledge of navigation and of cosmography and in opposition to Thales theory of the earth as a disc from the edges of which the surplus waters poured into space All the rivers run into the sea yet the sea is not full (*Ibid* i 7) Yet the writer of Proverbs proclaimed that of the four things he did not know one was the way of a ship at sea (*Ibid* xxx 19) One of the earliest maps showing latitude and longitude was made in Palestine in the 2nd cent and Humboldt speaks respectfully of it One of the Talmudists was a mariner and the growth of Cæsarea as a port must have affected Jewish habits and interests The tiny Jewish state in the Gulf of Aqaba which existed to the fifth cent called for some seamanship

In the Middle Ages the Jews entered freely into navigation They were among the best chartographers of the period and though the theory has not been proved it has been held that the Portuguese Zarcho the first Western ocean explorer was a Jew

NAVON BEY JOSEPH Financier of Palestinean projects b Jerusalem 1852 d Paris 1934 He was the son of a Sephardic family and was associated in the founding of the colonies of Ekron Petak Tikvah and

Rishon le Zion He lived for years in Constantinople and had excellent contacts with the old Turkish regime. He arranged large purchases of land in Galilee and Judea and was instrumental in founding the village of Motza. He interested Baron de Hirsch* in a project for the settlement of 800 000 Jewish families in Asia Minor but could not obtain the consent of Turkey to the plan. He was the original concessionaire of the Jaffa Jerusalem railroad.

NAZARETH Town in Galilee where Jesus is presumed to have passed his boyhood. It is mentioned neither by Josephus nor the Talmud. The first Christian references to it outside the New Testament is by Eusebius and Jerome. To the fourth cent. it was a Jewish town.

NAZARITE One who vowed not to take wine, cut his hair, or touch the dead (Num vi) for a limited period during which the individual under the vow lived separate from the community. The early Nazarites were priests or held related offices. Samson is the first recorded Nazarite. In later times the Nazarites appear to have constituted an order of pious men who took vows and 300 are met with c. 100 b.c.e. Women were permitted to take vows of this type. Helena, queen of Adiabene, took the Nazarite oath. The custom disappeared after the fall of Jerusalem. A section of the Talmud, the treatise Nazir, is devoted to Nazarite vows.

NEBICH (Nebbich) Implies pity. Its origin is doubtful but it is regarded as a contraction of the German translation of *Lo alechem*. *Nie bei euch*.

NEBRASKA See United States of America.

NECROMANCY Divination by aid of the dead, forbidden in the Bible (Lev xix 31). The most notable example of its employment in biblical literature is the visit of Saul to the witch of Endor, who raised the spirit of Samuel (I Sam xxviii 11-22). References to necromancy are occasionally met with in medieval Jewish literature. Folk stories of practical Cabalists who indulged in this art are still current in Europe.

NEGEB Dry land of southern Judea. Its semi-aridity did not prevent its successful cultivation in the Byzantine period. It was fertile in the days of the kingdom and even earlier.

NEGRO JEWS This term has been applied to Negro groups independent of the Falashas* and the Black Jews* of Cochim. According to Bastian, who in 1874-75 led a German expedition to Loango, now part of French Equatorial Africa, he found there a large group of Negro Jews, proselytes who had embraced Judaism and observed the Sabbath strictly. They were called Judeos but described themselves as Mawumba (Baw

umba and Umsambin). Their presumed Jewish origin was traced to the 2 000 Jewish children under seven years of age who were forcibly taken from Portugal to the Island of St. Thomas about 100 miles north of Loango and some of whom escaped to the mainland. In Madagascar there are groups of Negro Jews who call themselves Zafy Ibrahim, descendants of Abraham.

Several groups of North American Negroes have adopted Judaism in whole or in part. A group in Boston, Mass., call themselves Seed of Abraham. Those in New York who adopt no special designation have several places of worship in Harlem.

NEHARDEA (Nearda) Babylonian city on the Euphrates where King Jehoiachin was kept in exile. In 70 it was settled by Jews who supported the Temple. It was the first seat of the Babylonian school but was destroyed by Odaenathus of Palmyra in 239 and was afterwards replaced by Pumbedita as the seat of Jewish learning.

NEHEMIAH Governor and rebuilders of the walls of Jerusalem. Son of Hachabiah and cupbearer of Artaxerxes II (c. 404) and according to his own account, learned of the bad circumstances of the returned exiles in Jerusalem and received a royal warrant to proceed to Jerusalem and rebuild its walls. His enterprise was opposed by Sanballat the Horonite and they that build the wall and they that bore burdens, laden themselves every one with one of his hands wrought in the work and with the other held his weapon (Neh iv 17). As governor he instituted his great reform of separating the Jews from their non-Jewish wives. Possessed of a genealogy of those who under Zerubbabel* had returned, he with Ezra* forced this change and whilst Ezra read the Book of the Law, they together organized or reestablished all the festivals and fasts.

The Book of Nehemiah, which runs to 13 chapters, follows in the Jewish Canon that of Ezra. In the Christian Bible it is Esdras ii and iii.

The book contains genealogies and allusions which carry the history at least a century later. It embodies, however, undoubtedly genuine memoirs of Nehemiah in which he details his actions, points out the unselfishness of his own conduct and piously prays that his enemies may be fittingly punished and his own merits remembered.

Remember me, O my God, concerning this, and wipe not thy hand of the blood of the house of my God, and for thy offices thou shalt be remembered.—Book of NEHEMIAH

NE ILAH Closing service of the Day of Atonement. It is an ancient ritual, its complete name being Neilat She'arim (closing of the gates). It is a continuation of an ancient Temple ritual. The piyutim and selihot added are of the Middle Ages. The recital of the Declaration of Faith at the end dates from the 13th cent. It is regarded as the most

solemn and reverent service in the Jewish liturgy At its close the Shofar is blown as a signal of the end of the fast

The horn bl st wll h w wh t th v d t s t be
for the c n greg t n s a whol Reb Shol m W lf
ende s a blast It s go d bla t lear and faultl ss
Inn cent! N t gu lty! Th pen t nti l pp s on f the
H ly D ys s p st—A S SACHS Wo lds that Pass d
1928

NEILSON JULIA Actress b London 1868 She started her career as a mezzo soprano and won gold medals for her singing In 1888 she made her first appearance as an actress in London as Cynisca in Pymalion and Galatea After 1900 she appeared under her own management and toured the United States and Canada

NEISSER, ALBERT Discoverer of the gonococcus of gonorrhea b Schweidnitz 1855 d Breslau 1916 He made his bacteriological discovery in 1879 and later held a chair at the University of Breslau He made two expeditions at Batavia and sought the origin of syphilis He was baptized and employed Jewish assistants whom he encouraged to follow his example

NESEK Wine forbidden to Jews because it has been consecrated for idolatrous purposes

NETHERLANDS THE One of the early records shows that there were Jews in the Dutch city of Nijmegen in 1545 but we know of a Jew Street dating from before that time There was a Jewish cemetery there as early as the first half of the 16th cent There is good reason to believe that there were Jews of the Ashkenazic group scattered sparsely throughout North Netherlands in the 13th and 14th cent since this region offered an asylum for a few Jewish families who lived in comparative ease and comfort In the more southerly portions of The Netherlands some Jews who had been driven out of England as a result of the expulsion of 1290 and others driven from France in 1306 found a place of refuge there Due to the false belief that Jews caused the Black Death a decree was issued Eternally exiling the Jews from Brabant The larger cities did not enforce the decree due to the importance of Jews as money lenders and merchants The history of Jewish communal life in The Netherlands actually begins with the arrival of the Maranos* in the last half of the 16th cent Soon afterwards the Ashkenazim* made their presence apparent and in the course of time outnumbered the Sephardim*

The Netherlands shook off the yoke of Spain in the last half of the 16th cent By the terms of the Union of Utrecht freedom of religion was decreed In 1614 Hugo Grotius drew up 39 rules pertaining to the treatment of Jews in The Netherlands after the manner of those instituted by the Holy Roman Empire but displaying a more tolerant spirit In 1619 the Estates General decided to accord each individual city the right to accept or exclude the Jews as it saw fit

Although the chief settlement of Jews was and remained in Amsterdam (there were Maranos there at the end of the 16th cent) there were Maranos in Alkmaar in 1604 in Rotterdam The Hague and in the provinces of Groningen and Friesland by 1610 In The Hague the beginnings of the Ashkenazic community came into being about the same time as that of the Sephardim In Rotterdam the Ashkenazim soon surpassed the Sephardim in influence In other cities and villages Jews also lived in comparative ease Due to this general attitude of toleration they prospered in most places The House of Orange received the constant loyalty of the Jews

In 1795 the question of the emancipation was brought to the fore under French influence A year later it was an accomplished fact and by 1797 two Jews were in the National Assembly the first Jewish members of any European Parliament Some prominent statesmen in the 19th and 20th cent were Staatsraad Professor T M C Asser* Minister of Justice M H Godefrøi* and Staatsraad Professor J Oppenheim* There are many Jewish university professors of note Industries founded and furthered by Jews are the Dutch art silk industry and the margarine industry Among the well known Jewish artists are Jozef and Isaac Israels and Martin Monnickendam painters J Mendes da Costa* sculptor M de Klerk architect and Herman Heyermans Israel Querido Jacob Israel de Haan* Herman van den Bergh Victor van Vriesland M H van Campen and Carry van Bruggen de Haan writers and poets

The Zionist movement from its inception had a few enthusiastic adherents in Holland It now enlists the sympathies of an important group of Dutch Jewry In 1930 there were 115 000 Jews in Holland of which 70 000 were in Amsterdam 14 000 in Rotterdam and 12 000 in The Hague H I B

NETTER CHARLES Founder of Mikveh Israel Agricultural School Palestine b Strasburg 1828 d Jaffa 1882 He was one of the founders of the Alliance Israelite Universelle and devoted to its development He took a marked interest in Oriental Jewish matters but the establishment of the agricultural school near Jaffa in which a monument has been erected to him was his real life work and most notable contribution to the change in occupation in Palestine

NEUBAUER ADOLF Reader in rabbinic Hebrew Oxford University b Bittse Hungary 1831 d Vienna 1907 He prepared himself thoroughly for his profession of examiner cataloger and verifier of ancient mss In 1865 he published his first volume Meleket ha Sir extracts from mss describing the principles of Hebrew versification In 1864 he examined the Karaite mss in St Petersburg and published the results in a book in 1866 Two years later he issued his Geography of the Talmud which involved immense research The Bodleian then secured

his services and he spent 18 years compiling the catalog of its 2 500 Hebrew mss. During the next decade he published a number of valuable technical studies.

In 1887 and 1895 appeared the two vols. *Medieval Jewish Chronicles* which have been the source material of hundreds of essays. In 1897 he published with Cowley *The Original Hebrew of a Portion of Ecclesiasticus*. From 1884 he was reader in rabbinics at Oxford; a post he resigned in 1900 owing to failing eyesight. For the Bodleian he acquired many priceless treasures. He received honorary degrees from Oxford, Exeter (England), an honorary Ph.D. from Heidelberg as well as membership of the Royal Academy of History at Madrid.

NEUMANN ABRAHAM Russian communal worker. b. Gerolzhofen, Germany, 1809; d. St. Petersburg, 1875. Educated in Germany, he became rabbi of Riga in 1843 and officiated there for 20 years. Through the friendship of Prince Suvorov he was enabled to reform the educational system of Riga and elaborated plans for colonization by Russian Jews. In 1856 he submitted as chairman of a committee a memorandum to the Russian government on the amelioration of the position of the Russian Jews. In 1863 he became rabbi of St. Petersburg.

NEUMANN CARL FRIEDRICH (Bamberger) Armenian and Chinese Orientalist. b. Reichmansdorf, 1798; d. Berlin, 1870. He was converted and became professor in Speyer, 1822. He specialized in Armenian and Chinese, and in 1830 went to China where he collected 10 000 Chinese volumes which were eventually divided between the Royal Library of Berlin and the Library of the Munich University. In 1852 he was removed from his professorship for his activity in the 1847-48 revolution. His books cover a large field of ancient Armenian and Chinese literature. The later includes *Hoein Schein* or the Discovery of North America by Buddhist Monks, 1874.

NEUMANN KARL EUGEN Sanskrit scholar. b. Vienna, 1865; d. there, 1915. He specialized in Buddhist literature and went to Ceylon to study Pali and he spent some time with the Tibetan monks in India and in Siam. Returning to Europe he received an appointment at the British Museum, London. In 1896 he published the first of his 10 vols. on Buddhist literature. This monumental effort was ignored during his lifetime and it was only subsequent to his death that his great achievement in revising texts and translating them was recognized.

NEUMARK DAVID Philosopher of religion. b. Szezerce, Galicia, 1866; d. Cincinnati, O., 1924. He was rabbi of Rakonitz, Bohemia, 1897-1903, and then edited the *Hebrew Encyclopedia*, *Ozar ha-Jahdut*. In 1907 he was appointed professor of religious philosophy at the Hebrew Union College, a post he held till his death. His published works in-

clude *Crescas and Spinoza*, 1903; *History of Jewish Dogma*, 1911; *Geschichte der Jüdischen Philosophie des Mittelalters*, 1907-28; *The Philosophy of the Bible*, 1918; *The Principles of Judaism in Historical Outline*, 1919.

NEW HAMPSHIRE See United States of America.

NEW JERSEY See United States of America.

NEW MEXICO See United States of America.

NEW MOON When David went into hiding, Jonathan (I Sam. xv, 18-34) told him, "tomorrow is the new moon, and thou wilt be missed because thy seat is empty," which indicated that the New Moon was celebrated as a feast. This holiday was continued during the kingdom but disappeared during the exile. It was celebrated in religious form to herald the month and fix the calendar. The sighting of the moon was celebrated by blowing the shofar. In the liturgy the custom has been transferred to the Sabbath preceding the new moon. Liturgically it is a minor festival when the short Hallel is recited.

NEW MOON BLESSING OF THE Whatever the origin, the custom of reciting special prayers in the open air in the light of the moon is observed nearer to the moon at the full than at the beginning of the month. In ancient days it was celebrated on the first Saturday night of the new moon. Maimonides* widened the period of observance to the 16th of the month and it is commonly celebrated on the 10th if the sky is fairly clear. Its survival is in a measure due to mysticism—for a number of superstitions are attached to this service—and to the fact that part of the rubric like "Long live David King of Israel" repeats the passwords of Bar Kokba's army.

NEW TESTAMENT The gospels and other apostolic writings of the followers of Jesus of Nazareth, first used at the end of the second cent. The term Old Testament is merely a form of identification. It does not involve acceptance of a Birth, Hodess, or New Covenant, or Testament.

NEW YEAR Whilst the Jewish calendar lists the months from Nisan* (spring) and Tishri* is the seventh month, the reference to the feast of the ingathering at the end of the year (Ex. xxiii, 16) has been accepted as an indication that the Jews early regarded the year as beginning in autumn. Lev. xxv, 8-10, outlining the observance of the Jubilee, make proclamation with the blast of the horn on the 10th day of the 7th month, in the day of atonement, and the transference of these customs to the New Year is based on Lev. xxiii, 24, where the first day of the month is devoted to a memorial proclaimed with the blast of horns. When that day was first recognized as the New Year is not clear. In the sixth cent. the New Year was regularly observed

and gradually evolved as a Day of Judgment * The Talmudic tradition carries the observance of the New Year to the period of Johanan b Zakkai * up to which time it was observed only one day and afterwards extended to two

The Mishnah mentions four new year's days only one of which involves a religious concept They are seasonal not chronological All attempts to synchronize biblical Assyrian and even post biblical dates have failed for the excellent reason that the years of royal reigns were not necessarily calculated by exact reference to the calendar period involved Thus a king who began to reign in the eighth month of the year could have these four months credited as his first year and if he died in the fourth or fifth month that period could also be reckoned as a year This method of dividing the periods of reigns is apparent in the adjustment of the Jewish calendar to the Era of Contracts

Rabbis and laymen of the first and the early half of the second century generally believed that the year began on the 1st of the fifth month. This fact is generally held by Christians who usually employ the period of Creation as the beginning of the year. The Talmud (Ab. Z. 9b (4231 A.M.)) and the apocryphal IV Ezra give a very explicit date. And indeed in the seventh year of the reign of the king of the Jews, the year of the destruction of the Temple, the month of the destruction was the month of the creation of the world. —Silver A History of Messianic Speculation in Israel

See Era of Creation

NEW YEAR FOR TREES 15th Shebat which in Palestine is approximately the beginning of spring and the rising of the sap in the trees This festival which was observed symbolically by eating fruits nuts etc has in recent years been revived in Palestine as Arbor Day when tens of thousands of trees are planted both by the urban and rural Jewish population

NEW YORK See United States of America

NEW YORK CITY N Y See United States of America

NEW ZEALAND The Jewish settlement in these islands in the South Pacific Ocean dates from 1850 and today the Jewish population of Auckland Christ Church Dunedin Timaru and Wellington does not exceed 2500 The first group of Jews were attracted by the gold rush to Otago the second were some refugees from Russia Although the Jews in New Zealand have full equality and one of them Sir Julius Vogel * achieved high political honors the New Zealanders protested in 1893 against the proposed Russian Jewish immigration of 500 persons

The oldest congregation at Auckland was founded in 1859 at Dunedin and Christ Church in 1851 and Wellington 1870 The Jews average about two in 1000 of the population They have been active in trade and journalism and particularly in municipal affairs During the World War Sir Arthur Mielzner Meyers (1867-1926) one time mayor of

Auckland was Minister of Munitions and representative of the finance ministry

NEWMAN LEOPOLD Brigadier general U S Army He was captain of Company B 31st N Y Infantry and was promoted to the rank of lieutenant colonel He was fatally wounded at Chancellorsville 1863 President Lincoln attended his dying bedside and brought him the commission which promoted him to brigadier general

NICARAGUA About 50 French and German Jews settled nearly 75 years ago in Managua Leon and Granada There has been an influx from Eastern Europe since 1919

NICHOLAS OF DAMASCUS Greek historian He was born in Damascus and died in Rome Of his considerable historical writings only fragments are extant but enough to show that he was the companion philosopher and historian of Herod the Great His book was the source from which Josephus * drew his record of that reign

NIEMIROWER JACOB ISAAC Chief rabbi of Roumania and life member of the Senate of Lemberg 1872 When he graduated in Berlin in 1896 his doctorate thesis marked him out as the exponent of the traditions of Jabne and he was immediately appointed rabbi of the Sephardim of Jassy This post he held to 1911 when he was appointed rabbi of Bucharest and chief rabbi of the Roumanian Jews In his student days he affiliated with the Zionist cause and was one of the early supporters of Herzl Today he is president of the Grand Lodge of the B'nai B'rith of Roumania and responsible for many of the cultural changes in the life of Roumanian Jewry His long and successful struggle for the abolition of the more Judaic won him the esteem of his community In 1926 by virtue of his office he was made life senator He is an author of repute his most important contributions dealing with Hasidism

NIETO DAVID Haham of London (1702-28) b Venice 1654 d London 1728 He was a physician and preacher in Leghorn as well as a writer of calendars In 1702 he was called to London and there engaged in theological controversy His scholarship was however much admired and covered a wide range of interests He fixed the time of the beginning of Sabbath eve for the latitude of England and his tables are still in use

NIGER SAMUEL (Charney) Journalist b Dukor Minsk Russia 1885 In his youth he was associated with the Zionist Socialist group but from 1908 to the Bolshevik revolution he devoted himself to Yiddish literature He came to the U S in 1919 and is a recognized authority and reviewer of Yiddish literature He is the author of Jewish Writers in two vols 1912

NIGGUN Melody Generally used to denote the melody traditionally associated with a service or festival

NIGHT Sunset to sunrise Genesis counts the day from sunset to sunset like the Greeks Gauls and ancient Germans This custom was observed by the Arabs in Palestine till well within the last cent The following are the subdivisions of the day anciently recognized day break (morning) midday (the heat of the day) sunset twilight and evening

NINEVEH This ancient city of Assyria has been identified by two mounds Koyunjik and Nebi Yunus (tomb of Jonah) opposite the modern city of Mosul Immense palaces and the library (10 000 clay tablets) of Sennacherib Shalmaneser and Assurbanipal were uncovered there 1854-73 and most of them are in the possession of the British Museum The earliest reference to Nineveh is Gen x 11 It is frequently mentioned in the Bible and is the burden of the prophecies of Jonah Nahum and Zephaniah and was the home of the great Assyrian conquerors Esarhaddon and Assurbanipal It was destroyed 606 b c e and never restored

NIR TAMID See Lamp perpetual

NISAN First month of the ecclesiastic and seventh month of the civil year originally termed month of the harvest Its high days are the Great Sabbath and the Passover following from the 15th to the 23rd inclusive The morning of the 14th is observed as the Fast of the First Born

NISHMAT KOL CHAI The soul of all living Part of the Sabbath and festival liturgy and inserted in the Passover Hagadah The oldest portion of this adoration is part of the Temple service of the Water Drawers Festival In the Talmud it is quoted as part of the service for rain Its short words and terms of multitude suggest the patter of rain drops

NISIBIS Identified as Nisibin (which is its Hebrew spelling) in the province of Diarbekir Mesopotamia had in Herodian times an important Jewish community which contributed largely to the Temple Its population together with that of Edessa was destroyed by Lucius Quietus Trajan's general in 116 Benjamin of Tudela however found a considerable community there 1175-80 but today it is practically depopulated

NISSIM B JACOB (Ibn Shahn) African Talmudist flourished in Kairwan first half of 11th cent He aided in the transfer of Talmudic scholarship from Babylonia to Spain He wrote a Key to the Locks of the Talmud for the benefit of his contemporaries who were not familiar with its detailed contents He also compiled what became known as a Secret Scroll evidently a private notebook covering the material used in deciding Halakic questions

NISSIM PASHA JACQUES Turkish general b Salonica 1858 d there 1903 He was a military surgeon with the rank of general of division He reformed the sanitary

system of the Turkish army and received decorations from the sultan of Turkey and many foreign governments He wrote on swamp fevers

NISSIM B REUBEN GERONDI One of the great Spanish rabbis of the 14th cent lived in Barcelona He treated Talmudic decisions from the practical viewpoint and it is stated that he wrote 1 000 decisions in answer to problems sent him from France Italy Africa and Palestine Of these responsa 77 have been published and display a high practical rationalistic mind

NITER Nether carbonate of soda known to the ancients It is mentioned in Jer 11 22 and Proverbs xxv 20

NITTEL Judeo German for Christmas Eve abbreviation of nicht lernen It was the one night on which card games were permissive and the study of the Talmud avoided There are various explanations of this custom the best is that the Jews in the Middle Ages avoided the possible charge of sorcery on Christmas Eve by keeping their sacred books closed and indulging in harmless games

NOAH Son of Lamech Was in his generation a man righteous and wholehearted (Gen vi 9) and who when God decided to destroy the world on account of its wickedness by a flood was directed to build an ark and take in it with him his family and a pair of all living things On the cessation of the flood Noah went forth from the ark and from his family the world was repopulated As a pledge of the covenant that the world would never again be destroyed by water the rainbow was set in the sky (Gen viii 15 22 ix 8 17) The first code was given to him It permitted the eating of meat but the partaking of blood was forbidden and murder declared a capital offense The history of Noah and the account of the flood have been much debated by the Higher Critics on account of the discrepancies in the text and by Orientalists by reason of the existence of similar narratives of a deluge in Assyrian Greek and Maya Mexican records discovered by archeologists

NOAH ARK OF The vessel built by Noah and occupied by him and his family (Gen vi 14 vii viii 1) during the deluge While the Hebrew word for ark in the sense of receptacle for the Ten Commandments is identical with the word for coffin the Hebrew for the ark erected by Noah is identical with the word for cradle or chest of rushes in which Moses was hid Many interesting legends as to the whereabouts of Noah's Ark are related in many tongues

NOAH MORDECAI MANUEL American journalist lawyer and diplomat of Portuguese Jewish descent b Philadelphia 1785 d New York 1851 Left an orphan at an early age he nevertheless acquired a good

education After many varied pursuits his later chief interests were in journalism and politics becoming a powerful factor in both fields In 1811 Noah was offered the appointment of American consul at Riga Russia but the post did not appeal to him Two years later President Madison appointed him consul for the kingdom and city of Tunis then a trust of importance since war had been declared against the United States by the Algerians

Noah displayed a constant interest in Jewish affairs throughout the world and envisioned the restoration of a Jewish state as a haven of refuge from oppression as well as a nucleus for cultural development In 1825 while editor of The National Advocate of New York he addressed a proclamation to the Jews of the world to settle on Grand Island (area 27 sq mi) in Erie County New York where he as self proclaimed governor and judge of Israel would found the city of Ararat* a temporary refuge for Jews prior to their return to the Holy Land Elaborate ceremonies participated in by many influential citizens of all creeds marked the occasion of Noah's reopening of a Jewish national home but the attempt failed immediately and a storm of ridicule was heaped upon him Noah however lost none of his prestige either politically or otherwise and subsequently held the office of judge in one of the courts of New York.

A B M

Physically he was a man of muscular frame and pleasant face and most importantly bearing—Lazarus Jewish Pioneer in America 1492 1840 New York 1931

NOBEL PRIZE WINNERS Awards to Jews

Asser Tobias Michael Carel b Amsterdam Netherlands 1838 d The Hague 1913 awarded prize in 1911 for peace propaganda

Barany Robert b Vienna Austria 1876 awarded prize for medicine 1914 for researches in physiology and pathology of the auditory canal

Bergson Henri b Paris France 1859 awarded prize in literature in 1927 for philosophical writings

Ehrlich Paul b Strehlen Silesia d Hamburg 1925 awarded prize for medicine 1908 for researches in trypan red for sterilization

Einstein Albert b Ulm Wurttemberg 1879 awarded prize in physics 1921 for researches in astrophysics

Franck James b Hamburg 1882 awarded prize in physics 1925 for researches in the properties of atoms

Fried Alfred H b Vienna 1864 d there 1921 awarded prize 1911 for comprehensive peace propaganda

Haber Fritz b Breslau 1868 d Basle 1934 awarded prize in chemistry 1918 for researches in the synthesis of ammonia

Hertz Gustav b Hamburg 1887 awarded prize in physics 1925 for researches in the properties of electrons

Landsteiner Karl b Vienna 1868 awarded

prize in medicine 1930 for discoveries in classifying different types of human blood

Lippman Gabriel b Hallerich Luxembourg 1845 d there 1921 awarded prize in physics 1908 for researches in color photography

Meyerhoff Otto b Hanover Germany 1884 awarded prize in medicine 1922 for researches in the transformation of energy in the muscles

Michelson Albert Abraham b Strelno Prussia 1852 d Pasadena Cal 1931 awarded prize in physics 1907 for researches with spectroscopy and interferometer

Wallach Otto b Koenigsberg East Prussia 1847 awarded prize in chemistry 1910 for researches in essential oils and terpenes

Warburg Otto H b Berlin 1883 awarded prize in chemistry 1922 for researches in the metabolism of carcinoma in relation to iron as a catalytic agent in the human system

Willstaetter Richard b Karlsruhe Baden 1872 awarded prize in chemistry 1915 for researches in alkaloids (atropine and cocaine) aniline dyes and vegetable coloring matters

The following Nobel prize winners were half Jews their mothers being Jewesses

A von Baeyer Niels Bohr Elias Metschnikoff and Paul Heyse

It has been estimated that the Jews represent 9 per cent (with the half Jews 12 per cent) of the Nobel prize winners whilst the Jews do not exceed 1 per cent of the general population of the Western world

NORDAU MAX (Simon Sudfeld) Zionist leader neurologist and author b Budapest 1849 d Paris 1923 His father was a rabbi who left Prussia for Budapest where Max Nordau was educated but he received some training in Malta He graduated as a doctor of medicine but threw himself into journalism and began his literary career in 1863 and was for six years a regular contributor to the Pester Lloyd After graduating he became a military surgeon in Vienna and for six years traveled through Germany Scandinavia Iceland France Spain and Italy and Russia writing for the Frankfurter Zeitung and the Vossische Zeitung to the latter he was attached throughout his life In 1878 he returned to Budapest but in 1880 settled permanently in Paris Despite his medical practice he published books year after year The Real Country of the Billions 1878 From Kreml to Alhambra and Soap Bubbles 1879 and Paris Under the Third Republic 1890 These books went through many editions He next turned his pen to the drama and several of his comedies were accepted

Nordau however achieved international fame by his Conventional Lies of Our Civilization (1895) which aroused the ire of autocratic governments and the sale of which was prohibited in Austria and Russia This critical work was followed by the even more striking

Paradoxes which was speedily translated into half a dozen languages The Maladies

of the Century was in the same mood. Degeneration in its English form roused a literary storm. It appeared just previous to the trial of Oscar Wilde and Nordau's remarkable analysis of authors from their writings was in a number of cases proved so correct that thereafter he was principally known in the literary world for his *Degeneration*. His plays were not successful and even his Zionist play *Dr Kohn* fell flat. In 1899 he attended the Rennes court martial of Alfred Dreyfus and his daily descriptions of the proceedings created much excitement.

Nordau was almost the first colleague of Herzl* to respond to the latter's Jewish State idea and became the spokesman of Jewish suffering at the Zionist Congresses though no one could induce him to take a position of command. Zionism* called forth in him a brilliant oratorical ability. An excellent linguist he was equally at ease in French, English, German and Italian. The substance of his addresses was the marshalling of facts set forth in a bitter epigrammatic form. His address at the first Zionist Congress 1897 was regarded as a Jeremiad such as had not been penned since biblical days. In his speeches for the cause he coined such phrases as *bauch Juden und hauch Juden*, *luft menschen*, etc. Unlike Herzl he had a good Jewish background and acquired modern Hebrew so as to advance the cause. He castigated *Ahad Ha'am** for his attacks on Herzl and for his culture center with the same masterly vehemence with which he attacked assimulators. After Herzl's death he declined the leadership loyally supporting David Wolffsohn*. During the World War he was forced into exile in Spain where he exercised considerable influence. The end of the War found him broken in spirit and resources and overwhelmed by the new forces that had arisen in Zionism. In 1919 he protested vigorously against the policies instituted by Dr Chaim Weizmann* and claimed the gains achieved by the Balfour Declaration* had been whittled away by the failure to demand a grant of land for the Jews at the Peace Conference.

He attended the 1920 London Conference and pleaded for mass immigration to Palestine. His daughter Maxa (Mrs Greenblatt) has carried on his tradition in Zionism.

NORDHAUSEN The Jews of this manufacturing town in Prussia are famous in Jewish legend as the community which during the Black Plague persecutions (1349) went to the pyre dancing. The margrave Frederick of Meissen ordered all the Jews on his property to be burned and Nordhausen followed the example. All the Jewish property was transferred in 1350 to Count Henry of Honstein and all evolved in the massacre were freed. The incident has been immortalized by Emma Lazarus* in *The Dance to Death*, a drama in five acts composed from a 14th century account of the tragedy of Richard Reinhard. She depicts the culminating scene thus:

Of the I can see!
They ed n ng n th c mson blaze.
Look how th ga m nts wav tle j l sh ne
Wh n th sm ke pa ts a b t Th y fa t not
Vor es from Wtthout A oh l u f J b
Let us w lk w thin the l ight of th Almighty Lord

NORTH CAROLINA See United States of America

NORTH DAKOTA See United States of America

NORWAY The Jewish population (1933) of this Scandinavian state is 1,475 which is an increase from 300 the figure in the census of 1897. When Norway united with Sweden in 1814 the Jews were forbidden to settle there. This restriction was repealed in 1851 and those who settled were given full equality. There are congregations at Christiania (Oslo), Trondhjem and Bergen. The congregation in Christiania split in 1917 and a congregation was formed in Islo Trondhjem started a congregation in 1907. In 1930 Shehuta* was prohibited in Norway.

NOTARIKON The system of shorthand employed by both the Romans and Jews and evidently borrowed from the former as the Latin form of the familiar term *notary* means shorthand writer. The system employed was that of writing only the initial letter of each word either in recording proceedings or noting Hagadic interpretations. The custom of composing words and names out of initials became a habit. Of names Rashi is the well known instance of words so composed; the most familiar is the reduction of the ten plagues into three words: *Detzach Adash Be ahav*.

NOTKIN (Note) NATHAN 18th century champion of Jews in Russia b Shklov c 1740 d St Petersburg 1804. Despite the fact that Jews were not permitted to live in St Petersburg Notkin who was an army contractor and financier lived in the city and was in favor with Potemkin and associated with Derzhavin whose opinions on the amelioration of Jewish conditions he influenced considerably. Notkin was devoted to this project. He petitioned Paul I on the subject and the plans devised in 1799 and 1803 contain his views and he was therefor instrumental in the reforms promulgated in 1804.

NOVOMEJSKI MOSES Engineer and concessionaire of the Dead Sea mineral deposits b Bargursin Siberia 1875 his father with other relatives from Dwinsk having been exiled to Siberia 75 years ago. His experimental work at the Dead Sea began in 1921. Besides the chemical plant he has started a winter resort at the Dead Sea in addition to the carefully planned settlement for the workers employed in the dehydration and chemical plant.

He has been active in Zionist affairs since his youth and in 1917 was president of the Jewish national council of Siberia and the Urals. He then settled in Harbin and published a *Zionist*.

organ going to Palestine in 1921 to study the Dead Sea chemical problem which had fascinated him on his first visit in 1911

NOVY ISRAEL New Israel a sect organized by Jacob Prelooker in Odessa in 1881. He attempted to establish a synthesis between Judaism and Christianity. The founder obtained a small following but the movement soon disappeared. Prelooker settled in England where he continued to advocate his ideas.

NUMBERS BOOK OF In the Hebrew Canon the fourth book of the Pentateuch is called *Be Midbar*. Its 36 chapters divide into three parts: the preparation for the departure from Sinai covering the first 10 chapters, the journey from Sinai to the borders of Canaan x xi 14 35 and a summary of the laws and experiences of the 37 years of wandering until the arrival of the Israelites in Moab by the Jordan near Jericho. In the authorized translation the book is called *Numbers* from the census in chap. 1 a second census is referred to in xxvi the observance of the festivals is prescribed xxviii ix. The Higher Critics have made numerous attempts to recompose this book which they regard as of comparatively late authorship and the work of many hands. The fact that there appears in xxi three short martial poems and the first (verse 14) refers to the book of the Wars of the Lord and that the poems appear in the prose narrative (xxiii and xxiv) have lent force to the argument.

The stories of the Book of Numbers include those of the sending of the spies, the decree that Moses should not enter the Promised Land, the curse of Balaam that was turned into a blessing and the first victories in Trans Jordan. It brings out the patient and statesmanlike qualities of Moses and describes him as the meekest of all men.

NUMERALS The use of Hebrew letters as figures is the only one so far traced in inscriptions and there is no evidence of the existence of other symbols for figures. In Scripture all numbers are spelled out. The emphasis on certain numbers is due to the symbolic meaning attached to them and therefore given numbers were used to create terms of magnitude. Thus 40 is the period of the wanderings and the equivalent of a generation. It is therefore the base figure in fixing the years that elapsed between the Exodus and the building of Solomon's Temple. The length of the era of the judges etc. 60 the largest unit of the sexagesimal system became another unit of magnitude such as 60 000 and 60 myriads. These were round numbers and not intended to be taken as arithmetically exact.

NUMERUS CLAUSUS Limitation of the number of Jews attending universities, schools or entering professions etc. Restrictions of this kind were instituted at the University of Padua in the 16th cent. and through the *familanten gesetz* and marriage

and residence limitations were familiar to the Jews all through the Middle Ages and well into the 19th cent. In 1887 a fixed percentage norm was reintroduced in the Russian public schools when the Jewish students at the universities were limited to 10 per cent within the Pale and 5 per cent elsewhere. This law forced thousands of Jewish students to emigrate. About 1900 the percentage was lowered in Russia to 2 per cent in Petrograd and Moscow 7 per cent in the Pale and 3 per cent elsewhere. Prussia declined to legalize this system in 1895 but it was maintained in practice and applied to high school teachers and to all university positions. In 1909 10 the Jewish professors amounted to 2 per cent whilst the Jewish private docenten were 12 per cent and all Jews were kept out of the rank of officer in the army.

In Hungary in 1920 the *numerus clausus* was formally legalized but its hardships were to some extent modified by the League of Nations in 1928. Its effect is shown in a comparison of the statistics for 1927/28 wherein the Jewish attendance had fallen by two thirds in the high schools to one fourth in the universities to one sixth in the technical schools and to one seventh in the University of Budapest of the 1913/14 figures.

In Poland the restriction reduced the high school attendance one fifth and the Jews at the Warsaw University to half in three years. The principle is unofficially applied in the United States and elsewhere.

NUMISMATICS No coins of Jewish origin prior to the Maccabean period have hitherto been discovered. The biblical references to money represent terms of weight in silver and later in gold and not to coins stamped, embossed or engraved. A gold talent has been found and there is reason to assume that pieces of silver and gold in grain unstamped and used by weight were in circulation prior to the stamping of coins. The earliest computation was the sexagesimal system based on the number 6. The shekel was the unit 60 shekels made a mina 60 minas a talent. The shekel was divided into halves, fourths and twentieths.

In the Maccabean era the Jews accepted the Seleucid and Ptolemaic view that the minting of coinage was a royal prerogative and the sign of a free state. They therefore instituted the first Hebrew coinage. The oldest Hebrew coins are the silver shekel and half shekel stamped *Shekel Yisrael* bearing a chalice and on the reverse *Yerushalym Hakodesh*. They are assumed to cover the first five years of Simon the Maccabee. Brass coins of slightly later date have been found. About 30 Jewish coins including those of Bar Kokba have been identified but the Roman procurators struck many coins relating to the Jews and the Romans struck a variety of coins and medallions relating to the defeat of the Jews. In addition there were in circulation in Palestine the coinage of local mints. The majority of these are of the Byzantine

era and therefor are not a factor in Jewish numismatics

NUÑEZ MARIA Presumed founder of the Amsterdam community. She was the daughter of Manuel Gaspar Lopez Homem and Mayor Rodriguez. The father was a prisoner of the Inquisition in Portugal when the mother decided to send her daughter Maria her son Manuel Lopez with their uncle Miguel Lopez to Holland trusting to the girl's beauty to save them on a hazardous voyage. They embarked at Oporto and their ship was captured by an English privateer the captain of which according to the story wanted to marry Maria. took her to London and presented her to Queen Elizabeth who was enchanted with her beauty.

This romantic element in the story has not been confirmed. The capture of the brig and the presence of three Jews including a girl in an English port has been traced in the shipping records of the period which relate that Maria asked for shipment to Holland avowing that she had no other desire in life than to live as a Jewess and conform to the teachings of her father. Her wish was granted but the ship was wrecked. Finally she arrived in Amsterdam with her relatives and later her mother and other members of the family joined her there. Her marriage the first Jewish marriage in Holland is recorded in the registers of Amsterdam. Her mother assumed or resumed the name of Abendana and her tombstone is dated Sept 16 1624.

NUÑEZ (Ribiero) SAMUEL Pioneer of Georgia. A native of Lisbon he practiced there as a physician in the early part of the 18th cent. Eventually his secret observance of Judaism was detected and he and his family were imprisoned but he was released because his medical services were required. He

made his escape to London and then went with his family to Georgia arriving at Savannah in 1733. Oglethorpe favored his settlement but the colonists opposed the granting of land to him. He however obtained title to six farms. He was an ancestor of Mordecai Manuel Noah.*

NURNBERG (Nuremberg) The 1925 census gave the Jewish population as 8 603 compared to 6 500 in 1904. The earliest known Jewish settlement in this Bavarian city took place in the end of the 11th cent. In 1298 698 Jews were slain but a community was organized a few decades later and in 1322 2 000 Jews of whom 212 were citizens were living in the city having immigrated from other parts of Germany. Local citizenship was granted to Jews who were subject to the justice and council of Nuremberg which had a Judenmeister. From 1349 to 1352 they were expelled and banished but on their return the Jew tax was pledged the city collecting and paying the emperor 400 gulden a year. In addition the Jews had to pay a tithe of new incomes into the imperial treasury as well as the golden penny.*

At the instance of John Capistrano the Jews were ordered expelled in 1498. The order went into force in 1499 and the refugees settled in Neustadt. Gradually they were allowed to trade at the Nuremberg fairs and then to do business in the city by day and leave at night toll being taken of their dealings. It was not till 1824 that a Jewess was permitted to remain in the city and in 1839 a Jewish war veteran was permitted to reside there.

The first Jewish services after a lapse of 350 years was held in 1852 but the community was so small that no congregation was organized till 1872. The temple was dedicated in 1874.

OAKES GEORGE WASHINGTON OCHS Editor b Cincinnati 1861 d New York 1931 He started his journalistic career as a reporter on the Chattanooga Daily Times In 1900 he edited a Paris edition of The New York Times and later became manager for his brother Adolph S Ochs* of the consolidated Philadelphia Times and Public Ledger He was editor of Current History at the time of his death He took an active interest in Tennessee politics and was president of the Jewish Chautauqua Association 1908 12

OATH JEWISH See More Judaism

OBADIAH Fourth of the minor prophets and author of the short prophecy concerning Edom from which it is inferred that he lived about 587 b c e The prophecy is primarily a forecast of vengeance because The wise men out of Edom did not come to the aid of his brother Jacob when foreigners entered into his gates and cast lots upon Jerusalem Notwithstanding the brevity of the book it has aroused much discussion One part resembles Jeremiah and another refers to incidents of a much later date In addition Obadiah speaks of the captivity of Jerusalem that is in Sepharad this was identified by Onkeles* as Spain A place called Saparda is however mentioned in the inscriptions of Darius

OCCUPATIONS OF JEWS The occupational tendencies of the Jews have since their dispersion depended entirely upon political conditions and environment They were agriculturists in Europe prior to the enactment of church and state decrees which forced them into trade and often limited them to usury On the other hand wherever this pressure was not exercised they followed the whole catalog of trades agriculture cattle raising herdsmen fur dyeing spinning glass and pottery making in the East carpentry cabinet making embossing embroidering shoe and harness making in Syria Egypt and northern Africa Modern economics drove them into weaving in Lodz Poland and the needle industries in England and the United States They are cigar makers and diamond workers in Holland and Belgium Typesetters and pressmen jewelers watch makers and opticians everywhere An occupation directory of the Jews of the United States would run from agriculturists through coal miners to railroad workers In Galicia and elsewhere economic conditions condemn them to petty stores peddling Brokerage and agencies and commission merchants are natural by products of commerce

Local evolutionary processes explain the reason why 50 per cent of Jews in Germany

and Italy are engaged in trade In Galicia the percentage rose still higher In Russia prior to the War the Jewish commercial class was equal to about a third of the Jewish population On the other hand in Roumania the Jews were predominantly artisans box makers plumbers bookbinders paper hangers and engravers

In the professions Jews have been conspicuous everywhere Here again however the known tendency of Jews to become teachers lawyers doctors surgeons dentists architects and journalists is probably balanced by the less observed interest in all the strictly scientific occupations Jews follow the whole range of chemistry all branches of engineering and what is less known all the newer sciences from forestry to zoology

The trends noted in many reports and charts have no permanent application Political and economic factors are met by Jewish adaptability anti Semitism plus environment broadly are compelling forces in the selection of occupations Inherent interest if it exists has only guided a choice within the available fields Thus in the professions there has been the least resistance against the Jewish writer actor singer vaudeville artist Hence these callings are largely manned by Jews and Jewesses

Lestschinsky in 1932 accepting the Jewish population of the world at 15 800 000 estimated the occupational distribution as follows

Commerce trade and banking	6 100 000
Industry	5 750 000
Agriculture	625 000
Casual labor	325 000
Professions	1 000 000
No occupation	2 000 000
Total	15 800 000

In view of the fact that there are no census figures for 5 000 000 of the above total and that all statistical tables offer their own definitions of such terms as urban and rural which undergo changes every decade comparisons are impractical It is impossible to gather statistics relating to the Jews throughout the world for a given year and thus ignore the changes brought about by emigration which has a great influence on occupations

Lestschinsky's estimate of 4 per cent for agriculture is interesting for it runs contrary to the assumption that the Jews are less ruralized than other people According to his data of every 100 Jews gainfully employed in Carpatho Russia in 1921 26 9 were engaged in agriculture or forestry in Palestine the ratio in 1931 was 18 5 in Galicia in 1910 it was 13 4 and in Slovakia in 1921 it was 10 7 In 1930 the general rural population of the U S A was 25 per cent of the total the actual farming population was lower

OCHS ADOLPH SIMON Publisher of The New York Times b Cincinnati 1858 From 1869 to 73 he was printer's devil on the Knoxville Daily Chronicle and in 1875 worked on the Louisville Courier In 1878 he lived in Chattanooga where he purchased an interest in the local Daily Times He helped found the Southern Associated Press was an organizer of the Associated Press its treasurer and later director and trustee In 1896 he came to New York and after acquiring a controlling interest in The New York Times rehabilitated it and made it the foremost newspaper in the United States and one of the leading journals in the world For a time he owned the Philadelphia Public Ledger but sold it in 1912 Son in law of Isaac M Wise he served as chairman of the committee which undertook to raise the \$5 000 000 endowment for the Hebrew Union College* contributing a large sum himself He is a trustee of Temple Emanu El

ODESSA The Jewish record of this Russian sea port begins with the taking of the port by the Russians in 1799 The city date from 1794 and a Kahal was formed in 1798 Many of the early Jewish settlers came from Galicia and Germany It had one of the earliest modern schools (1826) and the first Russian synagog with a choir 1840 The first ttrud or technical school was founded there 1864 five years after the first pogrom in Russia occurred in Odessa 1859

The local governors were more favorable to the Jews in Odessa than elsewhere in Russia Jews therefore flocked there and developed the grain trade and at the same time made their community a center of Jewish intellectual activity Hebraists settled in Odessa and published journals and the city can claim to be the birthplace of various phases of modern Zionism for Pinsker* Lilienblum* Ahad Ha am* Ussischkin* Wissotsky* Smolenskin* Lubarsky were all Odessa Jews Palestinian colonization the B ne Mosheh* and many other movements including local agriculture efforts for Jews had their rise in Odessa The educational effort to meet local needs were equally keen and earnest

In 1892 when Odessa had 112 000 Jews it maintained 38 private Jewish schools besides 198 hadarim Odessa had pogroms in 1871 1881 1905 and Jews were frequently assaulted by the Black Hundred The World War had a disruptive influence on Odessa intensifying the migration of Jewish leaders which began in 1905 Nevertheless in 1926 it had 153 243 Jews an actual and relative increase in the Jewish population

OESTERREICHER JOSEPH MANES Physician b Alt Ofen Hungary 1756 d Vienna 1832 Graduating after the issuance of the Toleranz Patent of 1781 he was the first Jew to receive a medical diploma at the Vienna University In 1785 he was appointed physician at Fured and he was responsible for its success as a spa Later he resettled in

Vienna and devoted himself to chemical research In 1818 he perfected his recipe for glauher salts organized its manufacture and again did much to enhance Fured as a resort For this and his discovery of glauher salts he was many times decorated

OESTERREICHISCH ISRAELI TISCHE UNION Founded in 1884 in Vienna as a means of defense against the anti Semites who had then been successful in the elections in Vienna and Lower Austria

OFFENBACH JACQUES Creator of Opera Comique b Cologne 1819 d Paris 1880 He was the son of Judah Eberst Offenbach a cantor and author of a Jewish prayer book Offenbach composed 102 works for the stage but not until his last opera Tales of Hoffman did he create an enduring work which holds its own on every operatic stage His Beautiful Helen Paris Life Genevieve and Blue Beard are among the best French comic operas

W F
Offenbach r presentat ve of the B uffe Par s enne c e t d by h works a whole s h ol of mu c M ny mpose s of oper tt s owe g eat debt to Beaut ful Helen and Orph us n Had g but no e of them so f h v ucce ded n app oach ng h m Had Off nbach b n a poet h would have b n p rod st A t was he c ated that fo m of mus c wh ch we call Bu l a que Op r Op ra C m que Not unju tly d d R ss n fe to h m the Mo art of Paris —SALESKI Fa mou Mus cians of a W nd ring Race

OHIO See United States of America

OLDENDORF MENAHEM B NAJH TALI 15th cent Jewish writ b Frankfort on the Main 1450 He was a Torah scribe by profession but devised and compiled much humorous folklore A collection of his humor in the original ms are in the libraries of Munich and Merzbacher

OLIPHANT LAURENCE Protagonist of Jewish colonization in Palestine b Cape Town 1829 d Twickenham England 1888 He was interested in occultism and religious mysticism and was a member of the London Times staff and a nephew of Mrs Oliphant the novelist In 1879 he conceived the idea of settling the Jews in Palestine and was encouraged by the British government and royalty in his attempted negotiations with the Turkish government His efforts in this direction failed He went to Palestine and selected Gilead as the site of a colony and wrote an interesting exposition of his ideas and experiences in his Land of Gilead 1880 In 1882 he again went to Palestine meeting however with no better success He remained in Haifa for some years where Naph tali Herz Imber* lived with him and taught him Cabala His widow Rosamond Dale Owen has in recent years published the long drawn out sequel of her successful struggle to obtain possession of Armageddon in her My Perilous Life in Palestine

OLLENDORFF HENRI Founder of the Ollendorff method of teaching languages b

Rawicz Posen 1802 d Paris 1865 At an early age he settled in London and employed his method of teaching a foreign language in the same way that a child acquires its native tongue An allusion to it in a popular English novel brought its author fame and an international reputation

OMER Sheaf When you are come unto the land which I give unto you and shall reap the harvest thereof then you shall bring the sheaf of the first fruits of your harvests unto the priest (Lev xxiii 10) From the day after the Sabbath on which the Omer of the wave offering was brought the Israelites were to count seven weeks and on the 50th day they were to present a new meal offering The counting of the Omer is still practiced and it has been definitely regulated so that the count begins on the second eve of the Passover and continues to Shabuot The rabbis claim that the offering was brought on Nisan 16 the Karaites follow the text literally counting from the first Sabbath after Passover The presumption is that in Palestine the barley had ripened by that date The motivation of the counting is not clear and the ceremony originally an agricultural symbol has been continued though the period of the Omer is now one of sadness during which marriages are performed only on specified days See Lag Be Omar

OMRI King of Israel According to I Kings xvi 23 Omri reigned 12 years but held undisputed possession of the throne for only eight years For this reason and the attempt to readjust ancient chronology according to archeological discoveries the period of his reign has been variously assigned as beginning any time from 928 to 885 bce He was captain of the army of Elah besieging one of the cities of the Philistines On the death of King Elah slain while intoxicated Omri was proclaimed king Tibni the last of his numerous rivals had the support of half the people and was not overcome for some years Omri moved the capital from Tirzah to Shomeron (Samaria) which he bought for about \$4000 rather than remain in the former place with its sanguinary associations I Kings xvi 16 27 gives Omri scant consideration because he walked in all the ways of Jeroboam the son of Nebat but the Moabite stone relates that he afflicted Moab many days

The Assyrian annalists recognized him as one of the great political kings of Israel and referred to his dynasty 150 years after his death when the capital he established was still a strong fortress The excavations of his palace suggest that the kingdom was very rich a tunnel reaching to a treasure room has been found in the massive remains one of its courts is 56 feet long 30 feet wide at the west and sloping to 26 feet at the east end Beneath this is a rock cut chamber 20 by 13½ feet by 16 feet high He was the

father of Ahab* and consolidated Israel by his political alliances

ONIAS Five high priests of this name are mentioned in Josephus from 309 bce to Onias V (c 154 bce) who built the temple at Leontopolis

ONKELOS Reputed author of the Aramaic translation of the Pentateuch (Targum Onkelos) He is said to have been a proselyte and to have lived in the 2nd cent ce A comparison of the texts in the Babylonian Talmud with those in the Palestinian however shows that Onkelos is none other than Akilas ie the proselyte Aquila who translated the Bible into Greek The Babylonian teachers knowing only that he was a proselyte and a translator applies his name to their own translation Targum Onkelos is a compilation of oral translations made in the synagogue

OPFERPFENNIG GOLDENER See Golden Penny

OPHIR Land of Solomon's gold First mentioned (Gen x 29) with Havilah and Jobab as sons of Joktan descendants of Shem In I Kings ix 28 and in Chron Ophir is the destination of Solomon's fleet from which 420 talents of gold were imported Ophir has been theoretically located in the wide stretch from India to north central Africa

OPPENHEIM DAVID B ABRAHAM Book collector and Cabalist b Worms 1664 d Prague 1736 By marriage and inheritance he possessed a large fortune and was one of the leading Jews in Germany In 1698 he accepted the position of rabbi in Brest Litovsk but remained in Nikolsburg until in 1702 when he was appointed chief rabbi of Prague and in 1718 chief rabbi of the whole of Bohemia As a Cabalist he opposed Eybeschütz* and favored the Shabbethaians Besides writing on the Talmud and the Cabala he acquired a famous Hebrew library which eventually was purchased by the Bodleian* of Oxford He gathered 6000 rare books and 1000 mss and advertised for those missing from his collection Owing to the censorship he was not permitted to throw open this library in Prague He therefor sent it to Hanover where his father in law Leffman Behrends was permitted to offer it for public use The collection was pawned by his son Joseph Oppenheim and was stored in Hamburg whence the Bodleian acquired this priceless collection in 1829 It then contained 4221 numbers or 5421 distinct works according to the catalog

OPPENHEIM E (Edward) PHILLIPS Author b London 1866 He was educated in Leicester where his father had settled His first short story was published when he was 18 and his first novel in 1887 He is the author of popular political mystery stories Of his 120 books 88 are novels of this type and most of his short stories are in the same vein

OPPENHEIM FRANZ Economist b Berlin 1864 Son of a preacher of the Reformgemeinde He wrote in 1895 *Freiland in Deutschland* in imitation of Theodor Herzka's theories but his more important studies are *Grossgrundeigenthum und die Sociale Frage* 1898 and *Ricardoschen Grundrentheorie* 1909 He put some of his theories in operation in the settlement of Merhavia Palestine in 1902 and was regarded as a singletaxer He took an active part in Palestinian colonization to the World War when he threw himself heart and soul into combating anti-Semitism in Germany He favored minority rights for the Ost Juden

OPPENHEIM HEINRICH BERNHARD Jurist and deputy b Frankfurt on the Main 1819 d Berlin 1880 Son of a wealthy jeweler he studied law but was refused permission to teach as a privat docent at Berlin University He finally secured this right at Heidelberg and taught there from 1841-45 Prior to the 1848 revolution he returned to Berlin and with Arnold Ruge founded a journal *Die Reform* to aid the struggle He participated in the Berlin revolution of 1849 but afterward found it desirable to leave Germany He returned in 1850 and in 1862 began the publication of the *German Year Book for Politics and Literature* of which he issued 13 vols In 1874 he entered the Reichstag but in 1877 was defeated by a Socialist

OPPENHEIM JACQUES Netherlands Councillor of State b Gromgen 1849 d The Hague 1924 He was for many years a legal officer and professor in his native province In 1893 he was appointed professor at the University of Leyden His appointment in 1907 as Councillor of State was the highest juridical recognition of his scholarship within the gift of the government He was actively associated in Jewish affairs and was president of the Rabbinical Seminary of Amsterdam

OPPENHEIM MORITZ DANIEL Painter b Hanau 1801 d Frankfurt on the Main 1882 He studied in Munich Paris and Rome In 1825 he settled in Frankfurt and began the series of Jewish domestic and ritualistic paintings associated with his name His *Homecoming of a Jewish Soldier* and *Sabbath Blessing* are the most popular of the many that have been frequently reproduced

OPPENHEIMER JOSEPH SUSS Finance minister to Prince Karl of Wurttemberg b Heidelberg 1698 executed Stuttgart 1738 He was the son of a wandering hazan (cantor) His brother and sister were converted the former taking the name of Tauffenberger Suss came early in life in conflict with the Mannheim Jews owing to his violation of the Jewish code but managed in 1734 to become chief court factor to the Electoral Palatinate having gained the favor of Prince Karl who was governor of Servia Suss be-

came the keeper of the privy purse and when Karl became Duke of Wurttemberg 1733 Suss became his confidential adviser the latter taking by written agreement control of the mint and guaranteeing the royal income Both the prince and Suss gained by the arrangement and the Jews were awarded army contracts

In 1735 the enmity toward the Jews began to concentrate on Suss and he was charged with debasing the coinage After a long investigation he was in 1736 acquitted of this charge and in the same year regardless of the prohibition he brought a number of Jews into Ludwigsburg The financial difficulties of the Duke led to new impositions all of which were charged against Suss The attempt of the Duke to create a monopoly in leather and hides the taxing of officials the deduction being known as *Judengroschen* led to much indignation Suss recognized the danger had his accounts audited and prepared to leave the country

On March 11 1737 he paid his last visit to the Duke at Ludwigsburg who suddenly died that night Suss set out to notify the Duchess Instead he and all the Jews in Stuttgart were arrested An attempt at flight failed and he was tried and condemned Dec 1737 and sentenced to be hanged He was offered a reprieve on condition that he accept baptism There is nothing in his record that displays religious sentiment but he refused declaring *I will die as a Jew I am suffering violence and injustice* His hanging was a public festival He was forced into a cage which was suspended from the gallows He died shouting *Shema Yisrael* Modern historians regard him as the victim of a judicial murder Feuchtwanger has made him the chief character of the novel which in the English version is entitled *Power*

OPPENHEIMER SAMUEL Court factor to Leopold I of Austria b Heidelberg c 1635 d Vienna 1703 He advanced considerable sums to the emperor for the Turkish wars and was permitted with his immediate relatives to reside in Vienna He loaned Hungary 100 000 gulden for war expenses and when at the outbreak of the War of the Spanish Succession in 1701 Austria was financially embarrassed he and his sons organized the syndicate which financed the imperial commissariat He spent large sums to suppress Eisenmenger's *Entdecktes Judenthum* In the course of his financial transactions he received from Prince Eugene of Savoy a large number of Turkish Hebrew mss which became the nucleus of the David Oppenheim's library

OPPERT ERNST JACOB Traveler and Orientalist b Hamburg 1832 d there 1903 He was a brother of Jules and Gustav Oppert but was a merchant who in 1851 went to Hong Kong In 1866-68 he traveled through the then exclusive and almost unknown Hermit Kingdom of Korea His *Forbidden*

Land 1879 was one of the earliest accounts of that country

OPPERT GUSTAV SOLOMON Sanskrit scholar b Hamburg 1836 d Berlin 1908 He specialized in the history of the languages of India In 1860 he was appointed assistant librarian at the Bodleian and to Queen Victoria at Windsor Castle In 1872 he accepted a professorship of Sanskrit in the Presidency College Madras India He held that position to 1893 when he resigned toured the world and settled in Berlin as a privat docent The earliest of his works was *Presbyter John in Saga and History* 1864 His *Original Inhabitants of Baratavarsa or India* appeared in 1893 his *Travels to Kulu in the Himalaya* 1895 and *Tarshish and Ophir* 1903 He edited a group of works in Sanskrit which included a dictionary and grammar and some of the important philosophic writings

OPPERT JULES Rediscoverer of Babylon b Hamburg 1825 d Paris 1905 Third of the brothers devoted to Oriental studies and the most brilliant Having completed his education in Germany he was given a warm welcome in France in 1847 where his *Phonetics of Old Persia* had attracted de Saulcy and Burnouf Whilst continuing his Persian researches he was appointed professor at the Laval Lycee and later in Rheims In 1851 the French government appointed him one of an expedition to explore Media and Mesopotamia There he definitely identified Babylon and his work *Scientific Expedition in Mesopotamia* (1857 64) was awarded a prize of 20 000 francs by the French government and he was naturalized as a French citizen In 1855 he was commissioned by the French government to examine the Assyrian collection in the British Museum and on his return he was awarded the Cross of the Legion of Honor In 1857 he was appointed professor of Sanskrit and comparative philology at the Bibliotheque Nationale In 1874 he became professor of Assyrian philology and archeology at the College de France Here he unravelled the mysteries of an unknown tongue in the inscriptions he had brought from the East and which he named Sumerian His numerous essays in this field which combined philology history mythology and jurisprudence led to the interpretation of the Babylonian contract tablets and the deciphering of the Assyrian astronomical and astrological inscriptions and the wide field of research into Assyrian and Median documents that followed

By his studies of the Bible *Historical and Philological Commentary on the Book of Esther* 1864 *The Book of Judith* 1865

The Determination of Biblical Chronology according to the Eclipses in the Cuneiform Inscriptions 1869 and the *Chronology of Genesis* 1877 he laid the foundation of a new approach to biblical history and criticism He was actively interested in Jewish affairs was an officer of the Alliance Israelite Univer

selle and of the French Consistoire and was a frequent contributor to the *Revue des Etudes Juives*

ORAL LAW The body of tradition law and legend and explanation of codes communicated by God to Moses which however was not written down and is therefore complementary to but distinct from the written law In its development the oral law became the whole body of legislation including the Mishnah * Tosefta * and Halakic Midrashim * which were taught orally In the days of Hillel * the oral law was accepted as an amplification of the written code

Until the third cent there was distinct objection to recording decisions or interpretations although the Mishnah had been committed to writing by 279 The reasons for this objection has never been clarified It can be assumed that whilst the Pentateuch * was held to be divinely inspired and nothing could be added to it or diminished from it (Deut iv 2) there existed the natural body of custom and tradition which was not covered by the Written Law and for which moreover the terse text of the Pentateuch made no provision

This mass of tradition which on the legal side corresponds to what is now termed judge made law or case law was as necessary to the everyday life of the people as the written code To have committed it to writing might have been regarded as an infringement of the command to throw it into the body of oral tradition was to strengthen its value With the Jews custom acquired as high a sanction as it has with all peoples and generally custom and practice are oral rather than written traditions For the Jews the oral law had a great advantage in that it permitted the amending and modification which circumstance and time demanded and thus made the whole body of the law a living code

The Karaitic revolt was in this respect not a success While in some glaring cases it abolished the old interpretations in order to live up to the letter of the law of the Pentateuch it gradually introduced a tradition of its own which only in minutiae departs from the older practices To many Reform Judaism is a rejection of the Oral Law In reality it is a rejection only of parts of it

G d kn w that the j dgm nts f the Law wll alw yr r qu n ext ns n n ome cas and cu t lm nt n othe a co dng to the va ty of pl ces v nt and c cumstan s But p m ss on t tle me t m g ven to the w se m n e th g eat court (Sanhedrin) of every g n rat on to make f nc s und the judgm nts of the Law f the protect on none of the l w can be ab g ted perm nently By th s method th Law wll ema n p rp tu lly the s me —MAIMONIDES *The Guide for the Perplexed* (Fr d land r t anslat n) 1904

ORDINANCES OF OMAR The ordinances relating to the Jews which in Islamic countries were enforced till modern times and some of which were freely copied in Europe were instituted by Omar II Omar ibn Abd al Aziz (717 720) and not by Omar the Com

panion of the Prophet (634 644) to whom Jerusalem capitulated. The greater Omar expelled the Jews from Arabia because it was holy territory. Omar II, who was a member of the Ommayad dynasty, designed the dress distinctions for Jews and Christians, denied them the right to ride on horseback to buy land to enter a mosque or hold processions and ordered them to pray silently.

ORDINATION Moses ordained Joshua (Num xxvii 22 3) by laying his hands on him. The ceremony was in vogue during the existence of the Second Temple. The members of the Sanhedrin were ordained. In post-exilic times the authority of ordination was confined to the Patriarch. The practice of ordination ceased with the close of the Palestine Academy. Jacob Berab* attempted to re-institute it in 1538 in order to re-create the Sanhedrin* but the effort did not succeed.

OREN Germanization of the Latin *ora* to pray. The East European Jews used *dawenen* which also implies the recital of prayers. Its origin is in dispute.

ORGAN There is no reference to this instrument in the Bible although the term is used in the Authorized Version to describe some musical instrument. Some form of hydraulic organ has been known since the beginning of the Byzantine era. The first reference to a church organ is dated 666. The Talmud refers to a *magrefa* which had ten pipes each with ten holes. This was probably a signaling rather than a musical instrument.

All instrumental music in divine service was abolished as a sign of mourning after the destruction of the Temple. Israel Jacobson* introduced the organ in the synagogue in Berlin in 1815. Its use became a symbol of Reform and aroused a storm of protest and dispute which endured for many years. The first use of the organ in the United States was authorized in 1848 by a majority vote of the members of Congregation Beth Elohim, Charleston, S. C. The organ is now in use in some conservative congregations.

ORIGINAL JEWISH CONTRIBUTIONS TO CIVILIZATION In Gen. iv an attempt is made to satisfy the legitimate curiosity as to who initiated those evolutionary processes which, adding to knowledge and comfort together, make civilization. Thus Cain built the first city. Jubal was the first tent maker and cattle raiser. Jubal was the first musician and Tubal-cain the first smith. The Greeks recognizing the genius of the Phoenicians attributed to them the greatest inventions: the alphabet, mathematics, navigation, astronomy, and even the discovery of glass. We now know that we must go further back than even the legendary history of the Tyrians for the origins of the practical sciences. This uncertainty increasingly disturbed chronologically by every new archæo-

logical find forced the annalist in compiling this list to limit the scope of his record to such facts as can be identified as individual effort or to which fairly approximate dates can be ascribed. This is tantamount to ignoring the great biblical literature which is the unique Jewish contribution to civilization and by its anonymity gives the Jews as a whole that credit which made them the People of the Books.

The list should be read therefore in the light of the limitations referred to. It bars out also a long and interesting list of credits from the founding of the first industrial town in history, Tarichaea (Pickletown) on Lake Tiberias, named for its industry and the Jewish contribution to the settlement of Alexandria and Barcelona, which historians accept as fact. For this reason all items prior to 100 B.C. have been eliminated.

Justice moreover cannot be done to the fascinating chapter of culture history which made the Renaissance possible. The small intrinsic value of Arabic or medieval science to the modern world results in a devaluation of the Jewish share in the great catalysis of European thought which translation brought about. The chief centers of translation were at the courts of the caliphs in Damascus and Baghdad and in Europe in Toledo and Naples. The great first in this transference of knowledge was the introduction of the Indian numerals at Damascus (750 55) by a Hindu who was brought there by a Jew who had been sent to India by Es Saffah to translate Indian stories. From then on the work of Jewish translators appears at intervals though it is impossible to state with accuracy who first translated this or that or whether the translation gained publicity. Where the facts are clear they have been included.

A score of interesting trails have been abandoned because of doubt whether the originator was a Jew. Even a careful perusal of this list and that appearing in this volume under the title *Explorers**—and the Nobel prize winners* assuredly all original contributions to civilization—will suggest that Jews have cultivated a variety of interests and activities which differ materially from the standard view of Jewish preoccupation with avocation and vocation. That the great and popular mechanisms of modernity—*aeronautics, wireless, petroleum, telephone, microphone, automobile*—are Jewish contributions will be not the least surprising to those who believe the Jews confine their interests to a few non-mechanical fields.

A few firsts have been added which are not original contributions to civilization like political and judiciary appointments but which are historically interesting.

Acoustics

GRAMAPHONE was invented by Emil Berliner (1851 1929) who also invented many improvements for the telephone.

Agriculture

INTERNATIONAL AGRICULTURAL INSTITUTE in Rome was founded by David Lubin (1849 1919)

OSTRICH FARMING was introduced in South Africa by Joel Myers c 1845

SILK CULTURE was introduced in Spain by Baruch the ancestor of the Albalia family who was transported from Palestine to Spain (probably settling in Merida) by Titus in 70 1 at the request of the local proconsul

SUGAR CANE CULTIVATION was introduced in Martinique by Benjamin d Acosta in 1650

Archeology

BABYLON was rediscovered by Jules Oppert (1825 1905) in 1854. He also unraveled the mysteries of the Sumerian languages

Astronomy

HERMANN GOLDSCHMIDT (1802 1866) discovered 14 asteroids between Mars and Jupiter 1852 1861

HALLEY'S COMET was discovered by Jeshoschus in the year 89

URANUS was discovered by Sir William Frederick Herschel (1738 1822) in 1781

Biology

FERTILIZATION of the eggs of the sea urchin artificially was first accomplished by Jacques Loeb (1859 1927)

Botany

MORPHOLOGY OF PLANTS was established by Julian Ferdinand Cohn (1828 1898)

PLANT BACTERIOLOGY as a science was founded by Nathaniel Pringsheim (1823 94) who was also the first to demonstrate the occurrence of a sexual process in algae

PLANT STRUCTURE—Julius von Sachs (1832 1897) discovered the microchemical phases of plant structure and the processes of plant growth

WILD WHEAT was first discovered in Palestine in 1906 by Aaron Aaronsohn (1878 1919)

Chemistry

ACETONE PEROXIDE was discovered by Richard Wolfenstein in 1895

ALIZARIN synthetic was developed by Carl Theodor Liebermann (1842 1914)

AMMONIA automatic distilling apparatus was invented in 1877 by Hermann Julius Gruneberg (b 1827)

ANALINE RED indulin negrocine and methylene blue were discovered by Heinrich Caro (1834-1910)

GLAUBER SALTS were discovered by Joseph Manes Oesterreicher (1756 1832)

GLYCOSE fermentation in the human system was discovered in 1898 by Ferdinand Blumenthal (1870)

HYDROCHLORIC ACID was discovered by Maria a Jewess according to Hoefler. Her name was given to a chemical utensil

HYDROGEN PEROXIDE was discovered by Richard Wolfenstein in 1894

LIGNITE as a fuel was introduced in Hungary by Franz Chorin (1842 1923)

PETROLEUM was discovered by Abraham Schreiner (1820 1900) a Galician Jew who used it for lighting purposes at Boryslaw Galicia in 1853 where he founded a distillation plant. The American discovery dates from 1854

POTASH for agricultural purposes was developed by Adolph Frank (1834 1916) who thereby created this industry in 1861 in Germany

Colonization

MARYLAND—among the first shipload of colonists that landed here in 1634 was Matthias da Sousa

MODERN COLONIZATION in Palestine was founded by Jehuda B. Solomon Haim Alkalai (1797 1878) and the purchase of land made in October 1878 was the beginning of the colony of Petak Tikvah (Gate of Hope)

NHIL Victoria Australia was founded (1857 62) by Marks Kosminsky (d 1895)

RECIFE Pernambuco Brazil was the first Jewish community in the New World. It was founded in 1642

Communications

COPPER ALLOYS which made possible long distance telephoning were first used in Europe by Lazare Jean Weiller (1858)

HERTZIAN WAVES on which all present radio services are based were discovered by Heinrich Hertz (1857 1894)

ICEBERG DETECTION signal apparatus was invented by Meyer Kopplaus of Leeds England

INTERNATIONAL POSTAL UNION was devised by Joseph Michaelson (1826 1908) in 1859 and his plan was internationally accepted in 1865

MAGNETIC BELLS and sounders for fire alarms and B C telegraph were invented by Julius Sax (1824 1890)

MICROPHONE was invented by Emil Berliner (1851 1929)

QUADRUPLE TELEGRAM transmission was devised by Hayyim Selig Słonimski (1810 1904)

TELEPHONE was invented by Philipp Reiss (1834 74) who exhibited it in

1864 at a conference of physicists at Giessen

WIRELESS TRANSMISSION system used in Russia in 1910 was invented by M. Eisenstein

Cosmography

MOSES DE LEON (1250 1305) taught the revolution of the earth as a cause of day and night the antipodal habitation of the globe and existence of an unknown world (Zohar to Lev 1 4) These theories were emphasized by Isaac b. Solomon in his Mas al ha Kedom published in 1281 and printed in 1490

Economics

POLITICAL ECONOMY as a science was founded by David Ricardo (1772 1823)

Education

DEAF MUTES were first taught to read and write by Jacob Rodrigues Pereira (1750 80) in France

LIP READING—Lionel Van Praagh (1845 1907) was the pioneer in lip reading for the deaf mutes. He began his experiments in 1866

LUDWIG TRAUBE (1818 1876) was the first Jew permitted to be appointed a Private Docent of the medical faculty of the Berlin University in 1868. He was the founder of experimental pathology

THE FIRST academy in Europe was established in Cordova in 948 by the Jewish community

THE JEWISH school system was introduced in Palestine in 1057 B.C. Schools were open to all children of five in every town in 64 C.E.

PAULA LYDIA RABINOWITSCH KEMPNER bacteriologist was the first woman appointed a professor in Prussia

Exploration

CHRISTOPHER COLUMBUS first report of his Western discovery was addressed to two Jews Louis Sanatangel and Gabriel Sanchez. It was dated Feb 15 1493 and was written near the Azores or Canary Islands

GASPAR DA GAMA a Posen Jew whom Vasco da Gama found in Goa on his first voyage around Africa and whom he forcibly converted joined Pedro Alvarez in the voyage which in 1500 led to the independent discovery of Brazil

JAIME III the last king of Mallorca testified in 1334 that Juceff Faquin a Jew of Barcelona had navigated the whole then known world

JAFFUDA (JUDAH) CRESQUES of Mallorca was the Map Jew who taught the Portuguese the art of navigation and

was director of the school of navigation founded by Henry the Navigator of Portugal (1394 1460). He taught navigation the making of nautical instruments and map drawing

LOUIS DE TORRES a Marano who knew Hebrew Chaldaic and Arabic was the first white man to set foot on Western soil Oct 12 1492. He was the discoverer of tobacco and introduced it to the Europeans he named a bird he saw tukki (1 Kings x 22) now turkey mistaking it for a peacock

Humanitarianism

SOCIETY FOR THE PREVENTION OF CRUELTY TO ANIMALS was founded by Lewis Gompertz (1780 1861)

Ichthyology

MARCUS ELIESER BLOCK (1723 1799) was the first fish naturalist and classified the species

Industry

AMBER—the modern amber industry in East Prussia Germany was founded by Moritz Becker (1830 1901)

BEET SUGAR industry was first encouraged in Austria by Rudolph Auspitz (1837 1906) a member of the Austrian Parliament from 1871 to 1900

BICYCLES—Nahum Salamon (1828 1903) was the first to manufacture bicycles in Coventry England and invented the spider wheel which makes the modern safety bicycle possible

CASEIN INDUSTRY was developed in Germany by Ernst Leopold Salkowsky (1844 1923)

CASTILE SOAP was introduced in Marseilles which was the chief center of its manufacture by Crescas Davin (Sabinerius) in 1371

DIAMOND—the first diamond in the Kimberley Diamond Fields the largest in South Africa was discovered by Lihienfeld of Hopetown.

ELECTRIC POWER TRANSMISSION was first conceived of by Josef (Lynkaus) Popper (1839 1921) in 1862

FLOWERED SILK was first manufactured in Spain by Jacob Ion Jan about 950

GUANO INDUSTRY was organized in South Africa in 1849 by Aaron de Pass

MATCH INDUSTRY—the first in Prague was organized by Ritter von Rudin in 1836 who opened up European trade with Japan in 1858

MOHAIR INDUSTRY in South Africa was founded in 1856 by Jews traveling from Angora who brought with them thirty Angora goats

SACCHARIN—Nahum Salamon (1828

1900) was one of the earliest developers of this industry

SEWING MACHINE Howe was introduced in England by Nahum Salamon (1828 1900)

SILK WEAVING was introduced in Brazil by Jews bringing it from Madeira in 1548

SUGAR CANE transplanted from Madeira was introduced in St Thomas W I and Brazil (1509 1538) by the Maranos

SUGAR CANE INDUSTRY was developed in Natal c1840 by Aaron de Pass

WHALING as an industry at Herd Islands was developed c1840 by Aaron de Pass

Journalism

DAILY TELEGRAPH London the first penny newspaper was founded in 1855 by Joseph Moses Levy (Levy Law son) (1812 88)

KLADDERADATSCH German humorist weekly was founded in 1848 by David Kalisch (1820 1872)

Judiciary

LOUIS D BRANDEIS (1856) first Jew appointed (1916) Associate Justice Supreme Court U S A

HATTIE LEAH HENENBERG appointed to the Supreme Court of Texas in 1925 is the first woman appointed a member of a State Supreme Court in the U S A.

JACOB LWOWITSCH TEITEL (1850) was the only Jew appointed Magistrate in Russia during the Czarist regime 1875

Language

ESPERANTO—designed to be a universal language was invented in 1887 by Lazarus Ludwig Zamenhof (1859 1917)

Law

SIMON GOLDSTEIN (d 1908) was the first Jew permitted to practice law in Hungary

Literature

ISAAC NATHAN B KALONYMUS was the first to complete a Concordance of the Hebrew Bible in 1445

Mathematics

ARABIC NUMERALS were first brought from India by a Jewish traveler according to Abraham ibn Ezra

AIRLINE DISTANCE calculation by a type of telescope was used in Palestine by Gamaliel c 100

DECIMAL SYSTEM was first used in

practical arithmetic in the 12th cent by Johannes de Sevilla

GOMPERTZ LAW which is the basis of all actuarial mortality tables was devised by Benjamin Gompertz (1779 1865)

INVERSION of elliptical functions was evolved by Karl Gustav Jacob (1804 1851)

MISHNAT MIDDOT is the oldest known Hebrew book on mathematics dated 750

NEWTON'S THEOREM of the imaginary roots of equations was proven by James Joseph Sylvester (1814 97)

THEORY OF MULTIPLICITIES and of irrational numbers were demonstrated by Georg Cantor (1845 1918)

THEORY OF RELATIVITY was first conceived and expounded in 1916 by Albert Einstein (1879)

TIME SPACE THEORY was devised by Hermann Minkowski (1861 1908)

Medicine

ANAESTHETIC effects of chloralhydrate butylchloral and aethylchloride were discovered by Mathias Eugene Liebrich (1839 1908)

ANATOMY of the kidney and glands and tracts in the body were first described by Jakob Henle (1809 1885)

ANTI CHOLERA vaccine was developed successfully by Waldemar Mordecai Wolf Haffkine (1860 1930)

BACTERIOLOGY—Julius Ferdinand Cohn (1828 1898) a botanist is the father of bacteriology

GIDEON BRECHER (1797 1873) was the first Jew of Prossnitz to study for the medical or any other profession and attained the degree of Master of Surgery and Obstetrics at Budapest in 1824

BUBONIC PLAGUE SERUM was discovered by Waldemar Mordecai Wolf Haffkine (1860 1930)

CELLULAR FORMATION in live tissues was discovered by Saloman Striker (1834 1898) who introduced the use of wax and gum cells for microscopic work Leopold Auerbach contributed to this discovery

COCAIN as a local anæsthetic was first used in 1884 by Dr Carl Koller New York in opthalmic surgery thus inaugurating the use of local anæsthetics for operations in various branches of surgery

COLD LIGHT apparatus for internal operations was invented by Isaac Michael (1848 1897)

CRETINISM and its converse was first attributed to the activity or inaction of the thyroid gland by Moritz Schiff (1822 96)

ELECTRIC MAGNETS to remove foreign bodies from the eyes were first used by Joseph Aub (1846-88) of Cincinnati Ohio

ELECTRICAL TREATMENT of nervous diseases was evolved by Robert Remak (1815-69)

FREUDIAN psychology and psychiatry were founded by Sigmund Freud (1856)

GONOCOCCUS was discovered in 1879 by Albert L. Neisser (1858-1916)

HYDROTHERAPY was founded by Wilhelm Winternitz (1835-1917)

IMMUNITIZING POWERS OF THE SKIN as a separate and new principle in medicine was first successfully demonstrated by Reuben L. Kahn in 1933

METABOLISM OF CANCER—Otto H. Warburg (1883) was awarded the Nobel prize in 1922 for his work in this field

MICROCCI OF PNEUMONIA was discovered by Albert Frankel (1848-1916)

NEUROLOGY—Robert Remak (1815-1865) neurologist was the first Jew appointed to an official position in Prussian Academy of Medicine in 1847. Discovered the cells that initiate the heart beat

PATHOLOGY—Julius Cohnheim (1839-1884) proved that the migration of the white blood corpuscles is the origin of pus a discovery which produced a great revolution in pathology

PEDIATRICS—Abraham Jacob (1830-1919) is regarded as the father of this science

PELLAGRA cause of was discovered by Cesare Lombroso (1835-1909)

SALVARSAN was discovered by Paul Ehrlich (1854-1915)

SWEDISH MASSAGE and health gymnastics were introduced in Germany in 1851 by Moritz Michael Gulenberg

SYPHILIS TEST—now in general use and adapted by many governments was perfected in 1927 by Reuben L. Kahn (1887)

TYPHUS FEVER SERUM was invented by Dr. Alex. Besredka (1870) at the Pasteur Institute

VACCINATION was introduced in Berlin about 1800 by Michael Friedlander (1769-1824)

VITAMIN was discovered by Casimir Funk (1884-)

WASSERMAN TEST for syphilis was discovered in 1906 by August von Wasserman (1866-1925)

Merchant Marine

CANADIAN TRANSATLANTIC TRADE—Joseph Henry (1775)

was the first to build ships for this trade in Canada founding the Canadian Merchant Marine

MONTREAL ANTWERP—Jesse Joseph (1817) was the first to establish a direct line of ships between these two points

Munitions

ANTECHAMBERED PISTOLS were made in Mantua Italy in 1560 by Abraham Colormi (b. 1530) who supplied 2000 to Alphonse I

DEMONIA an improved dynamite was invented by Zadek (b. Pinne Posen)

PNEUMATIC DYNAMITE TORPEDO was invented by Edmond Lewis Gray Zalinsky (1849-1909)

REPEATING RIFLE was invented by Joseph Schulhof

Music

LORENZO DA PONTE (Jeremiah Coreghiano (1749-1832) a baptized Jew brought the first Italian opera company to New York at the beginning of the 19th cent

Navigation

ASTROLABE was first applied to navigation by Mestre Jamie assistant to Henry the Navigator in 1400. He also improved the compass

JACOBS STAFF an instrument used in the Middle Ages by all mariners for ascertaining their position at sea was invented by Levi b. Gerson (d. 1321)

Optics

AUTOMATIC OPHTHALMOSCOPE invented by Emil de Berger (1855)

Painting

ROSA BONHEUR (1822-1899) the great animal painter was the first woman awarded the Grand Cross of the Legion of Honor of France in 1894

Philosophy

PHENOMENOLOGICAL school of philosophy was founded by Edward Husserl (1859)

Photography

CAMERA OBSCURA a device for throwing an image on a screen and the basis of the modern camera was invented by Levi b. Gerson (1288-1344)

Physics

ALUMINUM—the thermal test for aluminum was invented by Hans Goldschmidt (1861-1923)

BRIDGES—Mechanism for testing the

strength of bridges was invented by Wilhelm Frankel in Germany in 1905

CAPILLARY ELECTROMETER was invented by Ernst Fleischel von Marxow (1846 1891)

ELECTRIC THERMOMETER was invented by Peter Theophil Riess (1803 1883)

POLARIZED ELECTRIC FLASHES were developed by Lemoine and Henry Asariah Abraham (1862 1899)

THEORY OF A STATIONARY ETHER in which all motion of light and radio took place was broken down by Albert Abraham Michelson (1852 1932)

Politics

AUSTRALIA—Sir Isaac Alfred Isaacs (1855) is the first Jew appointed Governor General 1931

AUSTRIA—Israel Hoenig (1724 1808) Elder von Hoenigsberg the first Jew raised to the Austrian nobility

BAVARIA—Kurt Eisner (1867 1919) was President of the Republic 1918 1919

ENGLAND—Benjamin Disraeli (Lord Beaconsfield) (1804 81) was the first Premier of Jewish birth

GERMANY—Hugo Preuss (1860 1925) was the author of the first draft of the Weimar constitution

HUNGARY—Bela Kun (1886) was the first president of the post war Hungarian Bolshevik government.

INDIA—Marquis of Reading (1860-) was the first Jew appointed Viceroy 1921 1925

PALESTINE—Sir Herbert Samuel (1870) was first High Commissioner under the British mandate 1920 1925

SWISS CONFEDERATION—Hermann Arthur Hoffman (1857) was the first Jew elected President 1914 1917

U S A—S Dukas of New York (1859) invented the automatic voting machine in use in the United States

Time

DAYLIGHT SAVING time was introduced in the U S A by Marcus M Marks (1858)

Typography

DAVID DE CADEROSSO in 1444 aided Gutenberg in the perfection of type
MANUEL VITAL was also associated with Gutenberg in the development of printing

Trade and Commerce

BERLIN STOCK EXCHANGE was built by Georg Heinrich Friedrich Itzig (1811 1881) on the site of his grandfather's (Daniel Itzig) residence in the Burgstrasse

FRENCH INDO CHINO—Jules Rueff (1854) in 1872 became one of the pioneers in the development of French Indo China After 1900 he administered the French dockyards at Saint Nazaire

KOREA was opened to Western trade in 1868 by Ernst Jacob Oppen (1832 1903)

Translations

ARABIC ALMAGEST was first translated by Sabal ibn Tabire in 800

ISAAC B REUBEN ALBARGELONI translated from Arabic into Hebrew Hai Gaon's treatise on purchase in 1078 About the same time the Karaite writings were translated into Hebrew by Moses b Tobias

MAIMONIDES was first translated into Hebrew by Samuel b Judah ibn Tibbon (1150 1230)

THE EARLIEST KNOWN translation from Syriac into Arabic was made by Masarjawaih who translated the Psalms of the Presbyter Aaron into Arabic c 883

Transportation

AMERICAN ELECTRIC AUTOMOBILE and Electric Boat Industry was developed in U S A around 1897 by Isaac Leopold Rice (1850 1930)

ELECTRIC AUTOMOBILE—M Davidsohn made and drove the first electrically driven automobile in Darmstadt Germany in 1854

ELECTRIC STREET CARS were introduced in Budapest by Heinrich Jelinek de Haraszti

FIRST AMERICAN ZEPPELIN was piloted from Europe to America in 1924 by Karl Arnstein a construction engineer

INTERNAL COMBUSTION—Siegfried Marcus (1831 1898) invented the first gasoline (benzine) driven automobile in 1875

OTTO LILIENTHAL (1846 1896) invented and flew the first heavier than air machine at Rhinow Germany in 1896

KIEV SURFACE CAR system was constructed in 1879 by Arthur von Abramson (1854)

PNEUMATIC PRESSURE driven system of transportation was invented by Jacob Samuda (1811 1844)

RIGID DIRIGIBLE AIRSHIP was invented by David Schwarz (1860 97) and was flown in Berlin Germany in 1897

Weights and Measures

AUTOMATIC BULLION BALANCES were invented by Julius Sax (1844 1890)

ORISIS DANIEL Banker and philanthropist b Bordeaux 1825 d Paris 1907

From a humble clerkship in a Parisian banking house he rose to a commanding position in the French banking world. Acquiring great wealth he was able to indulge his artistic tastes by presenting his native city and Nantes and Paris with many statues. He gave prizes for art and in 1900 offered a prize of 100 000 francs for the most useful scientific discovery announced during the year. The prize was divided between Prof. Curie who discovered radium and Brandy who discovered wireless telegraphy. Orsis presented to Paris the Empress Josephine's palatial home Malmaison. He financed the erection of a number of synagogues.

ORLOFF CHANA Sculptress b Tare Constantinovska Ukraine 1888. During her youth she resided in Jaffa Palestine and it was not till 1910 that she came to Paris with ambitions to shine in the world of art. The first two busts exhibited in 1913 immediately won her a reputation. For her portraits in bronze, plaster and wood and her studies of birds she was awarded the Legion of Honor.

ORNITZ SAMUEL Author b New York 1890. He turned to writing in 1918 and scored a sensation with his *Haunch Paunch and Jowl* 1923 which was a satire on some well known members of the New York community. In 1925 he published *Round the World with Jocko the Great*.

ORSHANSKI ILYA Author and jurist b Yekaterinoslav 1846 d there 1875. He had a bent for the scientific study of Talmud and Cabala and brought the same aptitude to bear on internal current Jewish problems with the result that the Russian censor objected to the publication of some of his works. In 1868 he graduated from the Odessa law school but he declined a professorship because its acceptance involved apostasy. He however was soon recognized as one of the great theoreticians on Russian civil law. Despite long spells of ill health he completed two vols. on the economic and social position of the Jews in Russia and on their legal position.

O R T Abbreviation of three Russian words—*Obshestivo Rasprostraneniya Trooda*—Society for the promotion of trades and agriculture founded in Russia in 1880 by a group of Jewish intelligentsia mainly of St Petersburg. Among the founders were Baron Ginsburg* and Solomon Poliakoff* the noted engineer.

Even 54 years ago the Russian Jewish intellectuals realized that Russian Jewry was suffering from an unbalanced social and economic policy since the vast majority of the Jews were traders and a relatively small minority were allowed to work with their hands as artisans or in factories. The first step a great innovation at the time which these men took was to establish trade schools for Jews.

During the World War and immediately after the scope of the Ort became interna-

tional. Throughout Eastern Europe general policies were established which although sometimes helpful to the majority of the population were very unfavorable to the Jews for example—in Poland the government decided to operate the match and alcohol monopolies which were frequently in control of the Jews. In consequence many Jews lost their means of livelihood. Again the cooperative movement made great headway after the war. This movement in itself deprived many Jewish traders of their means of livelihood. It was therefore necessary to adapt the Jew to the new social and economic conditions. For this purpose the Ort emphasized that what the Jews of Eastern Europe needed was not philanthropy so much as rehabilitation. They emphasized the importance of a policy of reconstruction based on productive labor. They stressed the need of the trained hand in fields, factories and workshops. To this end they established trade schools throughout Poland, Lithuania and Russia. At one time they had over 100 such schools with 10 000 pupils. Besides they helped to place Jews upon the land. They organized and developed important agricultural colonies in the Kher son district of Russia and agricultural cooperatives in White Russia. Even in Poland they were able to stimulate a movement for producing cooperatives on the land.

In Russia the program of the Ort was very comprehensive. It included not only the furtherance of agricultural settlements but also the establishment of factories by importing machines from America and Germany. With these machines they were able to equip such factories. In consequence they not only provided a source of livelihood to the declassed Jews in Russia but also placed these Jews in consequence of their new economic status in a category which enabled them to enjoy the privileges of education, medical service and other rights which were automatically enjoyed by peasants and workers.

The Ort program is now being applied to the German situation. Nine trade schools have been established in Berlin as well as two in Paris for the refugees. Among the other plans for constructive relief for the German Jews are that of the establishment of cooperative agricultural colonies throughout Europe particularly in Southern France and that of transferring groups of German Jewish young men and women to the various Ort trade schools and factories already established in Eastern and Central Europe in which centers they will be trained for occupation in industry and agriculture.

The Ort quickly became an international organization with branches in England, France, Germany, America etc. Its chief source of financial aid was for some time the United States.

The Central Board or Council consisting of twenty five elected representatives from the various countries supporting its work had established its headquarters in Berlin since

1922 Since the ascendancy of the Hitler regime the Central Board of the Ort has been removed to Paris from which point the program of Ort is carried on The most important international members of the Ort are Dr Leon Bramson chairman of the Central Committee Dr Aaron Singalowsky chief propagandist and Dr David Lvovitch

The officers of the Peoples Ort Federation are B C Vladeck President Dr Henry Moskowitz Chairman Board of Directors Louis B Bondin Acting Chairman J Weinberg Treasurer Vice Chairmen Morris Ber man Meyer Brown N Chanin Alexander Kahn and Murray Levine Philip Block Executive Director Milton M Sussman Executive Secretary H M

ORTHODOX CONGREGATIONS OF AMERICA See Union of

ORTHODOXY See Judaism Orthodox

OST JUDEN Eastern Jews A term developed in Germany and applied to the Galician and Polish Jews It came into especial prominence during the World War when German Jewish leaders determined on a policy of separation from the East European Jews who came temporarily under German rule The presence of Ost Juden in Germany as immigrants has been regarded by assimilating German Jews as a cause for the current violent outburst of anti Semitism

OSTROGORSKI MOISEI YAKOVLEVICH Political economist b Russia 1854 In 1872 he published a chronological history of Russia His *La Femme au Point du Vue du Droit Public* 1892 was crowned by the Faculty of Right of Paris and was translated as *The Rights of Woman* 1893 into English and German His *Democracy and the Organization of Political Parties* appeared in 1902

OTTENDORFER, ANNA Editor and newspaper proprietor d New York 1884 With her first husband J Uhl she came to New York in 1836 and purchased the *Staats Zeitung* then a weekly She converted it into a daily *New Yorker Staats Zeitung* taking an active share in editing and managing the

paper In 1852 Uhl died and the widow continued as editor and manager until in 1859 she married one of her editorial writers Oswald Ottendorfer who became managing editor She was interested in German charities in all parts of the U S A

OTTENSOSSER DAVID Hebrew grammarian and commentator b Furth 1784 d there 1858 He was the last of the old school of scholars to join Moses Mendelssohn's biurists His collected commentaries were published under the title *Kirjah Neemanah* Independent of this he wrote a dozen volumes on Bible and Hebraica

OTTOLENGHI GIUSEPPE Italian General and Minister of War b Sabionetta 1838 d Turin 1904 He enlisted in 1859 and took part in the war of 1860 61 and was the first Jew appointed on the Italian staff In 1864 he won a silver medal for military valor He was professor of military history and tactics in the Royal Military School at Modena and was one of the commission which fixed the boundary between Turkey and Monte negro after the Russo Turkish war He was made brigadier general in 1888 division commandant 1895 minister of war 1902 3 senator 1902 and commander of the First Army Corps 1903

OTTOLENGO JOSEPH 16th cent scholar He was a native of Ettlingen Germany and his name as that of the Ottolenghi family is an Italianization of the German place name He settled in Cremona and died there about 1570 He was associated with Cardinal Cristoforo Madruz in the publication of about 20 Hebrew books but there is some divergence of opinion amongst critics as to whether he was the author of all of them His most considerable work and original in its presentation was a Calendar of all the Laws

OUNGRE LOUIS General Director of the ICA* b Arlon Belgium 1890 His headquarters are in Paris but he has personally inspected all the ICA's colonies and published reports covering colonization in Argentina Brazil Poland etc

PACHMANN VLADIMIR DE Pianist b Odessa 1848 He played with Liszt when the master was in his prime and his own performance of Chopin won him the rapturous support of Dachs and Bruckner at the Vienna Conservatory He toured the world a number of times though he made his permanent home in Paris In 1925 he gave his farewell American all Chopin recital in Carnegie Hall New York

PACIFICO DAVID Adventurer b Gibraltar 1784 d London 1854 Known as Don Pacifico he created an international incident between the British and the Greek governments in 1850 Born a British subject he started in business in Lagos Portugal in 1812 but owing to his participation in local politics his property was confiscated Later he was appointed Portuguese consul at Morocco 1835 and Portuguese consul general to Greece in 1837 In 1842 he was dismissed but remained in Athens In 1847 the Greek government suppressed the Easter Judas Iscariot festival In revenge the mob burned Pacifico's house and he demanded £26 618 compensation The Greek government refused to pay this extortionate claim but Lord Palmerston sent a fleet to the Piræus in 1850 and seized all the Greek ships in the harbor The House of Lords censured Palmerston and in the quarrel that ensued the French withdrew their ambassador from London The Commons however sustained Palmerston and Pacifico finally settled for £500 and 120 000 drachmas

Don Pacifico became famous in the nineteenth century by his fight with the European powers in England and France plotted to put him in England as a man had been known before he had the reputation of Lord Palmerston's first great political defeat —JUSTIN MCCARTHY History of Our Own Times Vol I

PADUA The history of the Jews in this northern Italian city is one of the most interesting in Europe because it has been continuous since the 13th cent In the course of its development in the 14th cent when Jews from other parts of Italy settled there Padua with all its ecclesiastical restrictions as to the wearing of the badge etc was the freest city for the Jews and the one in which they prospered most Within typical limitations they were treated on an equality with other foreigners and some of them were granted full citizenship They were able to struggle for self protection and took a conspicuous part in the Congress or Synod of Ferrara in 1554 organized to protect Hebrew books from the Inquisition and after 1440 they were able to give shelter to the Jews fleeing from Germany They made Padua a center for money lending and most of their struggles with the

Venetians who took Padua in 1405 were over the rates of interest The church attempted to counter the Jews by opening a pawnshop The Jews practically established the commerce of the town and this was recognized by the University of Padua which during several centuries adopted the consistent role of befriending the Jews and opening its doors to Jewish students Jews therefore flocked to its medical school during the 16th cent They had to pay higher fees than the Christians and refrain from practicing after graduation amongst Christians but even this limitation was not the act of the university

In 1455 when the monks began to preach Christian Socialism they demanded the exclusion of the Jews from Padua though the Jews suffered severely in the sack of Padua in 1509 they remained there In 1541 the establishment of a ghetto was demanded but the Jews fought the proposal so that the senate did not agree to it till 1581 and even then the Jews were able to frustrate the policy of segregation until 1602 They were then forced to reside in a ghetto and remained there until the victorious French abolished it in 1797 The Jews given free access to the city renamed their quarter Via Liberia There was no recession in their position and in 1866 they were fully emancipated

The economic history of Paduan Jewry is equally interesting and much detail concerning it exists Apart from the business of money lending the Jews owned the principal stores in the main streets of Padua and influenced the commercial turn over considerably In 1645 a Jew named Trieste established a silk factory in Padua in which 6000 persons were employed this was in all probability one of the largest plants of the period

The community has never been very numerous but its scholars hold great rank in Jewish annals and Padua has been the seat of one of the best reputed Jewish seminaries

PAINTING Until the recent discovery at Dura Europos it was assumed that this art like sculpture was wholly undeveloped amongst the Jews The assumption is justified by the aversion of Ezekiel (viii 10) to things portrayed upon the wall and his bitterness against the images of the Chaldeans portrayed in vermilion (*Ibid* xxiii 14) which conveyed the general inhibition against all things possibly idolatrous Nevertheless the 1933 excavations on the Euphrates show that in 24 c.e a synagog had pictures of Moses and the Tablets of the Law Pharaoh drowning in the Red Sea etc It is claimed that these frescoes reveal the fact that Christian art borrowed from Jewish pictorial art in style composition and subject matter

Since the 10th cent there has been no objection among Jews to portraiture and Jews occupy to date an honored position in the art
See Art

PAKS RABBINICAL CONFERENCE Held in 1844 at Paks Hungary and convened by the conservative rabbis to meet the problems involved in adjusting communal and religious life to political emancipation which was then impending. The conference proved abortive though 25 rabbis attended and held 25 proxies

PALACHE SAMUEL Moroccan envoy to the Netherlands c1591 d The Hague 1616. He endeavored to induce the magistrates of Zealand to make Middleburg an asylum for the Maranos but the local clergy opposed the measure

PALE OF SETTLEMENT Established in 1791 when the White Russian Jews who in 1772 had come under Russian domination were forbidden to join any non White Russian guild the area of the Pale much of which is no longer part of the USSR was by the delimitation of 1882 fixed as the provinces or governments of Bessarabia Wilna Vitebsk Volhynia Grodno Ekaterinoslav Kovno Minsk Kiev (except the city) Mohilev Podolia Taurida (Crimea) Kherson and Chernigov. In 1905 there were within this ghetto 5 000 000 Jews and 313 000 in the rest of Russia including Courland the Caucasus Turkestan Tobolsk and Omsk. No Jew had the right of permanent residence in Finland and only those possessing higher education were permitted in the province of the Don. Exceptions were made for merchants of the first guild who could live in non Pale cities and attend fairs

The uk e f June 23 1794 promulgated after the second partition of Poland enumerated the Polish territories accessible to the Jews and thus marked the formal initiation of the Pale of Settlement which with slight variations has remained the same down to the day. In spite of the fact that the number of Jews has increased manyfold and the Christian population has decreased the number of persons counted by the State in the Pale Jewish character of Polish legislation remains very much upon the Jews in the towns though the proportion of the total population has diminished. —FRIEDLANDER, The Jews of Russia and Poland 1915

See May Laws

PALEOGRAPHY The science of deciphering inscriptions in ancient tongues generally referred to as epigraphy when it concerns incised inscriptions on stone or metal. Apart from the finds mentioned in the article on Archeology* in which the earliest known Hebrew scripts are noted there have been found tombstone and other inscriptions which add to the source material of Jewish history. These finds cover a wide area of space from the Euphrates to the heart of Morocco and France covering a record up to the 13th cent. The Italian inscriptions are probably the most numerous 180 inscriptions having been traced in the catacombs on the Via Appia alone but

these as all in western Europe are detailed confirmations of what was previously known. The finds in Asia Minor at Palmyra and more recently in Palestine and Libya reveal facts which were not even suspected. The most remote of all Jewish inscriptions are in Cochinchina

PALESTINE (Names and Area) Designated Canaan (Gen xii 5) Philistia (Ex xv 14) later subdivided into the kingdoms of Judah and of Israel whence Ezra (ii 1) and Nehemiah (i 2) describe it as Judah. Hence the title Judea. In Greek times it was known as Palestine Syria. The Romans shortened the name to Palestine. The Arabs described it as Filastin. The Jews named it Land of Israel a designation embodied in the current issues of Palestine postage stamps etc by the two Hebrew letters *aleph* and *yod*. Also designated the Holy Land the Promised Land Land of the Book. The Bible poetized its fertility by the description a land flowing with milk and honey. It was the goodly land.

Its hilly character its forests and woodlands and its running streams appealed. This description is warranted by pre biblical and post biblical history. The frontiers as set forth in the Pentateuch* are the River of Egypt (Wadi El Arish) to the Arabah on the south and the Mediterranean on the west. To the north the line was to run from the entrance of Hamath eastward across the Lebanon as far as the great river the river Euphrates (Deut i 7).

The Jews except in the reigns of Solomon the Maccabees and Herod the Great controlled and were confined to a smaller area. The Pentateuch* describes the settlement in Trans Jordan and the entrance of the Jews into what is now Palestine (west of the Jordan) but the historic books (Samuel Kings and Chronicles) concentrate upon affairs within the environs of the two opposing capitals. The names of more remote centers appear only in battle records and in lists of cities captured by the enemy. Solomon's founding of Palmyra (Tadmor)* in the Syrian desert is the nearest approach to the Euphrates recorded. By his development at the same time of Aqaba as a sea port his rule covered the largest known Palestine. Even then the western coast was dominated or owned by the Phoenicians. The Maccabees* brought part of the coast under Jewish rule but did not own Syria though in 120 bce they conquered the Idumaeans and Alexander Jannaeus* subdued the Trans Jordan Lands. Herod controlled as part of his domain Syria to the north of Beirut and eastward the Trans Jordan lands which are now described as the Hauran and the Jaulan including the Druze territory. The three natural divisions of modern Palestine Judea Samaria and Galilee have always dominated Jewish history. The fact however that the Negeb (dry land) and the Arabah the southern extremity of Judea

are rarely mentioned or that other places in the south and in Trans Jordan are not even referred to does not imply their lack of settlement at any particular date—merely that they played no conspicuous part in political or cultural history

Of ancient surveys the oldest extant is the Peutinger tables of the Roman road map the second valuable itinerary is the list of the early church bishoprics and the third is the post roads established by the Mamluks in the 13th cent. These records as well as the Bible and Talmud and many other reports like the Crusading documents have been employed by archeological surveyors who have restored a knowledge of hundreds of forgotten or ignored places

Ancient History Jewish possession began with the settlement of Moab and the invasion of Judea. The biblical writers did not ignore the fact that possession involved the dispossession of more ancient inhabitants and from their references to the aboriginal Canaanitic tribes there have been evolved useful keys for the unravelling of the inscriptions on archeological finds. These discoveries have however brought to light evidences of prehistoric man in Palestine of very early civilizations as well as new explanations of the early Hebrew contacts with Palestine. Light is thus thrown on the patriarchal period and new interpretations suggested of the biblical record for that era. Even during the archeologically recovered periods of its history Palestine was the highroad between the Assyrian and Egyptian empires and this condition and its fertility dominated its history during the existence of the kingdoms

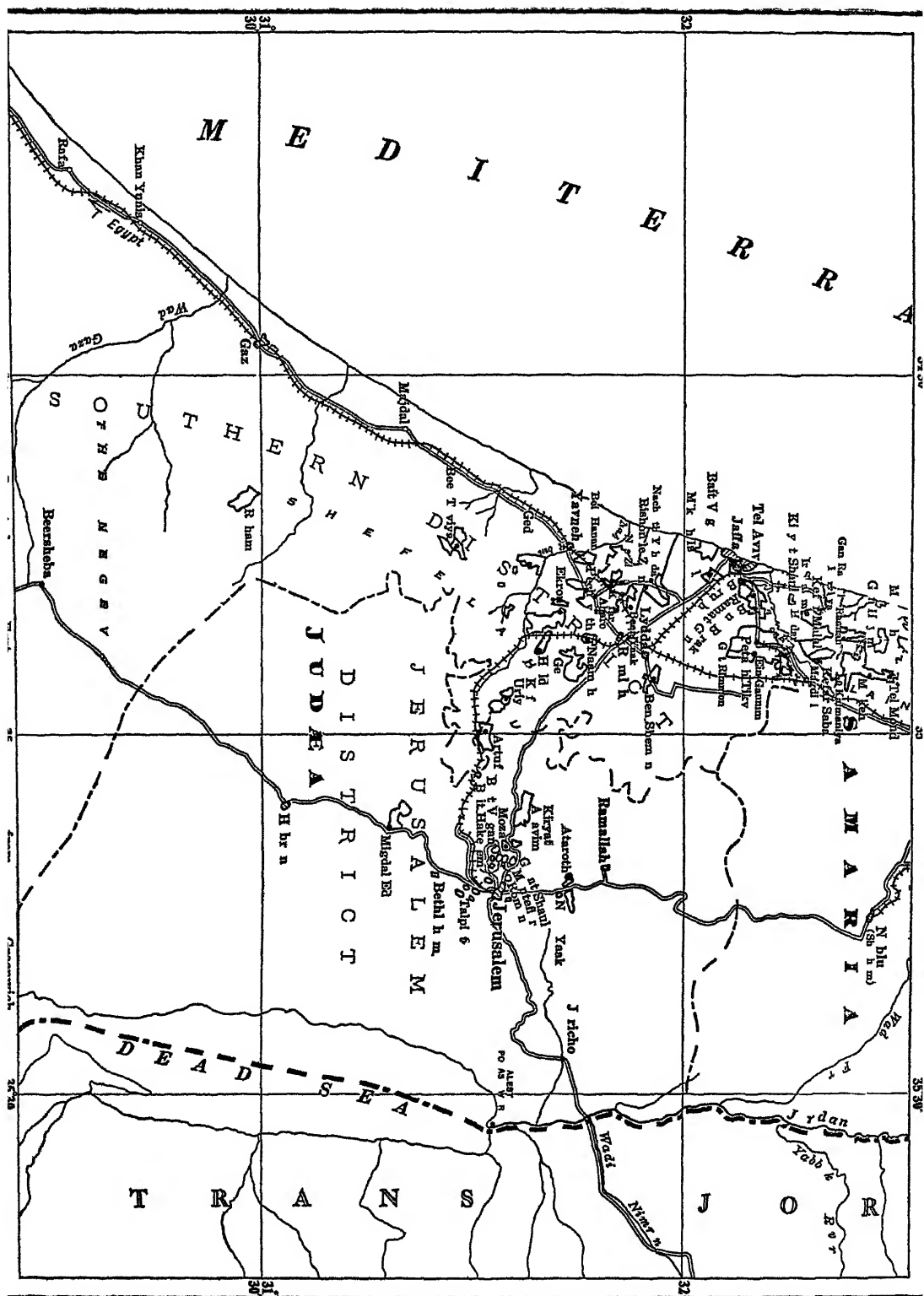
Era of the Kingdoms Detailed accounts of the kings and the Prophets from Samuel to the beginning of the captivity will be found under the names of the individual rulers and seers and in the summaries of the kingdoms of Judah and Israel under the respective titles. Here it is in place to point out that the solid body of history conveyed in the Bible and confirmed in its critical phases by archeological discovery indicate that except in a few reigns the political problem of the two states was dominated by Assyrian Egyptian imperialism. The prophets shrewdly recognized Assyria as the real and most dangerous enemy but they could not prevent the kings staking their ambitions and fates upon alliances mostly with Egypt the consequences of which were punitive expeditions on the part of Assyrian satraps in Syria and finally the destruction of the states at intervals by Babylonian monarchs

Archeology has confirmed and elaborated the wealth of the kingdoms and the general prosperity of both states due to agriculture and horticulture and to some extent to the commerce developed by Solomon and enlarged by Omri and Ahab. The size of the palaces and store houses discovered too indicate a large population which some historians estimate at 5 000 000

More important was that cultural and religious evolution which concentrating in Jerusalem* eventually became world property and the basis of modern concepts of civilization. In this aspect the history of the kingdoms is dominated by the Psalms to which David and Solomon contributed the great collection of contemporary prophecies the erection of the Temple of Solomon* and the discovery or refinding of the Book of the Covenant. The flowering of Hebrew poetry with its abiding faith in God stamped the history of the Jews and the record of Palestine notwithstanding the constant lapse of the people into idolatry and the frankly recorded aptitude for assimilation. Much of the material may have been rewritten or edited much later but if as all critics allow some of the Psalms are of Davidic origin then the kingdoms were as advanced in literature as they were in other arts

From the Return to the Hasmonean Era Little is known of Palestine during the captivity. A small and not very influential group resettled under Zerubbabel in 537 b c e. The country was a dependency of Persia the Samaritans were in their aggressiveness a new factor and the Second Temple was not consecrated till 516 b c e. Ezra who conducted the second return in 459 b c e and Nehemiah who organized the third return in 444 b c e depict a sparsely inhabited land opposing Samaritans a Jerusalem with broken walls and the Temple in need of repair. The partial ascendancy of the Samaritans is shown by the erection of their temple on Mount Gerizim in 420 b c e. By that date Malachi last of the prophets had ceased to function and the foundations had been laid of the two institutions which were to dominate Palestine intellectually and spiritually the Council of 70 or Sanhedrin* and the synagog* with its study of the Law

The great formative period 458-332 b c e is only sketchily known. Aramaic had become the common tongue. Hebrew was the literary language and the high priest was the supreme Jewish functionary. History affords little indication of civil administration the presumption widely accepted is that during these 125 years most of the Canonical books were either compiled reassembled or edited. The Persian rule continued to 332 b c e when Alexander the Great setting out to conquer the crumbling Persian empire took Palestine on the way. For its resistance Tyre was reduced to ashes. Syria yielded but Jerusalem held out. It finally came to friendly terms with the Macedonian because according to the legend the visit of the high priest fulfilled a vision of Alexander. He rebuilt Jaffa and Ashdod erected Straton's tower (Caesarea) and the port of Acre. In Trans Jordan he replaced Rabbah in Amman by Philadelphia (now Amman) and built the fortress towns of Dum and Pella. These facts and the sending of Jews as colonists for the founding of the Egyptian city of Alexandria—a procedure



Corte y Juhanational Fund

J w i h S t l m n b
A b Village

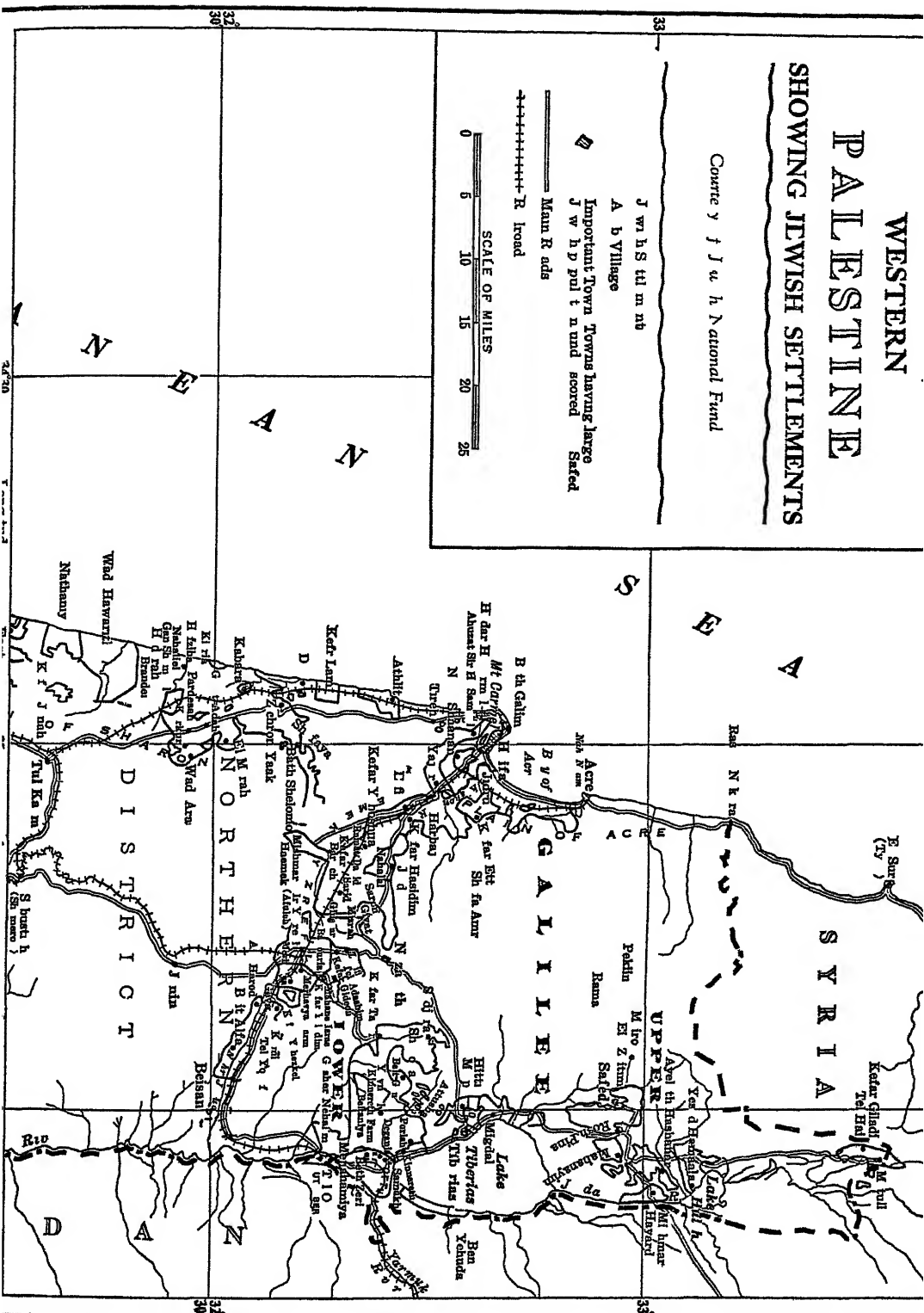
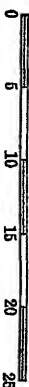
A b Village

**Important Towns having large
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Main Reads

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SCALE OF MILES



repeated by Ptolemy Soter—indicate that though the country was not prosperous its population had increased considerably. Alexander's general pro Jewish policy—evidenced in the popular use of his name as a Jewish pre-nomen—was copied by his successor Ptolemy notwithstanding the support given by Jerusalem to Laomedon to whom at the death of Alexander Syria was assigned.

During the century in which the Ptolemaic dynasty ruled Palestine the Jews lived at comparative ease though the country was probably impoverished by the frequent crossings of the Syrian and Egyptian armies in the interest of contending Macedonian kings. This may have contributed to the attraction of Alexandria and Antioch to the north. For in these two great commercial cities Palestine Jewry started that dispersion known as the Diaspora*. The battle of Gaza 312 b.c.e. is the beginning of the Seleucidian Era when Palestine became a subdivision of Syria and a tributary to Egypt. The high priest was the chief political functionary. Greek games were introduced in Palestine and between 218 and 200 b.c.e. the Song of Songs and the Apocrypha of Ben Sirach* were contributed to the cultural history of the world.

As mercenaries of Antiochus Hierax (the Hawk) the Gauls first came into Palestine but were defeated and retired. The internecine Macedonian struggle evidently did not disturb Jerusalem for the Temple worship assumed the ornate character described in Ecclesiasticus. The country remained under Egyptian rule until Ptolemy Philopater came into conflict with Antiochus the Great who in 217 landed an army at Gaza and speedily captured Palestine. He was defeated by Ptolemy Philopater who however forfeited the allegiance of the Jews by attempting to force an entrance into the Holy of Holies. In 203 Antiochus recaptured Palestine and the country passed into the hands of the Syrian Seleucids. In the struggle Jerusalem was temporarily abandoned and the conquered resettled it. The defeat of Hannibal at Thermopylae and of Antiochus at Magnesia by the Romans resulted in a demand for \$90 000 000 of reparations which the Seleucideans endeavored to pay by robbing the temples of the Orient. Seleucus IV was the first to menace the position of the Jews but he did not restrict religious practices. Hellenism* thanks to the long Ptolemaic rule was fashionable though opposed by the strictly religious elements (Asidaeans).

As a hostage for payment of the annual installment of the reparations Antiochus Epiphanes (the Brilliant) was sent to Rome where he learnt to despise and condemn his native Orient and the Jews. When therefore on the death of his father he was called to the throne he determined on a strict Hellenization of Palestine. All observant Jews were ousted from government employ and their places given to liberals who did homage to Jupiter. Jason the high priest undertook to

further the Hellenic cult. Politically and religiously Jerusalem became an imitation of Antioch with a statue in the Temple. Jason even accepted the worship of Melkart the god of Tyre. Antiochus in due course disposed of Jason but on returning from Egypt he passed through Palestine plundered the Temple and compelled Menelaus the high priest who was also the king's puppet to lead him into the Holy of Holies. To Antiochus lying report of what he saw can be traced two fictions that have been detrimental to the Jews for ages that they worshipped an ass and that they annually sacrificed a human being.

By the defeat of Perseus at Pydna in Macedonia the hereditary kingdom of Alexander the Great became a Roman province. Rome demanded from Antiochus instant acceptance of its rule. He yielded it at Antioch and in revenge began an attack on the Jews of Palestine. Fire, rape and robbery were followed by commands abolishing Judaism. The Temple worship ceased and statues of idols were set up in the holy places. Throughout 169-168 b.c.e. the fury of destruction entailing much martyrdom followed. The pious were dispersed and took to remote places and the Hellenistic cult reigned supreme in Palestine.

Maccabean and Hasmonaean Rule. Some time in 168 b.c.e. Mattathias* the Hasmonaean began at Modin that rebellion which inspired the Jews to military efforts. He defeated the Syrians and gave Palestine its independence. Having decided that an attack on the Sabbath might be repulsed the first great Puritans rallied in the desert of Tokeah around Judas* the son of Mattathias under the Maccabean banner and in the first battle in 167 were victorious over the Syrian general Apollonius. For two years a series of brilliant skirmishes were fought in the hill country east and south of Jerusalem. The battles of Beth-horon, Emmaus and Bethzur in 166-5 b.c.e. were positive victories for Judas' forces and in 165 (Hanukah*) his rejoicing followers rededicated the Temple. The war was carried on by Antiochus V Eupator (164-162 b.c.e.) with varying fortunes. The victory of Judas at Caphar Salam in 160 b.c.e. resulting in his first overtures to the Romans. Judas was killed that same year at Eleasa and authority was passed to his brother Jonathan Haphsus* who contended with two parties in Jerusalem the Hellenists and Hasidim (religious extremists) and was supported by the Hasmonaean faction.

In 159 b.c.e. the Syrians evacuated Palestine and thereafter Palestine with Jonathan as high priest was a militant factor in the wars for the Syrian crown. It was at this time c. 150 b.c.e. that the Septuagint* translation of the Hebrew Scriptures was prepared though the end of the Hellenistic party in Palestine was in sight. Jonathan was executed by the Syrians and the last of Mattathias' sons Simon Tharsis became high priest and leader in 141 b.c.e. and the following year Palestine entered into an

alliance with Rome to preserve the independence agreed to by Demetrius (I Macc xiii) Simon was slain in 135 bce having been Nasi (prince) and stamped the first Jewish coins

With the accession of John Hyrcanus I * in 135 began the Hasmonean dynasty which lasted to the accession of the Herodians * in 37 bce (The individual rulers are dealt with under their own names) The Hasmoneans brought prosperity to Palestine The military spirit and the desire for conquest were notably developed In succession the Samaritans * were worsted their land reduced and their temple destroyed Idumea was conquered and its rulers converted to Judaism the coastal towns were made Jewish possessions Alexander Jannaeus * took the Hauran and the Jaulan and before the end of his reign had annexed practically all of Trans Jordan to Judea During the same period the three sects whose differences for the next 175 years constitute much of internal Jewish history the Pharisees * the Sadducees * and the Essenes * were organized (c 108) as expressive of three diverse outlooks on Jewish life The full account of the period recorded by Josephus * shows that for nine years the Jews were content to have a queen Salome Alexandra * rule them and that with her assent the Pharisees obtained control of the Sanhedrin *

The greatness of the Hasmonean period ended in 70 bce when Hyrcanus II * came to the throne Quarrels in the royal family gave occasion for the intrigues of Antipater the Idumean * and in 66 bce the Nabateans * took Jerusalem and were only ousted at the instance of the Roman legate Scarus This created the opportunity which led Pompey to capture Jerusalem in 63 bce and reduced Hyrcanus to an Ethnarch and gradually made Palestine a dependency of the Roman governor of Syria The descent thereafter was rapid Between the struggle of the opposing claimants to Palestinian rule and Roman favor Crassus was in 53 bce able to plunder the Temple Two years later Aristobulus II * and his son Alexander II * were killed the former poisoned by the followers of Pompey the latter decapitated Though Hyrcanus II * was made high priest by Caesar the country was administratively divided by the Romans and two sons of Antipater the Idumean became governors Phasael of Jerusalem and Herod of Galilee In 42 bce Mark Antony made both Tetrarchs Jerusalem was captured in 40 by the Parthians but Herod who had supported Cassius for the Roman purple was in 37 proclaimed king of Palestine and to consolidate his position married Mariamne * Hasmonean princess

Herodian Dynasty (37 bce to 70 ce) Palestine was ruled by the Herodians who were half Idumean and half Jewish and who as the appointees of Rome held the throne by its authority with the aid of mercenaries

and their Idumean following (The record of the rulers will be found under their individual names) They lacked sympathy with the political and religious aspirations of their Jewish subjects were exponents of the intense Romanization of Palestine thus forcing into existence that fanatic zeal which characterized the latter end of the Jewish state Herod * was the greatest builder Palestine ever knew His magnificent temple his palaces in Jerusalem and elsewhere his fortresses east and west of the Jordan and the great port of Caesarea with his statuary art games theaters stadia were like his alliances with Cleopatra and his partisanship in Roman politics calculated to bring the kingdom into a new position internationally His death in 47 bce led to a fratricidal struggle between his descendants

Increase in the power of Romans Herodian rivalry in idolatrous buildings gave rise to the Zealots * under Judas * the Galilean and a demand for the abolition of the kingship and emancipation from the Roman thrall In 6 ce however Coponius was appointed the first of the 13 procurators of Judea deputies of the Roman governor of Syria who aggravated all those evils and persecutions which continued for 60 years until local rebellion gave way to open and fatal war in 66

In 41 Agrippa I * was king of all Palestine but two years later Agrippa II * was merely titular king of Judea The increased bitterness which produced the desperate Sicarii * was a natural response to political conditions The ferment of the period which gave birth to Christianity witnessed the conversion of Judaism of the royal house of Adiabene and the calm rule of the Sanhedrin by Gamaliel I * (a successor to Hillel) and the establishment of elementary schools in Palestine

The census taken by Cestus Gallus in 66 at the Passover of the Crushing when there were over 2 000 000 Jews in Jerusalem was the opening phase of the final struggle of the Jewish state The great rebellion under the Zealot Eleazar b Ananias * against Gessus Florus was successful The Roman general retired and the Sanhedrin ruled The war was carried into Galilee under Josephus and John of Gischala * In 67 Vespasian captured Galilee the Idumeans entered Jerusalem in support of the Zealots and in 68 Simon b Giora * also entered Jerusalem and bitter party strife followed The same year Vespasian was proclaimed emperor and his son Titus took command of the Roman forces cleared the country of all enemies and in 70 besieged Jerusalem

After one of the most bitter and sanguinary struggles in human history Titus captured the city burnt the Temple * fired the Holy of Holies plundered its store houses destroyed the city and led the flower of its surviving defenders captive for the great games in Caesarea etc to the final great triumphal procession in Rome With the fall of Masada * in 72 every vestige of the state disap

peared and the humiliating tribute of the *fiscus judaicus* * instituted

70 to 636 The impression that after Titus victory Palestinean Jewry was limited to the Academy * founded by Johanan b Zakkai * at Jabneh is incorrect The great intellectual achievement of the next four centuries the compilation of the Mishnah * (189) and of the Jerusalem Talmud * (375) the growth of the political religious leadership of the patriarchs to 425 the authority of the Sanhedrin the development of the schools at Bnai Berak Usha Sepphoris * Caesarea and Tiberias * overshadow the fact that the Jews were still numerous in Palestine and that in Judea they cultivated cereals and the vine in Galilee they owned olive yards Against them gradually rose the neo Christians whilst the Samaritans now and again approached them more closely

The first great pause in the development of exilic Judaism came in 115 when all the communities of the diaspora rose in conjunction with other subject peoples against the power of Trajan This war lasted to 118 and ended at Lydda in a bloody struggle against Lucius Quietus who was Trajan's general and also acted for his imperial successor Hadrian A second and even more drastic pause in the development of Palestine Jewry came in 132-5 when Bar Kokba * aided by Akiba * made war on the Romans recaptured Jerusalem and maintained for two years an independence which ended with the fall of Bethar Hadrian completed the destruction of Jerusalem renamed it *Ælia Capitolina* built a Roman city with temples and statues there garrisoned the country and sold the Jews into slavery at Abraham's terebinth or oak * at Mamre and at Gaza He prohibited the practice of Judaism on pain of death From now the Palestinians were greatly impoverished and under the pressure of persecution it took to 138 to reorganize the Sanhedrin at Usha

From Hadrian's victory to the end of the Roman imperial rule in Palestine the Jews were forbidden approach to Jerusalem except one day in the year They settled in the coastal towns of Judea and in Galilee and were systematically persecuted Notwithstanding this some of the Galilean synagogues recently unearthed were built in this period and attest to numbers and affluence of which there is at present no available written record A revolution took place in 161 but the pressure on Palestine is eloquently identified by the founding of the Babylonian Academy * at Sura in 219 which was followed in 224 by the opening of the Academy of Pumbedita Greater hardship came however in 315 when Constantine issued the first of his anti Jewish edicts and recognized Christianity as the state religion Finally Helena's Invention of the Cross (326) transferred Jerusalem into a capital of Christendom Judaism thereafter was a political as well as religious heresy with the Jews hemmed in by the growing Palestinean Christian institutions There was a brief pause

during the reign of Julian the Apostate (361-363) but the downthrust continued until the death in 395 of Theodosius who divided the Roman empire and brought Palestine wholly under Byzantine dominance

Palestine was more under church than civil control during the rule of the Byzantine monarchs (395-614) but the Jews were sufficient in number to make common cause with the Samaritans and rose against the decrees of Justinian in 529 The Jewish presence is still more formidably demonstrated in 614 when under the leadership of Benjamin of Tiberias 20 000 Jews joined the Persians and the Samaritans in the sack of Jerusalem and in the slaughter of thousands of Christians Heraclius the Byzantine monarch (610-42) rallied his forces in 629 defeated the Persians retook Jerusalem reconsecrated it to Christianity and slaughtered thousands of Jews

636 to 1099 Palestine was attacked by Abu Bekr in 634 In 636 Jerusalem yielded to Omar Companion of Mahomet who in the written capitulations permitted the Jews to remain there and employed them in the erection of the original Mosque of Omar From now on Palestine was Arab dominated There are infrequent references to the Jews in Palestine during the Ommayad dynasty (661-750) but their presence is indicated in the detailed account of the erection and service of the Dome of the Rock on the site of the Mosque of Omar by Abdel Melik (685-705) and in the restrictions of Omar II (717-720) whose code as to dress riding etc became the pattern of all subsequent legislation against Jews and Christians

In 750 the Abbasside dynasty obtained control of Syria and held Palestine till 878 Again as during the reign of the Ommayad caliphs the Jews contributed to the intellectual advancement of the state The Karaites were founded and hereafter we meet with their mourners of Zion in Jerusalem In 878 Ahmad ibn Tulun became independent governor of Egypt and founded a short lived dynasty which controlled Palestine and was not unfavorable to the Jews It was succeeded (934-969) by the Ikhshid princes of Egypt who were very liberal advancing Jews to office in Palestine and creating a condition that in 985 led to Arab geographer Makuddasi correctly to record the supremacy of the Jews in Jerusalem Both Rabbanites and Karaites dwelt there and a Gaonate was reestablished in 969

Al Muizz fourth of the Fatimite caliphs with Jewish advice conquered Egypt and took Palestine The Jew Paltiel * was vizir to Muizz and his successor Aziz and until the reign of the mad Hakim (996-1020) founder of the Druze religion the Jews prospered Hakim who destroyed the Holy Sepulchre and persecuted the Christian pilgrims and residents practically precipitating the First Crusade (1095-96) plagued his Jewish subjects also with a series of persecutions as fantastic and offensive as they were brutal The

capital of Palestine at this time and from the beginning of Arab rule was at Ramleh and the presence of Jews there and in Jerusalem and of orderly Jewish pilgrimages is related to the great earthquake of 1033 which destroyed Ramleh and ruined half the country and left the Jews impoverished. From then to the capture of Jerusalem by Godfrey of Bouillon in 1098 Palestine experienced so many political revolutions that all semblances of organized life became obscured.

Latin Kingdom When the Franks captured Jerusalem they crowded all the Jews in the city in the synagogue and set fire to the edifice and its contents. For a brief period the Jewish record in Palestine seems wholly expunged but the Assizes of Jerusalem—as the code and legal courts of the Norman kingdom were designated—indicate the presence of Jews in Palestine elsewhere than in Jerusalem. Presently their settlement as merchants etc. in the coastal cities of Sidon Acre etc. is distinctly indicated in the regulations covering alien trading rights and in the variations of the oaths administered in the courts. The great Jewish incident of the Crusades was the visit of Judah Halevi* to Jerusalem (c 1141) and the account written by Benjamin of Tudela* after 1165 of his journey in the Orient.

1187 to 1250 Saladin's recapture of Jerusalem in 1187 ended the Latin kingdom of Jerusalem and witnessed the immediate return of Jews to the city which was visited by Maimonides* who was practicing as a physician and writing his great works in Cairo. From now on Palestine was open to the Jews. 300 rabbis from France and England settled in Jerusalem and Hebron* in 1211 and their arrival is traceable in the travelogue of the poet Judah Alcharizi*. The poverty of the Jerusalem community is related by Nachmanides* who refounded it in 1235 during the Eyubite Succession. Orderly life was however out of the question. From the beginning of the Third Crusade under Richard the Lion Hearted from 1191 to 1250 Palestine was first the victim of the great blood letting and devastation of that Crusade second in 1244 the Kharezmian horde invaded Palestine and for six years the country was the scene of warfare so ferocious and destructive that previous experiences seem pale in comparison. Third it was visited by famine and storm and other natural phenomena and fourth by the great Tartar invasion which destroyed the Baghdad end of the Abbaside dynasty and gave occasion for the rise of the two Mamluk dynasties. When after a rain of battles and treaties of peace Acre was captured in 1291 the Jews in the city suffering with the Christians all vestiges of Christian rule in Palestine disappeared.

1250 1517 The Bahrite and Bohrite Mamluks who in turn ruled Palestine from Egypt were regulative rather than oppressive in their treatment of the Jews in Pales-

tine. There were spells in this era when the Jews exercised great freedom their pilgrimages were permitted as well as their settlement but their concentration shifted from Jerusalem to Safed* which had become the military capital of the country. There are evidences of Jews in Hebron and even in Kerak in Trans Jordan. There militated against their development two great incidents the Black Plague of 1348 which wrought terrible havoc in the East and the great Tartar invasion under Tamerlane which destroyed most of Syria all of Trans Jordan and the effects of which are still visible. In the interlude between these catastrophic struggles the Jews were treated mildly though they had to conform to the Mamluk variants of the Omar regulations as to dress etc. They became traders merchants and dyers and they were even consulted on the merits of contemporary archeological discoveries and allowed to build synagogues.

1517 1789 In 1517 Selim I Sultan of Turkey defeated the last of the militant Mamluks in Syria captured Palestine and took Egypt. For three hundred years thereafter Palestine remained under the undisputed rule of Constantinople. For their share in his victory Selim gave the Jews great freedom and the Spanish refugees from 1492 were allowed to settle in Palestine. Insecurity of life the presence of robber bands and Bedouin marauders determined Suleiman the Magnificent to rebuild the walls of Jerusalem (those now surrounding the old city) and to permit Don Joseph of Naxos* to wall in Tiberias and experiment there in settlement and colonization. Palestine was mostly governed from Damascus*. This aided in the advancement of Safed one of the four holy cities to front rank as the center of that mixture of learning idealism and mysticism which attracted the Spanish immigrants and made it the home of Jacob Berab* Joseph Caro* Isaac Luria* and Hayim Vital Calabrese*. By the end of the 16th cent. the Turkish sultanate had passed its zenith the bey in Damascus had grown in power and the pasha in Jerusalem was fairly independent from his superior. Exactions were the practice of officials but the Jews were no worse treated than the Christians who had been permitted to resettle or the Moslems urban and rural. The law which kept the Jews out of the army inured to their benefit. The Jews of Jerusalem were limited to 2 000 but there was no restriction elsewhere only the cumulative restraint of much uncultivated land and exorbitant taxes. No alien could possess property never theless the communities of Acre Hebron Tiberias Jaffa and Gaza grew. The detailed history of Shabbethai Zebi's* appearance in Palestine during 1664 to 1666 indicates freedom of movement religious liberty considerable doctrinaire disputes much mystical speculation and the settlement of groups of European Jews.

These Jewish settlers could not however

rise superior to their political environment. On the contrary as Turkish rule weakened the Jews for their personal security became agents of the foreign French and English factors who were allowed to do business in Palestine and the possible unification of Palestine Jewry was thus undermined. The country was however in 1757 except in Jerusalem swept under the advance of Zahir a Bedouin ruler of Safed who became master of Acre and the coast and who was defeated and replaced by Djezzar (the Butcher) whose cruelties and political policies afforded excellent excuse for the invasion of Palestine by Napoleon in 1799.

1799 1856 Napoleon's call to the Jews to support his Crusade for the recapture of their fatherland was published in Constantinople and Paris. It was not issued in Palestine. The rabbis of Jerusalem aided in the repair of the city walls against the invader who however did not approach the city. In the defense of Acre which Napoleon failed to take Haïm Farhi* minister to Djezzar Pasha took a notable part. The invasion ended the limitation of Jewish residents in Jerusalem brought Jews into the country and extended the authority of Farhi who was minister to the successive rashes of Acre who ruled Palestine until he was murdered. In revenge his family fought a battle at the Bridge of the Daughters of Jacob in 1820.

From that date Palestinian Jewry took an upswing. It was favored by Mehmet Ali who had become overlord and by his son Ibrahim its military ruler who could however not prevent the murder of the Jews in Jerusalem and Hebron during the great fellahin raids of 1830. Despite a decade of struggle which ended in the defeat of Ibrahim Pasha by the British at Acre and a redevastation of whole areas of the country the Jews had increased and the land had been temporarily prosperous. During cholera and the plague Palestine lapsed and the poverty of its Jewry considerably influenced the repeated visits of Moses Montefiore* whose efforts brought new institutions and hopes to Palestine. In 1837 Safed was wholly destroyed by earthquake most of Tiberias was crushed and many Galilean villages were uprooted. The havoc was not repaired for years. Nevertheless the Palestinian Jews had come to assume some importance and Lord Palmerston extended an informal British protectorate over them and owing to the Crimean war their connections with Europe were transferred from Russo Poland to the west European communities.

1856 1880 Modernization in the form of institutions began to spread after the issuance of the Hattı Sherif and other Turkish rescripts. The Turkish rule was tolerant but not helpful and the sale to Montefiore of the site of the Judah Touro* Alms Houses was the first admission of the right of Jews to own land and led indirectly to the first plans for

Jewish colonization. Change the greater authority of the consulates the increase in the number of Jews who under the capitulations remained foreign subjects gradually altered the aspects of life though the overwhelming majority of the Jews were merely recipients of Halukkah*. The institutional advance created by the establishment of modern schools by the Alliance Israelite Universelle* the Anglo Jewish Association* etc the founding of the Hebrew press of the Agricultural School Mikveh Israel and the continued increase of the population led to the development of Jaffa* and the building of a series of Jewish suburbs outside the walls of Jerusalem. By 1880 the Jews by their representatives had gained in dignity but not in wealth or in occupational resources.

1880 1914 In 1878 the Halukkah Jews of Jerusalem bethought themselves of agricultural effort and purchased the land which became Petah Tikvah* but the keen interest in colonization only began to demonstrate itself when the fugitives from Russian and Roumanian persecution began to come in with the avowed purpose of building up an agricultural life (See Agriculture Palestine Colonies). The Turkish government hindered the colonization and restricted the immigration. Nevertheless Jews continued to flock to Palestine. Pressure for Hebrew as a living tongue was exercised by Eliezer Ben Jehudah*. Hebrew publications began to grow in importance and whilst the Halukkah and all other charities were indispensable industry and handicrafts began to interest Jews and the demand increased for modern education.

Subtle changes began to be noted by all visitors though the Jews exclusive of those in the Judean colonies still concentrated in Jerusalem Hebron Tiberias Safed and Haifa with a sprinkling in Ramleh Nablus etc. The average immigration from both the Orient and Europe 3 000 a year brought the Jewish population to a total of 85 000 in a population of 700 000 in 1914 spread however over a larger area than the present political Palestine. The cities were unsanitary the death rate particularly infant mortality high.

In 1909 a new advance was made by the founding of Tel Aviv* the first distinct attempt at building a modern town in Palestine. Government opposition to both Jewish immigration land settlement and land purchase could not overcome the tide of immigration and the new interest aroused. In 1912 when the Hilfsverein der Deutschen Juden* planned the Haifa Technicum Palestine witnessed a teachers strike in opposition to the attempted Germanization of the schools. By 1913 the agricultural settlements had mounted to 54 with a population of 11 230.

1914 1934 During the World War about half the Jewish population was forced to emigrate owing to distress and the Turkish regulations. Many of the Jewish leaders suspected of pro Allied sympathies were either

imprisoned or put in concentration camps. Young men were forced into the Turkish army. Many fled and joined the British service. A moratorium paralyzed trade and such financial institutions as the Anglo Palestine Company*. Thanks to the New York Zionist Provisional Committee and the cooperation of the Joint Distribution Committee* institutional life and credit were maintained and distress relieved.

By the end of the war the Balfour Declaration* had been issued. A Zionist Commission was operating in Jerusalem and Tel Aviv and 55 000 Jews from all climes were looking forward to a new day. Despite the 1920 riots the tempo of life advanced rapidly. The appointment of Great Britain as mandatory resulted in July 1920 in the country being placed under a civil administration and Sir Herbert Samuel* appointed first High Commissioner. 16 500 Jewish immigrants were permitted to enter but the Jaffa riots of 1921 led to a suspension of immigration and the development of a policy of restriction.

In 1922 the theory of absorptive capacity was introduced in the Churchill White Paper in 1925 about 35 000 immigrated. A depression lasting from 1926-27 followed and in 1927 the emigration exceeded the immigration. By the end of 1925 there were however about 100 farming settlements. The development in Galilee created intense enthusiasm. Jerusalem was being surrounded with modern suburbs. Tel Aviv growing and Haifa expanding. In the same year the Hebrew University* on Scopus was dedicated. Immigration was resumed at the end of 1927 and industrial enterprise was exhibited in many directions. The riots of August 1929 over the Jewish right to regular worship at the Wailing Wall* started a retardation which the issuance of the Shaw Commission Report, the Hope Simpson report and the Passfield White Paper (See Zionism) in 1930 strengthened. In 1930 4 944 Jews entered Palestine. In 1931 4 075. In 1932 an upswing due to Polish and American settlers and the success of the Maccabiade brought 9 553 Jews to Palestine.

In 1931 the population was reported as 850 000 of whom 180 000 were Jews. Of these 140 000 lived in the urban areas and 40 000 in the villages. The immigration for 1932-33 is estimated at 36 000. In March 1934 the Jewish population totaled 250 000. The murder of Dr Chaim Arlozaroff* the continued prosperity of the country and the devising of new restrictive measures against the increase of new Jewish settlers were the outstanding events of 1933.

The economic progress has kept pace with the immigration. This too can be said of the organization of Palestine Jewry which has established its Keneseth Israel (organized Jewish community) of the remarkable development of Hebrew both as a spoken and a literary language (See Literature Modern Hebrew) of the interest in all the arts painting sculpture the theater music opera and

concerts the great institutional efforts in sanitation and health in athletics and town and village building and in the idealism which suffuses labor and dominates the new Jewish national life.

PALESTINE ECONOMIC CORPORATION A merger of two agencies interested in the economic development of Palestine. On February 1926 the bulk of the assets held in Palestine by the Reconstruction Committee of the Joint Distribution Committee was merged with the assets of the Palestine Cooperative Company Inc. The scope of the new Corporation was outlined in a circular issued in the early part of 1925 which stated that it was expected to increase the usefulness and effectiveness of the work in Palestine of the above agencies through a consolidation of effort and by cooperation with other agencies to avoid unnecessary overlapping of activities. The Corporation is not of a philanthropic character but was formed to provide an instrument through which American Jews and others interested could give material aid on a business basis to productive Palestinian enterprises. At the end of 1932 the Corporation had \$2 373 424 invested in Palestine. The officers are Bernard Flexner chairman of the Board of Directors, Felix M Warburg Honorary President, Julius Simon President, Benjamin V Cohen, Herbert H Lehman and Robert Szold Vice Presidents, Walter E Meyer Treasurer, Julius Weiss Counsel.

J B

PALGRAVE (Cohen) SIR FRANCIS English historian b London 1788 d there 1861. He was the son of Meyer Cohen and an infant prodigy. He was baptized and in 1827 was called to the bar. In 1832 he wrote *The Rise and Progress of the English Commonwealth* was knighted and in 1838 became deputy keeper of H M Records. He wrote a four vol *History of Normandy and England* 1851-63. Of his four sons Francis Turner Palgrave was professor of poetry at Oxford and editor of the *Golden Treasury of English Song*. William Gifford Palgrave became an explorer in Arabia. Robert Harry Inglis Palgrave was the Editor of the *Dictionary of Political Economy* and his youngest son Sir Reginald Francis Douse Palgrave was clerk to the House of Commons.

PALLIÈRE AIMÉ Advocate of Judaism. He was born in France in 1875 a Catholic and trained for the priesthood. At 20 he became the pupil of Rabbi Elia Benamozegh of Livorno and though he has never been formally converted has embraced Judaism and has become one of its staunchest advocates as well as of Zionism. In 1920 he edited his teacher's *Israel and Humanity* which discusses Judaism and Christianity from a new viewpoint. He then wrote for the Jewish press under the pen name Leotmol. He settled in Paris in 1916 visited the United States on the invitation of Rabbi Stephen S Wise and has been in Palestine.

PALM Tamar applies specifically to the date palm. Branches of the date palm were used in the Temple* service. The design is found on Jewish coins.

PALMA There were Jews in Palma, capital of the Island of Majorca from the beginning of the Moorish rule to 1391 when 300 were killed and the rest fled. During the intervening cents they lived at peace, flourished and built a large synagog which is now a church. There are still some Chuetas as the Maranos locally describe themselves.

PALMYRA The Jewish history of this north Syrian city which was the Tadmor of Solomon* is veiled in much obscurity. Its founding by Solomon is explained by its natural position on the trade route from India and it served in this respect even in the 12th cent when Benjamin of Tudela visited it and found 2000 warlike Jews settled there. Jehu lost Tadmor together with other northern possessions and it does not appear again in Jewish records until the period of Zenobia* in the third cent though there is evidence that the Palmyrene Jews were represented in Jerusalem at the time of its fall. The Jewish monuments in Palmyra have aroused a good deal of curiosity though no complete investigation of them has been made.

PAN TAUBE 16th cent authoress. She lived in the Prague ghetto at the time the Meissel family flourished there. She wrote in Ivri Teutsch and some of her religious poems were in 1609 printed by the Gersonides press.

PANAMA REPUBLIC OF The Jewish population of Panama and Colon has increased from 500 to 750 in the past 15 years. About twenty five per cent are native i.e. descendants of those who came from Curaçao. Others are long settled Syrian Jews, the more recent influx coming from many countries. In general the Panamanian Jews follow the Sephardic ritual. The synagog is located at Colon.

PANN (Pfeffermann) ABEL Painter b Kreslawka Lettland 1883. He wandered from country to country acquiring knowledge of his art and settled in Paris where his subtle ironic presentation of life won quick success. A remarkable cycle of his was 50 drawings of Russo Jewish misery entitled *The Pitcher of Woes*. After the war he settled in Palestine where he is engaged on his *Bible in Pictures*. Of this the vol. *Song of Songs* with its rich oriental imagery has appeared.

PAPPENHEIM ISRAEL HIRSCH Champion of Bavarian emancipation b Munich d there 1837. He started to agitate for Jewish emancipation in 1805. He erected a synagog in the city and founded a number of charities.

PAPPUS Together with Julianus he organized the Palestinian phase of the great rebellion against Trajan (98-117). Both men appear to have been successful merchants in

Alexandria. They started the Palestinian rebellion by disguising themselves as money changers and set up their booth in the neighborhood of Acre. In 106 Trajan in person landed in Syria with an army and conquered Armenia. In 115 he returned to Syria and set out for the conquest of the Parthian empire. The Trans Jordan milestones confirm the general history of his eastern conquests. In the meantime many of the subject states—all in the east—rose against the victor. It was in this period that the Jews throughout the empire organized simultaneous risings in Cyrene, Libya, Cyprus, Palestine, Syria etc. Pappus and Julianus were heroes in the movement and were killed at Lydda (Ludd) where the struggle ended after the accession of Hadrian by the cruel measures of extermination undertaken by Lucius Quietus.

PARADISE In the Old Testament this term is descriptive of the Garden of Eden except Ezek. xxviii 13-17 where the description is of an apocalyptic character as a place full of jewels. It is therefore employed in both senses as an earthly park or orchard and as the abode of bliss in which the righteous shall dwell forever. In all mystical literature there are elaborate pictures of the joys of Paradise.

It s G k wo d—p r d os—but t was gin lly bor wed f om f gn t ngue t n Ea t n t rm, d was the name gi n t th en l su o p ks f the Pe an k ngs and nobles. It cu ou t n I anian wo d pass nto G ck nd fl u h ng b se t w s u ed to f n late a H b w t m—A MEILLER Th Legacy of I ael 1927

PARAGUAY This great interior South American agricultural state with its sparse population has attracted very few Jews. These came from Germany, France, Russia and Turkey who settled in Asuncion, the capital about 1903. They have since scattered to six cities and if anything their numbers have been reduced.

Asuncion had two synagog, one following the Sephardic, the other the German ritual.

PARASHAH Section of the Pentateuch. Amongst the Ashkenazim the term is used for the subdivisions of the Sidra, sections read in regular order each Sabbath making a complete reading of the Pentateuch from the Sabbath after the Rejoicing of the Law to the reading of Deut. xxxiii 1-xxxiv 12 on the following Festival of the Rejoicing of the Law. This one year cycle was at one time contrary to the Palestine three year cycle. The latter was abandoned after the Spanish expulsion. The first Parashah of the Sidra is read on Sabbath afternoons, Monday and Thursday mornings prior to the Sabbath on which the whole section is read. On four Sabbaths special sections are read appropriate to the festivals following. There are 153 sections in the Pentateuch. Some congregations have re-instituted the three year cycle which is Babylonian in origin. The reading of certain sections on specified dates is alluded to in Ezra but no date is assigned to the first

organized reading of the Pentateuch in an annual or biennial cycle

PARHON SOLOMON B ABARAHAM IBN 12th cent Spanish philologist He was a native of Aragon who lived in Palermo and completed in 1160 a lexicon of the Bible Mahberet he Aruk on the lines of philology popularized by Ibn Ezra This volume which was popular in the Middle Ages because its notes contain a good deal of reflection on the social customs of the period in which it was written as well as biographical data concerning Judah Halevi* and Ibn Ezra *

PARIS (465 1394) Capital of France First mentioned by Julius Caesar as Lutetia a collection of mud huts it was referred to as Parisia in the fourth cent In 508 Clovis chose it as a seat of government By that time as indicated by the restrictive measures of the council of Varennes 465 and Orleans 533 538 and 541 Jews had been settled in northern France for a cent There was a synagog and a Jewish street in Paris in 582 The restrictive measures and attempts to proselytize the Jews continued until the Carolingian kings in 687 took possession During this regime the city fell into decay Charlemagne Louis Debonnaire Charles the Bald treated the Jews with consideration The growth and importance of the community at the beginning of the 12th cent is attested by the appeal of the popes to the Parisian Jews for recognition in the current contest for office At this date the Jews lived in what became a ghetto closed at both ends with gates

In 1179 the Jews were accused of a Blood Ritual murder In 1180 Philip Augustus imprisoned the Jews in his realm and extorted from them 15 000 silver marks In 1181 he banished them In 1189 they were permitted to return and were subject to new extortions

In 1223 debts of five years standing owing to the Jews were annulled and the Jews brought under close royal supervision In 1240 the conversionist policy having become part of the royal attitude a disputation took place in the presence of the king between Nicholas Donom and four rabbis including Jehiel* of Paris and Moses de Coucy* As a result the Talmud and other Hebrew books were burnt In 1257 all Jewish property except 13 synagogues was confiscated This pressure was the occasion for the emigration of 300 French and English rabbis to Palestine In 1209 St Louis imposed the badge* After a breathing spell of 20 years the restrictions were increased Copying the Mohammedan attitude Jews were in 1288 forbidden to pray loudly In 1290 a Jew was burned at the stake on the alleged charge of having desecrated the Host

In 1305 all Jews were banished from Paris their property confiscated and those who accepting Christianity outwardly were caught practising Judaism in secret were burned at the stake In 1315 Jews were permitted to resettle and in 1320 Philip the Tall fined the

Parisian Jews 5 300 livres of the 100 000 he imposed on the Jews of his kingdom In 1321 the Jews were accused of poisoning the wells and some were burnt at the stake and others exiled In 1360 those permitted to return came as the king's wards In 1380 violent persecutions began and after 14 years of continued harassment the Jews were finally expelled in 1394 their property confiscated and the refugees escorted out of the city During all this period the Parisian Jews produced a number of notable rabbis whose scholarship religious and secular is referred to in the literature of the period

(1394 1933) Between 1394 and 1767 only a few Jews admitted on temporary permits or doctors of medicine and scholars brought in to advance the Hebrew studies at the College of France were to be found in Paris From 1767 however Jewish merchants figure in the records of the city and by that date Portuguese German Avignonese and Polish congregations on a small scale had been started In 1777 the limited residence of Jews was recognized Seizure and inspection continued till 1789 although the emancipation was in progress for some time There were at that date 500 Jews in Paris of whom a fourth were enrolled in the National Guard The Parisian Jews were emancipated Sept 27 1791 and they became active proponents of the Revolution There were then 3 000 Jews in Paris

Ten representatives of the Jews of the Seine district participated in Napoleon's Sanhedrin* which led to the formulation of the decrees of 1808 when there were 2 543 Jews in Paris 150 serving in the army

The consistory was organized in 1808 and the records show that of the 2 733 members of synagogues in Paris 1 324 were natives who had four official and two private places of worship By 1819 the Jewish population had increased to nearly 7 000 In 1831 the consistory forbade the use of any language but French in the pulpit

During the reign of Louis Philippe the Jews advanced rapidly The Jews took an active part in the revolution of 1841 and in 1847 Adolph Cremieux* became their official lay leader By 1854 the Parisian Jews had increased to 20 000 and new synagogues and institutions were started In 1865 their numbers had increased to 30 000

The Parisian Jews played their full part in the Franco Prussian war but the community was entirely disorganized The immigration of Alsatian and Lorraine Jews reenforced the community after 1871 and amongst the results was the erection in 1874 of the beautiful synagog in the Rue de la Victoire Anti Semitism made itself felt in the 80's culminating in the Dreyfus affaire* which long hovered over Parisian Jewry as a dark cloud Once the case was disposed of the Jews rose with great rapidity in the political cultural artistic and literary life of Paris although the tendency amongst the older families to assimilate was most marked

Paris in which the Alliance Israelite Universelle had been established became in 1891 the center of the ICA administration of the Central Committee of Palestinian colonization and of Baron Edmond de Rothschild's philanthropies. Though the public Jewish effort was limited to a rather narrow circle in which Grand Rabbi Zadoc Kahn* was especially conspicuous and the Rothschilds the principle philanthropists, Paris attracted a considerable number of Russian Jews who in 1900 had already formed a small ghetto.

In the World War all elements participated many of the immigrants volunteering in the Foreign Legion. The peace found Paris a favored center for Russian emigres and this made the community responsive to many of the new movements in Jewish life.

The participation of the native Jews in municipal and imperial politics has been not the least interesting phase of the post war Paris. Since March 1933 the Jewish population has been increased by about 25,000 refugees from Germany.

PARNAS President or trustee of a congregation. Although the term is old its application to congregational office is comparatively modern. In England the lay leader of a congregation is warden.

PAROKET (Parochet) Hebrew designation for the curtain hung before the Ark. Its use derives from the injunction to screen the Holy of Holies in the Tabernacle.

PASCHELES WOLF Publisher of Jewish books b. Prague 1814 d. there 1857. In 1828 he wrote a brief collection of German prayers for women and in 1846 he began the publication of a Jewish library, Sippurim, which included biographies, novels and folk tales. This library became very popular throughout Europe and made the reputation of a considerable number of important Jewish writers in Austria and Germany.

PASSOVER Pesah. It describes the origin of the festival which is also called the Festival of Unleavened Bread of Matzos of Redemption and of Deliverance. Its observance (Ex. xii 14) is an everlasting statute in commemoration of associated events: the deliverance of the first born—who were passed over (Ex. xii 29) the liberation of the Israelites from bondage, the institution of the sacrifice of the paschal lamb and the eating of Mazzot. It is celebrated from the eve of the 15th of Nisan to sunset on the 22nd though in Palestine it is observed only seven days.

The characteristic observances according to the orthodox ritual are the two Seder* services of the first two evenings and the festival services of the first two and the seventh and eighth days and the semi-festival services of the intervening four days. It is still more marked by its domestic usages: the complete removal of leaven from the household which does not limit itself to the avoidance of fermented food but the non use of

utensils in service when leavened food is consumed.

Originally the ordinance was limited to the eating of the paschal lamb with bitter herbs and unleavened bread (Ex. xii) and the rubric elaborated the details connected with the preparation of the lamb. The Passovers of Hezekiah and Josiah and a Passover celebrated by Ezra are mentioned in Scripture. The broadening of the ritual and its particularism is Rabbinic. The enthusiasm with which the festival was observed is incidentally but most markedly related by Josephus*. Critical analysis of the text of the ordinance justifies the Higher Critics in the attempt to separate the eating of the paschal lamb from the eating of Mazzot. But this is a distinction without practical difference as from the beginning of its observance all its rites were merged so that it remains a unique commemoration in which religious motivation, agricultural custom and history are thoroughly blended. M. A.

PASTERNAK LEONID OSIPOVICH Painter b. Odessa 1862. He studied in Moscow and Munich and it was in the former city that he established his studio. In 1889 he exhibited at the Paris Exposition. A Letter from Home which was favorably received. In 1895 his Students before Examination gained a gold medal. Thereafter he became identified as the illustrator of Tolstoy's Resurrection and the portrait painter of that interesting family.

PASTOUREAUX French shepherd fanatics of the 13th and 14th cents. Among the most grievous byproducts of the Crusades were the roving bands of peasants and townspeople who were organized ostensibly to join the Crusades* in Palestine but who inevitably massacred Jews in Europe. The first of these marauding bands was organized in 1251 in Picardy and plundered the Jews in Paris, Rouen, Orleans, Tours and Bourges. The more serious raid of the Pastoureaux occurred in 1320 when they organized in the south of France, marched on Toulouse and with the connivance of the monks and in opposition to the governor attacked the Jews slaughtering one large group in the Chateau Narbonnais and burning another in the chateau of Verdun in the same district. These two capital incidents are merely illustrative of the depredations and massacres committed by the Pastoureaux. In the south of France they destroyed 110 Jewish communities and in the majority of cases Jews have never since lived in these towns. The fanaticism spread to Spain but the Spanish monarch suppressed the movement there. The Pastoureaux agitation was opposed by the Pope and the French government but it had the good will and support of the lower clergy.

PAULI HOLGER (Olger) Danish Pseudo-Messiah b. Copenhagen 1644 d. there 1714. A West Indian slave trader, he

turned religious and in 1694 proclaimed the Messiah King of the Jews with a mission to convert them to Christianity. He visited France and Holland in the interest of his propaganda, urged monarchs in writing to hail the advent of Messiah, who would descend from heaven in 1720 and rebuild Jerusalem. In 1702 he visited Germany and in 1706 returned to Copenhagen where he received some encouragement from the Jews. His agitation died out in 1706.

PAVIA JULIUS (Lullus) DA One of the first European Jews known by name. He lived in Pavia in the eighth cent. and about 760 engaged in a religious disputation with a Christian scholar in that city.

PAYNE JOHN HOWARD Author of *Home Sweet Home*. b New York 1791 d Tunis Africa 1852 was the grandson of a German Jew named Isaacs who became a Christian and on whose tombstone at East Hampton Long Island there is inscribed the line "An Israelite indeed in whom there was no guile." Payne's mother was Sarah Isaacs who died in Boston Mass. in 1807. He also had a sister named Sara Isaacs Payne (1787-1808). *Clari*, the opera in which *Home Sweet Home* was one of the ballads, was first produced at the Covent Garden Theatre London May 8 1823.

PAZ DUARTE DE Agent of the Portuguese Maranos* in Rome d c 1541. He was a Marano and had the confidence of the Portuguese government for his bravery in the African wars. He undertook the task of winning the Roman curia to the Marano position—the suspension of the Inquisition. Plentifully supplied with money he won the support of many cardinals and at his instance in Oct 1532 Clement VII annulled the Bull of the previous Dec. which was to introduce the Inquisition in Portugal and further issued a Bull of Pardon in April 1533. Ostensibly Paz was the representative in Rome of John III of Portugal and when his policy was discovered he was deprived of his honors. Nevertheless being supplied with means he continued his unique task and in Oct 1535 obtained from Pope Paul III the Bull which interdicted the examination of the Neo Christians and the confiscation of their property.

In Jan 1636 Paz was attacked in Rome and left for dead in the streets. He was wounded in 14 places but his mail shirt saved his life. He accused John III of having instigated the assassination. No longer of service to the Maranos he was dismissed by them and replaced by Diego Antonia. Infuriated Paz attacked friend and foe and was compelled to leave Rome. Even hospitable Ferrara would not permit him to remain there. He then disavowed Judaism and went to Turkey and became a Mohammedan.

PE 17th letter of the Hebrew alphabet. Its numerical value is 80. With a dot (dagesh) its sound is *p*; without it it corresponds to *f*.

PEARL The jewel from which all the various forms of the Jewish surname Margo luth are derived. There are few references to this jewel in Scripture and these may apply to coral as well as to pearl.

PEIXOTTO BENJAMIN FRANKLIN American Consul to Roumania. b New York 1834 d there 1890. He was the son of Daniel Levy Maduro Peixotto, a Spanish family which settled in Holland then went to Curaçao and spread throughout the West Indies and by marriage was linked with the majority of the Sephardic families of New York. Settling in Cleveland after his father's death, Peixotto became a friend of Stephen Douglas and warmly espoused his political cause. He was for a time the editor of the *Cleveland Plain Dealer*, grand master of the B'nai B'rith, one of the founders of its orphanage and of the Case Library. In 1867 he settled in San Francisco as a lawyer and in 1870 President Grant appointed him consul general to Roumania where he defended the Jews who were then being severely persecuted in that country. His reports aroused the Jews of England. He was instrumental in convening the Brussels conference of 1878 which preceded the Berlin Congress and at which the Jews demanded equality for their brethren in Roumania. In 1866 on his return to New York he founded the monthly *Menorah*, organ of the B'nai B'rith*.

PEIXOTTO DANIEL LEVY MADURO Early Jewish graduate of Columbia Medical School. b Amsterdam 1800 d New York 1843. Accompanying his father who emigrated from Curaçao, he came to New York, graduated at 16 from Columbia College and received the degree of Doctor of Medicine in 1819. He was the editor of several medical journals as well as the *True American*, which supported the candidacy of Andrew Jackson. In 1836 he became professor of Theory and Practice of Medicine and Obstetrics and was later appointed president of Willoughby College, Ohio.

PEIXOTTO DANIEL LEVY MADURO RO Officer in the Spanish American war. b New York 1854 d Guantanamo Cuba 1898. He was the son of Moses Levy Maduro Peixotto. He was a member of the 7th Regiment State of New York and served as captain of the 3rd Regiment U.S. Volunteer Infantry in the Spanish American war. At the time of his death due to fever he was military governor and provost marshal of Guantanamo.

PEIXOTTO MOSES LEVY MADURO Merchant and rabbi. b Curaçao 1767 d New York 1828. In Curaçao he was a merchant, owned ships and landed from one of his own vessels in the United States in 1807. Owing to the Embargo Acts he could not return and settled in New York and became an American citizen. On the death of Rabbi Gershom Mendes Seixas* he served Shearith Israel as rabbi and held that office to his death.

PEKAH King of Israel (736 734 b c e) He was chief of the body guard of his predecessor Pekahiah whom he assassinated He joined Rezin king of Damascus in an alliance against Tiglath pileser III In order to coerce Ahaz King of Judah into this league Pekah raided Judah and took many Judeans captive to Samaria Then with Rezin he attempted the capture of Jerusalem Isaiah* supported Ahaz who appealed to Tiglath pileser for aid The latter thereupon raided Palestine and took the Israelites captive Tiglath pileser's inscriptions relate the slaughter of Pekah

PEKAHIAH King of Israel (737 736 b c e) He succeeded his father Menahem but was murdered in his palace by Pekah who took the throne

PEKIIN A small village near Safed Palestine in which Arabized Jews dwell who claim undisturbed settlement since the year 70 Ben Zwi investigated this community a few years ago They appeared to be uninformed even of the World War

PEN The oldest writing instrument was a reed or perhaps as with the Chinese a fine pointed brush The instrument mentioned first in the Bible is the stylus for cutting or scratching on clay metal stone or in the earth The use of ink was known (Jer xxxvi 18) Technicians doubt whether the quill was much in use before the invention of paper

PENITENTIAL DAYS Aseret Yeme Tehubah the Ten Days of Repentance inclusive of both the New Year* and the Day of Atonement* The exact date of their institution is not recorded The Ten Days are an outgrowth of the idea of judgment on the New Year and the plea for forgiveness on Atonement Day Tishri third was observed as the Fast of Gedaliah and the ninth the eve of Atonement as one of eating The intervening days were treated as semi fasts The liturgy is aligned to the general concept of repentance appropriate psalms and Abinu Malkinu* are recited except on Sabbath

PENNSYLVANIA See United States of America

PENSO JOSEPH Poet and merchant b Espejo Spain d Amsterdam 1692 Son of Isaac Penso Felix who in a Spanish dungeon took an oath to live as a Jew and fulfilled it in Middleburgh Holland where he distributed 80 000 gulden as tithes from his profits His son Joseph wrote a Hebrew drama Asire ha Tikvah in 1673 and achieved a reputation as a Spanish poet

PENTATEUCH From a Greek word meaning fivefold Hebrew equivalent *Humesh* Five Books of Moses The Torah* (each of the five books is described under its own name) The accepted tradition is that Moses* wrote all of the five books except the concluding eight verses which describe his death and which are attributed to

Joshua* Abraham Ibn Ezra* was the first Jewish exegete to cast doubt on the Mosaic authorship of the whole text Spinoza* regarded Ezra* as the author Astruc* advanced the important hypothesis on which all modern criticism is based the division into two main sources the use of the words Elohim and Jhwh* as names of God The Higher Critics under the leadership of Wellhausen Kuenen Dillman etc redivided these two into five Jahvist* Elohist* Deuteronomist the Priestly narrative and the Priestly code By rearrangement these five sources are subdivided into 28

While the five books are now cited as separate books they were originally a unit as the narrative is continuous throughout Just when the division took place is uncertain as the first undoubted reference to a separate book comes from Philo* in the 1st cent and in a Mishnah passage which may have originated about the same time The Septuagint which was prepared in the 3rd cent b c e has a separate title for each of the books but it is not known whether these were given by the original translators or were added later

In Jewish practice the five books of the Torah have always formed a unit being written on a single scroll with a blank of four lines between the contiguous books The record of Ezra 444 b c e indicate the complete reading of the Pentateuch at his solemn assembly over which he and Nehemiah* presided and induced the people to sign a covenant Back of this event there is no record in the Scriptures involving the whole Pentateuch The discovery of the long lost book related in II Kings xxii xxiii and by Jeremiah* are references to the Book of the Covenant This is generally interpreted as Deuteronomy* the authorship of which is claimed for Moses Deut xxiv 16 is quoted in II Kings xiv 6 and David (I Kings ii 3) knew that which is written in the law of Moses and quotes a paraphrase of Deut vi 1 19

See Canon Masorah Torah

PENTECOST Greek for Festival of the Fiftieth Day which is now recognized as the Feast of Weeks Shabuot* The double characteristic of the festival as Harvest celebration and the commemoration of the Giving of the Law is mentioned in the Book of Jubilees c 200 b c e (See Omer) but its permanent fixing as the sixth of Sivan was disputed by the Sadducees* and later by the Karaites*

PE OT Sidelocks worn in conformity with Lev xix 27 This was one of the customs which Nicholas I attempted to abrogate in 1845 but it is still the vogue in eastern Europe and in Palestine particularly amongst the Hasidim* It is however increasingly falling into disuse

PEREFERKOVICH NAHUM ABRAMOVICH Russian translator of the Mishnah

b Stavropol Caucasica 1871 In St Petersburg where he graduated he received a gold medal for his first dissertation His translation (1897 1900) was the first rendering into Russian of the whole of the Mishnah and the first complete translation of the Tosefta* into any European tongue Of his Talmud translation 4 000 copies were sold on publication

PEREIRA EUGÈNE Industrialist b Paris 1831 d Paris 1908 As an engineer he took part in the development and administration of the Spanish and French railroads Paris omnibus companies and in the establishment of the first French Transatlantic steamboat service and in the building of Marseilles Docks He was also associated in the development of several insurance companies He wrote several books on actuarial insurance besides taking an interest in the training of deaf mutes

PEREIRA ISAAC French railroad developer b Bordeaux 1806 d Armanvilliers 1880 He joined his brother Emile in 1835 in building the first French railroad from Paris to St Germain and participated in all his brother's railroad ventures He was interested in social economics and gained prizes for his essays on this theme From 1876 to 1881 he was the owner of the Paris daily La Liberte He wrote on the theory of banking and in 1863 was a member of the Corps Legislatif

PEREIRA JACOB EMILE Railroad promoter b Bordeaux 1800 d Paris 1875 In 1875 he founded the Credit Foncier de France and the Societe Generale du Credit Mobilier He was however better known as the principal promoter of the French railroad system In 1835 he organized the first suburban line advancing it to Versailles in 1837 and in 1845 he developed the Chemin de Fer du Nord in 1851 the Argenteuil road and in 1852 the Midi system He took a hand in the Austrian Russian and Spanish railroads and lighting systems and in the founding of the Imperial Ottoman Bank

PEREIRA ARNSTEIN LOUIS Freiherr Von Banker and artist b Vienna 1803 d Altenburg Austria 1848 Whilst active in the membership of his father's bank which was a celebrated financial institution in its day he devoted himself as an amateur to painting and sculpture and from 1832 to 1847 exhibited regularly in the Viennese salons

PEREZ Four members of this family were tried by the Inquisition* in Mexico Luis Nunez Perez was tried for Judaizing in 1642 Isabel Perez aged 26 Antonio Perez aged 33 were sentenced for backsliding in 1680 in Madrid and Maria Lopez Perez aged 70 was tried and sentenced in 1725 Another Perez Manuel Bantista was tried for the same crime in Peru and burned at the stake in 1639

PERETZ ISAAC LOEB Hebrew and Yiddish author b Zamoszcz Poland 1851 d

Warsaw 1915 He was the most brilliant and successful of all Yiddish writers in his period and his life ran the gamut of all the Jewish movements of his time His memoirs show that he was deeply affected by reading modern western writers and he started his career as a follower of the Haskalah* writing in Hebrew and Polish His first poem Li Omri appeared in Haschachar in 1876 After a few more efforts in the same strain he became silent for a decade devoting himself to the practice of the law in his native town In 1887 he resumed writing abandoning Hebrew going to the defense of Yiddish* and sketching small town Yiddish life The Dibbuk and The Crazy Man appeared in this period In 1888 he published Hasidic poems and his inimitable sketches The Golem

The Shtremehuel etc followed Their success led to his settling in Warsaw where he became secretary of the community abandoning the law and editing Yiddish annuals and monthlies to which he contributed some of his best work By this time he had become imbued with socialist ideas and attacked both Hebrew and the Palestine movement Many of his literary efforts were well cloaked Socialist efforts Gradually however Perez became a romanticist and symbolist dealing with the fantastic in his Meisselach The culmination of this phase in his stories was Bontsche Schweig and the story of the town where no one died because no one lived The same mystic element appeared in his dramas The Golden Chain and The Night in the Old Market In 1908 he attended the Czernowitz conference of the Yiddishists and became the hero of the movement Writers organizations and schools devoted to Yiddish have been named for him His personal popularity was attested at his funeral in which 100 000 persons participated

W an app ec at h m fully f we l mit u selves to the statement th t he g ve u in a po t c tting the whole tr geddy of J w sh l fe n the P le w th its economic m s y and ts domestic virtue —GOTTHARD DEUTSCH S r lls V l II

PERIERE JACOB RODRIGUES First French teacher of deaf mutes b Berlanga Spain 1715 d Paris 1780 He and his parents were Maranos After his father's death he fled with his mother to Portugal but eventually settled in Bordeaux In 1747 he received recognition at Caen of his studies and experiments with deaf mutes In 1750 Louis XV granted him a considerable pension for his efforts He invented an adding machine and improved the sails intended for large vessels He was devoted to the cause of the Jews in Spain and Portugal and it was due to his efforts that Portuguese Jews were permitted to settle in France in 1777

PERIODICALS The first Jewish publication was the Ladino Gazeta de Amsterdam in 1678 and the second in Judeo German or Ivre Teutsch the Tuesday and

Friday Courant in 1687 The Pirr Ez Hay yim 1728 61 was the first Hebrew monthly More serious was Moses Mendelssohn's Ko helet Musar issued in 1750 which was a Hebrew weekly This like other similar attempts failed Ha Meassaf the organ of the Maskilim* was founded in 1785 and gave the initiative to regular publication in Hebrew A great many attempts to found Jewish periodicals were made during the first three decades of the 19th cent in Europe and else where but practically none survived Of those founded later owing to political changes and the special purposes that called them into existence few were permanently successful There are at any given moment about 250 Jewish dailies weeklies and monthlies published throughout the world

From 1890 the Yiddish dailies in the big cities of Poland and the United States began slowly to take the lead of the Jewish press Even here owing to the changes brought about by the World War any comparisons or statistical tables would be without permanent value The German Jewish weeklies have suffered an eclipse owing to the Hitler policy The London Jewish Chronicle therefore holds the field as the oldest Jewish weekly in existence and next in age are some French Dutch and Italian publications

The first successful Yiddish paper was published in Russia in 1863 by Alexander Zederbaum who issued Kol Mevasser as a supplement to his Hebrew Hamelitz The first Yiddish daily the Yiddishes Tageblatt was published by Kasriel H Sarasohn* in 1885 in New York It has been absorbed by the 'Jewish Morning Journal' The first New York Yiddish morning paper was started by Jacob Saphirstein in 1901 Vorwaerts the Yiddish Socialist daily in 1901 Philadelphia Cleveland and Chicago have supported Yiddish dailies for years whilst cities like St Louis Pittsburgh Boston Los Angeles etc have been more intermittent dailies and weeklies replacing each other at intervals London supports a Yiddish daily Montreal and Toronto Canada support Yiddish dailies and there are Yiddish publications in Mexico City and in Buenos Aires The real center of Yiddish journalism today is in Poland where it assumes an intense partisan and sensational character The Yiddish section of the Soviet regime is prolific in the newspapers books pamphlets and broadsides issued from its press

Hebrew weeklies are supported in New York London and Berlin Formerly the Hebrew dailies were quite a feature of life in Russo Poland

The most striking change in Jewish journalism in the past decade has been the gain in Hebrew publications of every type in Palestine

Of the publications now in existence in all parts of the world the following are listed in the order of seniority the date given being that of their founding

1837—Allgemeine Zeitung des Judentums Bln
m g d 1933 with the Cent bl t t
1840—A h es Is a l Pa is
1841—J wish Ch on cle London
1854—Am an Is elt C n nn t
1860—D r Is a l t Ma nz (susp nd d)
1862—Cor I el ti T t
1879—Ame can H b w N w Yo k
1880—Revu d Etudes Ju ves P s
1885—J w sh Exp n nt Ph l d lph a
1888—J w h Qu trily Rev w L nd n and Ph l del
pha

PERL JOSEPH Patron of East European enlightenment b Tarnopol Galicia 1774 d there 1839 He was a man of scholarly attainments wealthy enough to be able to finance the attempts Krochmal* and Rapoport made to bring enlightenment to East European Jews He founded the first modern Jewish school in Poland and at his own expense built in 1815 a Reform synagogue and provided it with a choir He wrote several satires on the Hasidim*

PERLES JOSEPH Rabbi and author b Baja Hungary 1835 d Munich 1894 He received his rabbinical diploma in 1862 and in 1871 accepted the rabbinate of Munich* then an undeveloped community because the marriage restriction law was not abrogated there till 1861 Under his direction Munich became an important community Amongst his voluminous writings on Jewish topics can be traced a profound interest in Jewish social topics practices and customs marriage regulations and ceremonies and local social history Some of his papers were collected and published in New York n 1875 under the title Jewish Characteristics

PERLES MAX Oculist b Posen 1867 d Munich 1894 from blood poisoning contracted during experimentation He was the son of Rabbi Joseph Perles studied medicine and became an assistant to Robert Koch the bacteriologist His father's fatal illness recalled him to Munich where he practiced as an oculist and perfected the electric ophthalmoscope which he invented

PERSIA Geographically Persia is still one of the largest states of Western Asia though its area has been considerably reduced from that which was ruled by the monarchs of the Persian Empire Its traditions go back to 2000 b c e and its known political history to 559 b c e from which date to 628 c e it was an important factor in all the imperialisms of the East and the West Its cultural influence has been both wide and enduring

In 721 b c e when Sargon king of Assyria conquered Israel he sent the Jewish captives to Media and brought colonists from Babylon and Syria to Palestine In 587 b c e the captives taken from conquered Judea were sent eastward and in 537 b c e Cyrus king of Persia encouraged Zerubbabel* to organize and consolidate the return of the Jews to Palestine Darius Hystaspes aided in the completion of the rebuilding of the Temple in 515 b c e Artaxerxes I Longimanus has been identified both as the supporter of Ezra* in

458 bce as the monarch to whom Nehemiah* was cupbearer in 440 bce and as the Ahasuerus* of the Book of Esther*. From the invasion of Alexander of Macedonia (330-323 bce) to the conquest of Persia by the followers of Mohammed in the seventh cent there were Jews in Persia but Jewish Persian history is involved in much myth and fable.

This is in no small measure due to the destruction wrought during the great invasions which began with Justinian and ended in the plunder and slaughter of the Tartars led by Tamerlane in the 15th cent. Notwithstanding these events and the by no means friendly attitude toward the Jews the Persians point with pride at what they venerate as the tombs of Esther* and Mordecai* in Susa.

Jews are to be met with at Hamadan, Isfahan*, Kermanshah, Shiraz and Teheran. They have evolved some liturgy of their own and employ a Hebrew dialect. Grush peculiar to themselves. Stray statements in Arabic history point to the fact that the Persian Jews were agriculturists and this to some extent is still true. They were brought by Ommayyads and Abbasides to Syria and Palestine as colonists and in this way Persian Jews brought sugar cane and the celebrated Persian melon westward. The cultural migrations were more involved. The Persians brought the arts of India and their own to the Arabs and Jews at the courts of the caliphs played a notable part in transferring these Persian arts westward. It is estimated that there are 40,000 Jews in Persia. They have been assisted in educational matters by French and English Jewish agencies.

PERU Although the Jewish history of Peru goes back to the earliest Marano settlements there are not more than 300 Jews in this state and these settled within the last 50 years. There is a Jewish Benevolent Society at Lima.

PESACH Paschal Lamb which the Israelites were commanded to slay in anticipation of their exodus from Egypt. The blood was to be sprinkled on the doorposts of their homes as a sign for the Angel of Death who was to slay the first born of the Egyptians. To Pass Over the houses of the Israelites. The meat was to be roasted and eaten on the night of the departure in family groups, all the members thereof fully dressed for travel with loins girded, shoes on their feet and staves in their hands so as to be ready for the call to depart (Ex. xii 21-28). During Temple days in Jerusalem this ceremony was observed with much elaborate detail. The roasted shank bone placed on the Seder* plate to gather with an egg is a symbol of the paschal lamb. M. A.

PESACH SHENI Second Passover. Observed on Iyar 14 by those who could not sacrifice the paschal lamb on Nisan 14. It is occasionally observed by those who being on a long voyage cannot celebrate the regular Seder.

PETAHIAH (Petachia of Ratisbon) 12th cent traveler. Of his personal history little is known. It is presumed that his name was Moses and that he was brother of Rabbi Isaac ha-Laban (the White) of Regensburg (Ratisbon) that he left Prague on his memorable trip in 1175 and returned to Bohemia in 1190. The dates are assigned from his itinerary as he reports Jerusalem still in the hands of Crusaders. He visited Poland, Russia, Little Tartary, the Crimea, Armenia, Assyria, Syria, the Holy Land and Greece. Dr. A. Benisch who edited the English edition of the travels (London 1861) called attention to the fact that the Itinerary was written down by Rabbi Judah the Pious from Petachia's verbal statements on his return to Prague. Though it contains some legends characteristic of the period the Itinerary is accepted as an authentic report of the rabbi's experiences.

PETSCHNIKOFF ALEXANDER Violinist b. Yeletz Orel, Russia 1873. He made his debut in Berlin in 1895. In 1910 he was appointed violin professor at the Berlin Royal Hochschule and taught at the Royal Academy of Munich 1913-21.

PFEFFERKORN JOHANNES Apostate and enemy of the Jews b. 1469 d. c. 1521. Baptized by the Dominicans in Cologne in 1505 he became the ready tool of Jacob von Hoogstraaten who desiring to aggrandize his own power organized a persecution of the Jews. In support of this Pfefferkorn published his *Judenspiegel* 1507, *Die Judenbeicht* 1508, *Das Osterbuch* 1509 and *Der Juden feind* 1509. All these libels were translated into Latin. In 1509 the Emperor Maximilian was influenced by Pfefferkorn to issue an edict for the destruction of all Jewish writings averse to Christianity and later to issue a still broader edict calling for the destruction of all Jewish books except the Scriptures. In 1510 the Jews were forced to surrender their books but the emperor was induced to order an investigation of Pfefferkorn's charges and Reuchlin was one of the judges. His verdict being in favor of the Jews the books were returned to them. Pfefferkorn attacked Reuchlin and the Dominicans aided the apostate whilst the Humanists supported the scholar. Reuchlin was tried and his writings condemned but the edict against the Jews was not revived and the activities of Pfefferkorn ceased.

PHARAOH The Bible uses the term as a generic title of the kings of Egypt. Eleven Pharaohs are mentioned in Scripture most of them without any other additional designation. The Egyptian word is *pr aa* meaning great house.

PHARISEES *Prushim*. One of the three divisions or parties. Pharisees, Sadducees* and Essenes* into which the Jewish people were divided as regards their attitude toward Judaism in the period of the Second Temple but with this difference that the

Pharisees were more than a mere party inasmuch as their views were accepted by the overwhelming majority of the Jewish people so that in a certain sense Pharisaism and Judaism became practically identical.

The term Pharisee is interpreted in two ways corresponding to the two significations of the Hebrew root from which it is derived. According to the one interpretation they were separatists who withdrew from the vanities of the world and held themselves aloof from all that was unclean and prohibited by the Divine Law. The other interpretation is that they were expounders or interpreters—that is to say that they did not adhere blindly to the letter of the law but expounded it in a broader manner according to certain traditional hermeneutical rules and the profounder understanding of the sages. It is not possible to say which of these explanations is historically better founded but as a description of the characteristics of the Pharisees they are both correct. While the Pharisees upheld the ideal of separateness and the consecration for the entire Jewish people in accordance with the precept: "I have separated you from the nations that you be mine" (Lev. xx. 26) they nevertheless also believed in the maintenance of special associations or brotherhoods of those drawn together by the common desire to live lives of purity and holiness and of loyal fulfillment of the precepts of the Law. There was a sharp line of distinction between the members of these bands who were known as *comrades* (*haberim*) and the unlearned multitude (*Am Ha aretz* *) who were also much less scrupulous in the observance of the ritual laws.

The difference of the Pharisees and the Sadducees was much more fundamental. It affected not only the interpretation of the Law but even the doctrines and articles of faith. The Pharisaic interpretation was more lenient and liberal than that of the Sadducees—the latter for instance interpreted the passage: "an eye for an eye, a tooth for a tooth" (Ex. xx. 24) literally while the Pharisees declared the monetary compensation would be adequate. The attitude of the Pharisees in matters of faith was more spiritual and transcendental than that of the Sadducees. They held firmly to the doctrines of the immortality of the soul, the resurrection of the dead, the coming of the Messiah and the hereafter. The Sadducees seem to have rejected all these doctrines.

The Pharisees have not been free from harsh criticism either in ancient or modern times. A number of passages in the New Testament condemn the alleged hypocrisy and formalism of the Pharisees (Matthew xxiii. 4-5 et al.). The parable of the good Samaritan is also an attack on the Pharisees who are represented therein as less humane and merciful than the Samaritans. This is of course propaganda in favor of the new religion of Christianity and against the ancient faith

Judaism. Modern Christian theologians and church historians have in the main adhered to this attitude of antagonism to and disparagement of the Pharisees. A noteworthy exception is R. Travers Herford who in his words on Pharisaism and the Pharisees has paid an impressive tribute to the sincerity, the spiritual and ethical eminence of the Pharisees and their fundamental importance in Judaism. B. D.

They used the vehicle of tradition in all good faith as a means by which to give the interpretation they desired not because in every case they definitely knew that this was an explicit tradition to the effect that such and such was the real meaning of a particular text or precept but because in this way and apparently in this way alone they could bring the new teaching within the scope of Torah under the aegis of its divine authority.—R. TRAVERS HERFORD *The Pharisees* 1924.

PHASAEI Elder brother of Herod the Great and governor of Jerusalem. He defended the city against Antigonus. The latter brought the Parthians into the war. Phasael was captured and committed suicide. Herod * named Phasaelis the city he built in the neighborhood of Jericho in memory of his brother.

PHENICIA See Phœnicia.

PHILADELPHIA PA See United States of America.

PHILIP Tetrarch (4 b.c.e. to 34 c.e.) son of Herod and Cleopatra of Jerusalem. His territory included Gaulanitis, Trachonitis and Batanaea. He served as regent during the reign of Archelaus *. He supported the latter's claim to the throne and contented himself with governing the north of Galilee and the Trans-Jordan lands. He built Caesarea Philippi at Bannas and rebuilt Bethsaida naming it Julius. On his coins he reproduced the profiles of Augustus and Tiberias. He managed to keep aloof from the struggles of the period and was buried in a tomb which he had built for himself.

PHILIPPINE ISLANDS Since the American occupation of the islands above 500 Jews mostly from the U. S. A. have settled in Manila.

PHILIPPSON LUDWIG Rabbi and author b. Dessau 1811 d. Bonn 1889. At the age of 14 he was admitted to the gymnasium of Halle and at 15 published a metrical translation of several of the minor prophets under the name of his brother Phœbus. In 1829 he entered the University of Berlin. Exceptional intelligence stimulated by great teachers together with the necessity to support himself brought Philippson to early maturity. He maintained himself by tutoring and writing. The most notable of his literary works during this period was a translation with notes of the works of two Judæo-Greek poets of Alexandria (1830). A Comparison Between the Views of Aristotle and Plato Concerning the Internal Organs of the Human Body which together with *The Views of the Ancient Philosophers Regarding the*

Senses etc appeared under the title *Hyle Anthropine* (1831) *How Did the Jews Lose Their Civil Rights in the Western and Eastern Roman Empires?* (1832) and an essay on Spinoza (1832)

In 1833 Philippson was elected preacher by the congregation of Magdeburg and in 1839 he became also its rabbi serving in that dual capacity until 1862 when owing to an illness which threatened the loss of his eyesight he resigned his office and removed to Bonn Here he soon recovered his health and continued his intensive literary activity until his death

The life work of Philippson was animated by one great purpose namely the political and spiritual emancipation of the Jew As a defender of Jewish rights he ranks with Gabriel Riesser * To refute the charge that the Jews crucified Jesus he wrote *Haben wirklich die Juden Jesum gekreuzigt?* (1866) a brilliant essay translated into almost every modern language The inseparable relationship between Christianity and Judaism he made clear in *Die Entwicklung der Religiösen Idee im Judentume Christentume und Islam* (1847) and the importance of Judaism as a social force making for justice and peace in *Die Religion der Gesellschaft* (1847)

The modernized Jewish pulpit and religious school were greatly in need of standards To supply these Philippson issued the *Israelitisches Predigt und Schul Magazin* (1834-36) *Siloah* a collection of his selected sermons in 3 vols appeared successively in 1843 1845 1858 *Die Israelitische Religionslehre* an excellent textbook for advanced instruction in the religious school consisting of three parts appeared serially in 1861 1862 1864

His translation and commentary of the Bible begun in 1839 and completed in 1853 and *Das Neue Israelitische Gebetbuch* (1864) were intended for the laity To this he appended a few years later *Rat des Heils* (1882) The story of the Jew in the post biblical times is fascinatingly told in the dramas *Esterka* (1843) *Joachim* (1858) and *Die Enthronen* (1868) and in the historical novels *Sepphoris und Rom* (1886) and *Jacob Tirado* (1867) Some of the choicest poems in his collection *Saron* (1843) celebrate the Jew

As an instrument for spreading light among the Jews and securing rights for the Jew he founded the *Allgemeine Zeitung des Judentums* in 1837 and edited it until his death Of it Simon Szanto editor of the *Neuzeit* (Vienna) said It was Philippson's most meritorious creation If he had done nothing else he would still be entitled to a place of honor in the Jewish hall of fame

Realizing that the spiritual and cultural needs of the people could be satisfied only by appropriate institutions Philippson agitated for the establishment of a rabbinical seminary His efforts were rewarded in 1872 by the opening of the *Hochschule für die Wissen*

schaft des Judentums In 1855 he founded the *Institut zur Förderung der Israelitischen Literatur* which during the 18 years of its existence published many valuable contributions to Jewish literature He was also largely responsible for the important rabbinical conferences held during his lifetime

A leader in the Reform movement Philippson would be regarded as a conservative He was at once too poetical and too practical to be on the side of the radicals He had a deep regard for everything that had an appeal to the emotions so long as it did no violence to the intelligence He therefore insisted on the retention of Hebrew in the ritual and though favoring special religious services on Sunday he was opposed to giving up the seventh day Sabbath

In politics also Philippson was extremely active and influential He was a leader in the Social Reform Party in Saxony His political and economic views are set forth in his *Stimmen und Stimmungen aus der Zeit* (1849) *Resultate in der Weltgeschichte* (1860) and *Weltbewegende Fragen* (1868-69)

Ludwig Philippson was a most dynamic personality one who contributed more than any other of his contemporaries to the advancement of the Jew and Judaism in Germany in the 19th cent J S K

PHILIPPSON MARTIN Historian b Magdeburg 1846 d Berlin 1916 The eldest son of Ludwig Philippson he devoted himself to history and in 1875 was assistant professor at Bonn The faculties elected him a full professor but William I would permit no Jew at the head of a history department so Philippson became professor at the University of Brussels in 1878 Here he was at loggerheads with the anti German faction and in 1891 resigned and returned to Berlin where he furthered the *Israelitische Gemeindebund* and in 1902 established the *Verband der Deutschen Juden* As an historian he published 20 vols covering individual reigns from the 15th cent The period of Elizabeth of England Philip II of Spain Mary Queen of Scots were his special field though he carried his German biographies to a later period

PHILISTINES This people are first met with in Gen x 14 which is much more a table of the migration of races than a genealogical record The designation Philistines is applied to the people who surrounded the Israelites on all sides to David's victory over them It is territorially impossible to disentangle them from the Phoenicians * in the history of the coastal plain of Palestine or to separate them from the Edomites on the south or even later from the Aramean Syrian and Arabic stocks to the north and east The best speculation is that they were the offspring of a military colonization undertaken by the Egyptians in the pre Mosaic conquest of Palestine

According to the pictures of them on As

syrian monuments they were a tall smooth shaven race with straight noses of a somewhat Hellenic cast and in battle wore a peculiar shaped helmet which imitated the lines of straight hair. Archaeological finds show that they were great traders and the most artistic people in Palestine. Ironically enough their name later became a slang term for those who had no sense of art. They seem to have assumed the leadership over the groups of Canaanites that survived the Israelite invasion and to have taken over to some extent the Canaanite religion. Somewhat later they invaded the tribe of Ephraim, captured the Ark, looted the sanctuary of Shiloh and established their authority over the central part of the country. After a number of years the Philistines succeeded in outwitting Saul by turning his mountain barrier and their victory at Mt. Gilboa carried their arms as far as the Jordan—the high water mark of their prowess. For some time both Ish-bosheth and David were tributary, but when the latter had succeeded in defeating his rival he quickly captured Jerusalem from the Canaanites and then gathered the full strength of the nation to inflict upon the Philistines two crushing blows. From that time on the latter lost their supremacy although they were at war with the Israelites all through the period of the kings; they were temporarily conquered by Hezekiah but regained their independence with the aid of Assyria. After this time we hear no more of the Philistines.

The five tribes which they held command the road from Egypt to Syria and formed the starting point of Egyptian conquest and domination in Asia. It was needful that they should be inhibited by a population which though alien in race to that of Canaan was yet subjects of the Egyptian Pharaoh and bound by ties of birth to Pharaoh's land. They were indeed from Canaan but nevertheless were not of Canaan. As long as Egypt was strong their devotion to her was unshaken.—SAYCE, *Race of the Old Testament*.

PHILLIPS Sir BENJAMIN SAMUEL, Lord Mayor of London b London 1811 d there 1889. He began his active career as a champion of Jewish emancipation in England in 1846 by accepting office in the Common Council of the City of London. He held the confidence of his supporters throughout his life and in 1865 was elected lord mayor. During his term of office he was knighted for raising £70,000 for the Cholera Fund. On his retirement he was succeeded in public office by his second son Sir George Faudel Phillips* who also became lord mayor.

PHILLIPS HENRY, Numismatist b Philadelphia 1830 d there 1895. His studies in folklore, philology and numismatics were recognized by the award of two gold medals by Italian societies and the offices he held in the Numismatic and Antiquarian Society of Philadelphia and the American Philological Society. Two of his vols., *History of American Colonial Paper Currency* 1865 and *History of American Continental Paper Money* 1866 have been accepted by the courts as authoritative.

PHILLIPS HENRY MAYER, U.S. Congressman (1857-59) b Philadelphia 1811 d there 1884. In the House of Representatives he supported the admission of Kansas into the Union in 1858. The same year he was elected grand master of the Free Masons of Pennsylvania. In 1872 at which time he was recognized as a leader of the Philadelphia bar he was elected president of the Academy of Music and held that office to 1884. He was active in congregation Mikveh Israel.

PHILLIPS ISAAC, Appraiser of the Port of New York b New York 1812 d there 1889. He was appointed by President Pierce and was appraiser for many years. He was also Commissioner of the New York Board of Education.

PHILLIPS JONAS, Founder of the New York and Philadelphia Phillips family b Germany 1736 d Philadelphia 1803. He emigrated from London in 1758 and settled in Charleston S.C. coming to New York a few years later. In 1769 he was made a freeman of the City of New York. In the American Revolution he supported the patriotic cause and moved to Philadelphia rather than come under British influence. He was one of the founders of Mikveh Israel Philadelphia. He married Rebecca Mendez Machado in 1762 and had 21 children.

PHILLIPS SAMUEL, Journalist b London 1815 d Brighton England 1854. He wrote some romances but was better known as literary critic of the London Times, the Morning Herald and John Bull. Two vols. of his essays appeared in 1852-54. He was the father and grandfather of two lord mayors.

PHILO JUDAEUS, Philosopher and biblical interpreter. Called Judaeus in order to distinguish him from other Philos b Alexandria Egypt c 20 b.c.e. and probably died before the reign of Nero c 55 c.e. All we know of Philo's life are a few details from his own works: *Legatio ad Caium*, *De Specialibus Legibus* II 1 and *Josephus* (Ant. xvii 8 1). Philo belonged to a most distinguished Jewish family in Alexandria and was of priestly rank. His brother Alexander Lysimachus was Alabarch at Alexandria (i.e. ruler of the whole Delta region). His education extended to grammar, philosophy, geometry, music and poetry. About his knowledge of Hebrew scholars differ according to some he did not know Hebrew at all or very little according to others his knowledge of Hebrew is considerable. In his works he depends almost entirely on the Septuagint. His noble character and accomplishments were attested by his wife who when asked why she alone of all her sex did not wear golden ornaments replied: "The virtue of a husband is a sufficient ornament for his wife." (Fragm. ed. Richter vi 236). We know of two journeys of his. The first to

Jerusalem* to offer up prayers and sacrifices in the Temple. The second journey about January 40 c.e. as head of an embassy to the emperor Caligula at Rome to plead the cause of the Alexandrian Jews against Apion who had charged them with contempt of Caesar.

His works may be divided into two main divisions: (1) Exposition of Jewish state legislation on an historical basis; (2) Exposition of Jewish philosophy. In (1) he attempts to prove that Jewish state legislation not merely approximates but excels Plato's philosophical ideal state in the republic and laws. In (2) he shows that the education and perfection of the individual is the means and aim of ideal state legislation. In his historical biographies he attempts to show the uncertainty of every thing human and to picture the patriarchs as embodiments of the unwritten law. He employs in addition to the literal sense of the words mysticism, allegory and symbolism in interpreting the Pentateuch. His method is not entirely original nor his terminology; he borrowed both from the Stoics.

Philo's influence on Jewish and especially non-Jewish philosophers and the church fathers is very great. His epistemology helped the development of critical philosophy due to his influence on Kant, Spinoza and Bergson.

A. I. K.

Part of his mission was for his own generation and the Alexandrian community and with the passing away of the Hellenistic culture that has left its tradition. But part of it was for the universal mission and the very generation of Jews who had enjoyed the intellectual mission in Alexandria for generations. It is the tragedy of Philo's work that his mission on the nationalistic side was destroyed by his own generation and that his appeal for tolerance within the community was turned to mockery by the hostility which the natives of the next century showed to the nationalistic Christians. Philo's legacy was not to be met by the Christians but by the Muslims. Philo's mission was to explain away the law of Moses within the framework of the Hellenistic idealism of the last century in which he lived. He did not succeed.

—NORMAN BENTWICH, Philo: Judaism of Alexandria

PHILOSOPHY JEWISH May be defined as ordered thinking about Judaism. It differed as little in the past from theology as general philosophy did from that branch of knowledge. Formal rationalizing in the Greek manner began among the Jews with Isaac Israeli* (9th cent. and later) of Egypt and continued for several hundred years in Mohammedan and Christian countries influenced by Islamic thought. Our thinkers used the vernacular Arabic or Hebrew to write their various theses.

Centuries before this philosophic outburst (9th to 15th cent.) in the Judaeo-Greek period Philo* an Alexandrian Jew had attempted to harmonize Scriptures and the thought of his day even as in our own time Hermann Cohen* has tried to identify the Kantian pure reason with Judaism. Like their Moslem and Christian confreres Jewish thinkers from Saadia* (10th cent.) to Albo* (15th cent.) defended the beliefs of their Jewish religion by critically discussing the existence

of God with the various proofs therefor. His unity, nature, essence, creativity and attributes. From God they turned to man, formed in His image and pondered the relationship of the human soul with the divine, eventually arriving at how man is to conduct himself in ethics. Consideration of the moot problems of the eternity of matter and the beginning of time compel our dialecticians to analyze space and time. While in some respects anticipatorily modern, the thinkers of the Middle Ages knew only the physics of Aristotle and the metaphysics of his and other Greek schools. Epistemology was unknown; psychology had not yet arrived at the problems of consciousness; logic was the formal scheme which provided the instruments for the discovery of truth, either by induction or deduction.

The empiric outlook was unknown; authority was revered. The latter resided in revelation as expressed in the written and oral laws and was also dependent upon Greek thought, chiefly the works of Aristotle but with Plato and Plotinus laid under obligation. Greek philosophy was known in translations, often second and third hand which sometimes accounted for garbled versions of Hellenic thought. In general if there were discrepancies in the one or the other of these compelling sources or between the two, reconciliation of the contradictions had to be effected by the thinkers. While the respect for Aristotle almost equalled the reverence for the Bible, the statements of the latter were never called into question.

When an accepted article of Jewish religious belief was found controverted in the secular source of authority, Jewish thinkers did not hesitate to differ and defend their difference of opinion. Thus Maimonides* systematizes the arguments of Bahya ibn Pekuda* and Judah Halevi* that the divine attributes are to be understood negatively, in which to be sure he was opposed by Aaron b. Elijah*, Gersonides* and Crescas*. Jewish philosophers on the whole defended the doctrine of the creation of the world out of nothing against the opposite Aristotelian contention. The reality and value of prophecy, a unique manifestation in Israel, receives its share of attention. In short, the history of Jewish philosophy might be termed a growing attempt to break the shackles of Greek thought and even of its own rationalistic outlook. Crescas delivering the final blow to Aristotle's authority, Jewish thinkers never forgot that the Torah* was supreme and moral conduct and worship rather than pure ratiocination are the aims of man. This accounts for the large part ethics occupies in our thinking (Spinoza* could not free himself from this traditional bias toward morals) and explains its mystic coloring. Jewish philosophers were not averse to polemics and in their apologetics defended brilliantly the claims of Judaism against those of Islam and Christianity. Jewish thinkers dealt also with the problems of eternal life and

resurrection the Messiah the destiny of Israel ceremonialism and others

In addition to this formal discipline there was the deeply mysterious Cabala* which solved the secrets of the universe in its own way and in our own day we have a large body of theological and nationalistic writings setting forth the various current interpretations of Judaism ranging from A Geiger* to Achad Ha Am* F A L

See Solomon ibn Gabirol Abraham bar Hiyya Abraham ibn Daud

PHINEAS Grandson of Aaron (Ex vi 25) who came into prominence through the execution of Zimri a Midianite priest when the Israelites worshipped Baal peor at Shittim. He stayed the plague and was awarded the priesthood to his family forever (Numb xxv 7 15) for his zeal and courage. He won legendary immortality many myths crowd around his name. In some of these he is either Elijah* or the prophet is a reincarnation of Phineas.

PHINEAS B SAMUEL Last high priest Chosen by lot in 67 68 as the result of political intrigue. He was not of high priestly lineage nor as described was he in any way worthy of the office. His end is unknown.

PHOENICIA Geographically the littoral of northern Palestine and southern Syria. In the Bible its inhabitants are identified as the Sidonians. Hiram king of Tyre was a Phoenician. Josephus provides them with a remote background going back to the founding of Tyre. That they were of Semitic stock is clear from the inscriptions found at Carthage. It has been conjectured that they were of Hittite or Canaanite stock. The Amarna tablets record the metropolitan character of Tyre and 500 years later Ezekiel* wrote with envy of its grandeur and prosperity. Greek legends admit this success and when Asurbanipal took Palestine he had great difficulty in capturing the Phoenician stronghold. The Phoenicians were traders and are credited with having invented the science of navigation. The settlement of Cyprus and some of the Greek Islands the building of Carthage Marseilles and Cadiz and even the establishing of contact with the tin mines in Cornwall Britain are all attributed to them. Their alphabet like the Hebrew* was composed of 22 letters their language was a Hebrew dialect their script became the basis of Greek and Western scripts. There has been unearthed ample evidence of their commercial success their inventive genius and in the case of Carthage of their ability to govern as well as build. A definite and continuous record of their history and of their relations to their Judean neighbors is however lacking.

PHYLACTERIES (Tefillin) Two square leather boxes the underside of each having a loop through which passes a strap which in the case of the head tefillin is looped so as to

permit of adjustment to the skull whilst the left arm tefillin strap is so looped and of sufficient length to permit its winding seven times around the arm and the palm and the fingers so as to permit of the formation of the letter *shin* on the back of the hand. Two sizes of boxes are still in vogue. Those about 1¼ inch cubes are tefillin shel Rashi and those up to 2 inch cubes are termed tefillin shel Tam. Some pious Jews wear both. The prevailing Rashi tefillin have in the boxes a small parchment scroll on which is written Ex xiii 1 10 and 11 16 Deut vi 4 9 and xi 13 21. The difference between the two types is the difference between the two great teachers as to the arrangement of these texts. The arrangement of the straps the knots the number of stitches the material etc are all regulated by rabbinical decisions. The wearing of tefillin by males at morning services is an interpretation of Deut vi 8 xi 18 and Ex xiii 9 16. At one time tefillin were worn all day except Sabbaths and holidays. The custom of wearing frontlets is traced back to 300 b c e. They are mentioned in the Letter of Aristeas*. Tefillin have never been worn in Europe all day. There is a suggestion that during the Middle Ages the custom of wearing them at morning service was for a time abandoned otherwise the difference of opinion between Rashi* and Tam* would not have arisen.

PICART BERNARD Engraver of Jewish Ceremonies b Paris 1673 d Amsterdam 1733. He was a Protestant who settled in Amsterdam in 1700 and designed the title pages of many books including those printed in Hebrew. Twenty of his plates out of 1300 known and preserved constitute his interesting and sympathetic collection of Jewish customs.

PICCIOTTO JAMES Author b Aleppo 1830 d London 1897. His father Moses Haim Picciotto (1806 79) settled in London in 1843. Picciotto's Sketches of Anglo Jewish History are amongst the earliest material collected in England.

PICHLER ADOLF Painter b Cziffer Hungary 1834 d Vienna 1917. He studied in Munich and his earliest work was Jew at Prayer. Many of his paintings were engraved and became popular such as Moses Descending from Mount Sinai The Death of Jacob and Spinoza as Glassblower.

PICHON JOSEPH Tax collector in chief of Seville in 1369. He held the office under Henry II of Castile at whose death and accession of his son John I the office was auctioned at Burgos. His enemies brought about his execution in 1378 and as Jews were involved in the crime the chief rabbi of Burgos among others was beheaded. Kayserling states that as a consequence of this incident the Cortes deprived the rabbis and the Jewish courts of the right to try criminal cases and that it contributed to the massacres of 1391.

PICK FRIEDRICH Edler Von Seewart Austrian naval officer b Neustadt Bohemia 1839 He was trained for the Austrian naval service and received his first commission in 1862 and took part in the attack on Schleswig Holstein in 1864 He was appointed captain of a ship of the line in 1895 at which time he was ennobled for his services

PIERLEONI From about 1000 to the 16th cent this family was prominent in Rome They were wealthy Baruch Leoni (the name is attached to a synagog as well as to a large house in the ghetto) was papal steward and being baptized took the name of Benedictus Christianus His son Peter was also baptized He had a large family One son became governor of Rome another pope (See Anacletus II) another a papal official and a daughter queen of Sicily Leo Pierleoni and a nephew Petrus were papal delegates in 1144 at Sutri another Pierleoni became Roman senator The family can be traced in church and local history because apart from the offices they held they were all marked despite generations of baptism and intermarriage by strong Jewish lineaments The cloisters of St Paul Rome contain the massive tomb of Peter Pierleoni and in another church is the bust of the last of the Pierleonis Lucrezia who inscribed on her pedestal her relationship to the royal families of Austria and Spain (the Hapsburgs)

PILGRIMAGE Travel with a religious motive was ordained for every male Israelite (Ex xxxiii 17 Deut xvi 16) three times a year to Jerusalem at Passover* Shabuot* and Tabernacles* Neh viii 17 alludes to the Sukkot pilgrimage and the census of Gesius Florus (64-66) details the immense throng congregated in Jerusalem for the Passover There are references too in Talmudic literature to the popularity of the Passover pilgrimage Between 70 and 135 there are obscure suggestions of rabbis visiting Jerusalem From the latter date to the 4th cent Jews were permitted to approach Jerusalem only on Ab 9 but the visits of individual pilgrims at other times are suggested by Talmudic passages These pilgrimages concentrated on the ruins of the Temple and the anointing of a Perforated Stone In 324 the restriction was modified and the Jews were allowed to visit the Wailing Wall* every Friday Later the restriction limiting the visits of Jews to one day a year seems to have been reintroduced The Karaites* probably owing to their proximity established definite pilgrimages From 636 to 1089 there were no restrictions and during the Fatimite and Ikhshid dynasties Jews were numerous in Jerusalem though few records of pilgrimages are available Three noted pilgrims visited Jerusalem whilst the Latin kingdom was in existence Judah Halevi* 1140 Maimonides* 1165 and Pethahiah* of Regensburg After Saladin recaptured Jerusalem pilgrimages became more common In 1268 and in 1318 the pilgrimages

of groups of Jews from all parts of the Orient are noted Later pilgrimages became constant but individual Distinguishing pilgrimage from both travel and settlement Moses Montefiore* was the greatest modern pilgrim

Pilgrimage to Jerusalem had its own customs The community of Jerusalem by the payment of a lump sum freed the individual pilgrim of the tax charged all pilgrims The laws governing pilgrimage were read to bodies of pilgrims at Ramleh and they were escorted to Jerusalem They paused on the Jaffa road when in sight of the city dismounted if they were riding rent their garments and mourned for Jerusalem The two main objectives of the pilgrimage were the Wailing Wall and the Cave of Machpelah* The modern pilgrimage is more nationalistic in character and more extended It includes visiting the tomb of the Maccabees* at Modin and the fortress of Masada*

A distinct group of pilgrimages wholly religious in character in Palestine are the annual visits to Merom* to the graves of Rabbi Meir Baal ha Nes* and Simeon b Johai* and the presumed synagog of Johanan b Zakcai* in Jerusalem Such pilgrimages are made to the tombs of a few rabbis in Poland and to several in northern Africa For every pilgrim probably a hundred tourists and visitors visit numerous sacred and historic sites in Palestine today but such visits have no religious implication The revival of the Passover pilgrimage to Jerusalem of the Jewish colonists and of hundreds of Jews from foreign lands is regarded as a revival of biblical practice It is of post war development and so far has developed no religious or ceremonial customs peculiar to itself

PILICHOWSKI LEOPOLD Painter b Zadzim Poland 1869 d London 1933 He studied in Munich and Paris and achieved some prominence as a portraitist In 1895 he returned to Poland and began depicting with intense realism the life of the East European Jews His work in this genre won him a large following and his Jewish pictures were purchased by many galleries The best known are The Laborer Talmud Study Friday Night Sukkot and The Day of Atonement In 1927 he accepted the commission to paint a historic portrait of the opening of the Hebrew University Jerusalem 1925 This picture with its scores of portraits has been frequently reproduced

PILPUL A method of Talmud study that has its own rules and system and that corresponds more closely to subjective logic than to any other form of modern reasoning It is essentially dialectic discussion aiming to clarify a subject by analysis of its essentials and the differentiation possible in the various concepts it suggests Its natural tendency to hair splitting made it unpopular with the cultured even in Talmudic times In the Middle Ages it developed casuistry and an art for art's sake rather than a means of solving intellection

real problems. Pilpul pursues methods which are the outgrowth of Jewish pedantry applied within the narrow field in which Jews could exercise themselves but it is closely allied to the dialectics practiced in the non Jewish world in the same eras both being ultimately governed by the same underlying theological concept the harmonization of all possible contradictions in Holy Writ and the desire to make abstract ideas understandable. Pilpul is still practiced in public discourse but its literature is not increasing.

PINERO ARTHUR WING Sir Drama-
tist b London 1855. A lawyer by profession he joined a theatrical company in 1874 was an actor and thereafter began writing for the stage. He made his first real hit in 1880 with *Money Spinners*. *Sweet Lavender* was even more successful. *The Profligate*. *The Second Mrs Tanqueray*. *The Notorious Mrs Ebbsmith*. *The Princess and the Butterfly* were played throughout the English speaking world. In 1898 he wrote *Trelawney of the Wells*. This was followed by the *Gay Lord Quex* in 1899 and *Letty* in 1903.

PINES JEHIEL MICHAEL Hebrew journalist b Rozhany Russia 1842 d Jerusalem 1912. In 1878 he was sent to Jerusalem to establish institutions in honor of Sir Moses Montefiore*. He soon took an interest in agricultural colonization and Abodat ha Adamah. 1891 is one of the earliest modern stories on agricultural life in Palestine. He was one of the founders of the orthodox publication *Ha Lebanon*.

PINKES Minute book or congregational register. Registers of births marriages and deaths are also termed Pinkes.

PINSKER LEO (Semionovich) Author of *Auto Emancipation*. b Tomasher Poland 1821 d Odessa 1891. As a medical man he made a considerable reputation for his conduct in the cholera epidemic of 1848. On his settlement in Odessa he therefor became one of the best known physicians in the city. For years he wrote in Russian journals on the amelioration of the condition of the Jews but in 1881 he excited Russian Jewry with his *Auto Emancipation* which bore the signature *Eine Russischer Jude*. In this pamphlet which has been translated into many languages and which may be regarded as the first text book of modern Zionism* Pinsker advocated emigration and the acquirement of land by Jews as road to self emancipation. The book let created so great a stir that a conference was called to discuss its theories. Its practical result was the founding of the Palestine Colonization Society of which Pinsker became chairman and which is the parent of Jewish agricultural settlement in Palestine.

The finest and most original achievement of Pinsker is rather that he was one of the first Russian Jews to treat the Jewish problem as a whole and to treat it scientifically.—Sokolow *History of Zionism* Vol I 1919.

PINSKER SIMHAH Archeologist and modern punctuator b Tarnapol 1801 d Odessa 1864. The accident of Abraham Fir kovich's* alleged discovery of Karaite inscriptions led Pinsker who was a teacher to devote himself to a close study of Hebrew punctuation. For this and his reputation as an archeologist the Russian government awarded him two gold medals. He then settled in Vienna and devoted himself to research in Karaite literature. His *Likkute Kadmoniyot* 1860 not only revalued Karaite literature and history but Pinsker placed the contributions of the Karaites* to Hebrew orthography grammar and lexicography. Graetz* adopted many of his views and Jost* changed some of those he had advanced in his history of the Hebrew sects. In 1863 Pinsker published an introduction to the Babylonian Hebrew system of punctuation.

PINSKI DAVID Yiddish dramatist b Mohilew Russia 1872. He came to the United States in 1899 and is one of the favorite writers for the Yiddish stage. He has published five vols of dramas and three of stories.

PINTO AARON ADOLF DE Justice of the Supreme Court of the Netherlands b The Hague 1828 d there 1907. His official career began in 1862 and he rose progressively to the Supreme Court of which he was made vice president in 1903. He was one of the authors of the penal code adopted by Holland in 1886. Amongst his important juridical writings was a 2 vol study (1898 99) of the Dreyfus Case in the Light of Law and Right.

PINTO ISAAC American liturgist b c 1720 d New York 1791. A lay member of Shearith Israel he published a complete edition and translation of the Sephardic liturgy for Sabbaths and festivals 1766. He appears to have been in Connecticut in 1748 and corresponded with Ezra Stiles president of Yale College.

PIPE See Flute.

PIRBRIGHT HENRY DE WORMS Baron. English statesman b London 1840 d Guilford Surrey England 1903. His father was an Austrian baron. As a barrister he in 1863 took an active part in Jewish affairs. In 1880 he was elected to the House of Commons and as parliamentary secretary for the Board of Trade achieved a reputation which resulted in 1880 in his appointment as president of the International Conference on Sugar Bounties and as plenipotentiary for Great Britain he signed the treaty abolishing the bounties. In Parliament he was regarded as a Second Dizzy (Disraeli). In 1895 he was raised to the peerage. He was president of the Anglo Jewish Association* and in that capacity warmly espoused the cause of the Roumanian Jews. In 1886 after attending the marriage of his daughter in a church he resigned all Jewish offices. Later it is understood he joined the church.

PIRKE DE RABBI ELIEZER Accord ing to Zunz the imperfect fragments of a large Hagadic Midrash written by Eliezer b Hyrcanus probably composed in Palestine but completed in Italy c 833. It expands by fable the story of creation and the Book of Genesis the story of Moses and the life of Phineas. According to some scholars it is a recomposition of myths and mystical interpretations to which the author added his observations on current customs.

PISA See Italy

PISSARO CAMILLE Landscape painter b St Thomas W I 1830 d Paris 1903. He was a member of an old West Indian Sephardic family. He studied art in Paris and first exhibited in the Paris Salon in 1859. He was an associate of Corot, Monet and Lezanne and his work showed the influence of these masters. During the siege of Paris in 1870 all his early work was destroyed. On the centenary of his birth the French Department of Fine Arts exhibited all his masterpieces and his contribution to art was lauded.

PISSARO LUCIEN Anglo French artist b Paris 1863. He settled in England in 1893 and was naturalized in 1916. After his first visit to England when he already enjoyed a reputation as a landscape painter he became associated with William Morris the designer of art for the masses and became one of the chief contributors to the celebrated Kelmscott Press for which he drew scores of designs and illustrations. Pissaro thereafter devoted himself to illustrating books and art journals.

PISTINER JACOB Social Democrat and founder of the Bund in Roumania b Fundul Moldava Bukowina 1882 d Bukowina 1930. As a student he devoted himself to the local social democratic cause as propagandist, writer and editor. During the World War he resided in Vienna and contributed to Kampf in which he expounded his social theories. In 1918 he returned to Bukowina and in 1920 was elected to the Roumanian parliament holding office to 1926 and being reelected in 1928.

PITTSBURGH PA See United States f America

PIYUT Poetic additions to the liturgy technically divided into various groups but in the main expressive of adoration utilizing Scriptural quotations, penitential prayers (Selihot*) appropriate to special services and metrical versions of sad events in Jewish history. The most ancient piyutim which are anonymous date from the 7th cent. The oldest known authors are Jose b Jose (prior to 850), Yannai the teacher of Kalir who was the most prolific and popular of such liturgists and Saadia Gaon*. After the 10th cent the number of liturgical poets increased rapidly. Zunz* listed 900. Of the Spanish group Solomon ibn Gabirol*, Judah Halevi and Moses ibn Ezra* were most esteemed.*

Piyutim follow no fixed rule in meter form or length. Their acceptance in the liturgy was a matter of local approval of the author, the beauty of the poems, their general application to the service or their universal appeal. At times there was some objection to their insertion in the liturgy. Many have been dropped in order to shorten the services. Some were written in imitation of the songs of the troubadours and were not originally intended for religious use. Very many commemorate massacres and persecutions. Thus from the Crusades through the Black Plague persecutions to the Cossack massacres the story of Jewish suffering was recorded metrically and added to local liturgies. The Piyut or Selihot with a refrain is called Pizmon.

PLAGUE A considerable number of plagues are mentioned in Scripture in which all epidemics are regarded as divine visitations for disobedience. The word is used with special significance to the ten plagues in Egypt which preceded the Exodus*. They are recited in the Seder* service and are often illustrated in the older Hagadahs. The ten are: (1) water turning into blood, (2) frogs, (3) lice, (4) swarms of beasts, (5) murrain, (6) boils, (7) hail, (8) locusts, (9) darkness, (10) slaying of the firstborn. There is no secular record of such a sequence of plagues but Arab historians record a shorter sequence in 13th cent Egyptian history. Thus the failure of the Nile has been followed by famine, murrain amongst the cattle, plague amongst the population, great storms and locusts.

PLANTS Ninety five known plants are mentioned in the Old Testament. Of these the fruits, cereals and vegetables are almond, apple, barley, blackberry, bean, cucumber, durra, wheat, fig, garlic, grape, leek, lentil, millet, mulberry, olive, onion, pistachio, pomegranate, walnut, watermelon and wheat. Twenty five of the identified plants were either drugs or spices. Many others including about 100 flowering plants are mentioned in the Mishnah*, Talmud*, Midrash* and Targumum*.

PLESSNER SOLOMON Champion of orthodoxy b Breslau 1797 d Posen 1883. He was a scholar and lay preacher who throughout his long career refused rabbinical office and was a stalwart champion of orthodoxy in its struggle with reform. The hot blood engendered by religious differences of ten led the orthodox to call in the aid of the police to suppress the reformers but in Plessner's case the reformers of Breslau induced the police to forbid Plessner preaching against the introduction of the organ. One of his literary efforts, Ein Wort zu Seiner Zeit oder die Autorität der Jüdischen Traditionslehre 1825 is interesting as a collection of the opinions of Christian scholars in favor of the Talmud. He translated part of the Apocrypha.

into German and published a collection of his sermons *Mikrae Kodesh* 1851

POALE ZION ZEIRE ZION Jewish Socialist Labor Organization in America Part of a world wide movement known as Labor Zionism a synthesis of nationalism and Socialism It aims to bring about the establishment of a Jewish Cooperative Commonwealth of Labor in Palestine and the productivation of the Jewish masses in the diaspora—i.e. changing them from middlemen to productive workers who play their proportionate part in the basic industries of their respective countries It sees no inherent conflict between Zionism and Socialism but on the contrary regards them both as essential to the restoration of the Jewish homeland and the regeneration of the Jewish people

The first American society of Poale Zion (literally Workers of Zion) was founded in New York in 1903 Soon Poale Zion societies sprang up in other American cities In May 1905 the first conference of American Poale Zion met in Philadelphia The conference was rent over the question of whether the Jewish National Home should be established in Palestine only or in any territory available Though the Territorialists predominated the two factions did not split until the fall of that year In December 1905 the labor adherents of Palestine held a conference in Baltimore This marks the birth of the American Poale Zion Party Shortly after the World War there was founded an American organization of Zeire Zion (Youths of Zion) whose platform differed from that of the Poale Zion chiefly in stressing the national rather than the Marxian aspects of Labor Zionism The two parties were merged in 1931 and the resultant organization has since been known as the United Jewish Socialist Labor Party Poale Zion Zeire Zion Offshoots of the party are the Jewish National Workers Alliance (a fraternal order) the Young Poale Zion Alliance the Pioneer Women's Organization and the League for Labor Palestine

Though Labor Zionism has never assumed the proportions of a mass movement in America it has exerted a profound influence on American Jewry especially on the radical and labor elements who before the advent of Labor Zionism were strongly opposed to Jewish nationalism in general and to Zionism in particular The changed attitude of these elements finds expression among other things in the National Labor Committee for Palestine composed of representatives of American Jewish labor organizations which in the ten years of its existence has collected about a million dollars for the support of the various enterprises and institutions of the Palestine Jewish Federation of Labor (Histadruth)

The Poale Zion Zeire Party carries on extensive propaganda oral and written It publishes a weekly paper in Yiddish *Der Yidisher Kaempfer* and from time to time also special publications pamphlets and books in

English At the recent elections for delegates to the 18th Zionist Congress it polled about one half of all the votes cast
See Zionist Organization

POGROM A Russian word meaning ruin or devastation originally applied to the ravages of an invading army but since 1906 used to describe physical attacks riots on the Jews S M Dubnow* however applies it to all riots and massacres in Russia and Poland since the Black Death persecutions of 1349

Neither the number of the attacks on the Jews in Russo Poland nor the number of the victims can be ascertained except the riots which occurred from the Kishineff massacre* of 1903 to the constitutional riots of 1905 06 The following list compiled by S M Dubnow merely recites the cities and governments in which Jews were murdered in riots in modern times

Alexandria (Kherson) Anaanyev (Kherson) Balta (Podolia) Berdychev (Volhynia) Bialystok Borispol (Poltava) Chenstokhov (Poland) Chernigov city and government Dusyaty (Kovno) Homel (Moghilev) Kalash Kamenetz (Podolia) Kantakuzenka (Kherson) Karpovich (Chernigov) Kerch (Taurida) Kherson government Kiev city and government Kishineff Konotop (Chernigov) Lodz Moghilev city and government Mstislavl (Moghilev) Nagartava Nizhni Novgorod Novo Moskvosk (Yekaterinoslav) Nyezshin (Chernigov) Odessa Orsha Pereyaslav (Poltava) Poldolia government Polotzk (Vitebsk) Romny Rostov Rovno Saratov Semyonovka (Chernigov) Sumferopol Smyela (Kiev) Starodub Sydeletz (Poland) Troyanow (Volhynia) Vitebsk city Voronyezh Warsaw Wilna Yekaterinoslav Yelisevograd Zhitomer

POLAK, HENRI Netherlands labor leader b Amsterdam 1861 He was a diamond cutter who in 1887 settled in London and became interested in Socialism and trade unionism Returning to Holland he aided in the founding of *Die Nieuwe Tijd* a progressive labor organ in 1893 The following year he became the founder of the Social Democratic Labor Party and in 1900 became its chairman His trade union achievement was the founding and organizing of the diamond workers union The industry centralized in Amsterdam and largely composed of Jews was regarded as a hereditary occupation and the workers by no means regarded themselves as members of the proletariat when Polak started his agitation Though the son of orthodox Jews he is religiously indifferent though now interested in Zionism He overcame great handicaps in changing a professional guild into a trade union By a series of strikes he won and helped build the Diamond Workers Building in Amsterdam He has been a member of the Netherlands Parliament

POLAK JACOB EDUARD Physician to Shah Nasr ed Din b Gross Morzin

Bohemia 1818 d Vienna 1891 He was invited to Teheran in 1851 and a year later lectured in Persian and wrote a book on anatomy in that language Owing to ill health he returned to Europe in 1861 He wrote an ethnological account of Persian history 1865

POLAND AND RUSSIA (Prior to the World War) On the northern and eastern shores of the Black Sea and in the Crimean peninsula there were well organized Jewish communities before the common era It is likely that the Jews settled there soon after the destruction of the First Temple (587 b c e) Thence they spread eastward and northward establishing communities along the shores of the Caspian Sea and the lower Volga In the 8th cent they must have grown in importance for it was due to their influence that the Chazars* became converts to Judaism about 740 This Judaizing kingdom attracted a considerable influx of Jews from Byzantium When the Chazar kingdom fell before the Russians (969) Jews migrated to the Russian principality of Kiev* Here too they unfolded proselytizing activities for in the 15th cent we hear of Judaizing sects in Novgorod and in Moscow* This must have led to persecutions and to their expulsion from Russia

Early Settlements in Poland Early Jewish settlements in Poland were fed by a stream of immigration from a different direction namely from western Europe Tricking in since the 9th cent a steady flow of Jewish immigration began after the Crusades This immigration was encouraged by the Polish nobility and King Boleslav (1247-79) but was frowned upon by the clergy At the beginning of the 13th cent Jews in Poland were engaged in farming owning big estates they also administered the mines of Great and Little Poland Casimir the Great (1346-70) granted the Jews a measure of autonomy They came in however for persecution during the reign of Vladislav Jaguello (1386-1434) who was a tool in the hands of the Catholic clergy Posen Jews were accused of having desecrated the host of having stabbed it and thrown it into a pit

Lithuania 1300-1700 The beginnings of Jewish settlements in Lithuania are unknown Jewish communities existed there during the reign of Grand Duke Vitovt (1388-1436) After Vitovt's death until the 16th cent Polish and Lithuanian Jewries shared similar fates in both countries the clergy gained the upper hand over the reigning princes The Jews were suddenly expelled from Lithuania in 1495 but were readmitted in 1501

In the middle of the 17th cent Polish Lithuanian and Ukrainian Jewries suffered terribly first at the hands of the rebel Cossacks under Bogdan Khmel'nitski (1648-55) then from the Russians and finally from the Poles themselves Entire communities were wiped out The whole 18th cent was marked by pogroms blood libels and other unfounded ac-

cusations resulting in riots against the Jewish population

These catastrophes encouraged the spread of mysticism among East European Jews Practical Cabala*—mystical speculations about God the universe and the coming of the Messiah—was widely indulged in Belief in the Messianic claims of Shabbethai Zebi* (1626-76) spread among the Polish Jews like wildfire One deplorable result of the mental turmoil of the times was the formation in Poland of the Frankist sect which feigned conversion to Christianity Members of the sect denounced the Talmud as containing anti-Christian passages thousands of vols of the Talmud were burned publicly (1757)

Hasidism To the Polish Jews masses who were disillusioned in Shabbethai Zebi and who were seeking an escape from the gruesome reality of the pogroms and wholesale murder there came the cheering message of Israel Baal Shem Tob* (1700-60) who preached to the common people of the goodness of God He stressed faith in and love of God as against dry study and speculation He taught his followers to serve God joyously ecstatically these followers who shortly after Israel's death numbered tens of thousands called themselves Hasidim* (the Pious) The objectors to this new movement were called Misnagdim* (Opponents)

Russian Empire There were no Jews in the Muscovite Empire since the days of the Judaizing Heresy (end of the 15th cent) It was the first partition of Poland (1772) which added to Russia's population hundreds of thousands of Jews and gave birth to the Jewish question in Russia For some time the Czarist government wavered between its promise of equal rights to all the inhabitants of the annexed territories and its traditional prejudice against the Jews which it had inherited from the Byzantine Church That in decision ended in a true Russian solution Jews were not allowed to engage in any business or to settle in any place unless there was a specific law permitting them to do so Thus was laid the foundation for the notorious anti-Jewish legislation of the Czars In 1791 Jewish merchants were prohibited from trading in the inner provinces of Russia On the eve of the second partition of Poland (1793) when several more Polish provinces with a considerable Jewish population were to be annexed to Russia the Czarist government passed a law establishing the Pale of Settlement* More anti-Jewish decrees followed

Alexander I (1801-25) invited Jewish representatives to advise him of their brethren's needs Nothing tangible came of their efforts All of Alexander's friendly gestures toward the Jews were disappointing in their results The reign of Nicholas I (1825-55) was very oppressive He consistently attempted to convert the Jews to Christianity He exempted baptized Jews from taxes for several years He encouraged the abduction

by force or cunning of little Jewish children who were sent away to distant villages to be raised as Christians until they reached the military age when they were inducted into the army. These were the Cantonists. A horde of professional catchers (lovchiki) Jews and non-Jews in the government's pay swarmed all over the Pale of Settlement demoralizing the population and driving terror into the hearts of Jewish parents. This emperor also sought to promote education among Jews. For that purpose he established elementary schools and two rabbinical seminaries (at Zhitomir and Wilna) but in keeping with this ruler's insincerity the rabbinical institutions were frequently headed by uneducated Gentiles. Nicholas I encouraged the settlement of Jews on the land in the sparsely populated regions in south Russia. It should be mentioned that he did not countenance blood libels against Jews.

Alexander II (1855-81) showed liberal intentions toward the Jews by abolishing the child soldier and by permitting certain Jewish merchants, university graduates and artisans to live in the interior of Russia. These minor privileges which were granted after much discussion and delay inspired the Russo-Jewish intelligentsia with the hope that the era of full emancipation was at hand. Jewish leaders like Ossip Rabinovitch* (1817-69) and Ilia Orshanski (1846-75) waged a stubborn fight for emancipation in the liberal press. Simultaneously they preached the Russification of the Jewish masses. The accession to the throne of Alexander III (1881-94) was marked by a violent reaction. The renewed anti-Jewish policy resulted in a series of pogroms in Yelisavetgrad, Balta, Kiev, Odessa and Warsaw. This czar was under the tutelage of the procurator of the Holy Synod Pobiedonostzev who is reported to have declared: "One third of the Jews in Russia will be forced to emigrate, another third will be compelled to accept baptism and the remainder will starve to death." A drive was ordered on all Jews residing outside the Pale of Settlement* illegally. These were raided at night and driven back to the Pale. Such expulsions were usually accompanied by brutality. Of sad fame was the expulsion of the Jews from Moscow* on the night of March 30, 1891 (the second night of Passover). Men, women and children were dragged half-naked from their beds and were driven to the police stations. Laws were passed barring Jews from holding any government or municipal office. Jewish employees were dismissed from the railroad and steamship lines. The number of Jewish students in the high schools and universities was restricted. The notorious May Laws* (May 3, 1882) forbade the Jews to settle or acquire property outside the city limits. The Pale of Settlement was curtailed and a considerable portion of the Jewish population was brought to the verge of starvation.

Russian Jewry found relief in emigration. More than a million Jews left Russia in the last two decades of the 19th century; the greater part went to the United States, many migrated to the Argentine while others stimulated by an awakened national consciousness (Hibath Zion) colonized Palestine as a Jewish homeland.

Nicholas II (1894-1917) the last of the Russian czars continued the anti-Semitic policies of his father, employing all of the latter's methods. Organized pogroms marked his reign from beginning to end. Among these the Kishineff* massacre was one of the most horrible. After two days of brutal killing, deliberate maiming and barbarous half-slaying in order to watch the victims writhe in agony, the troops were commanded by Plehve, the Minister of the Interior, to establish order which they did.

As the perpetrators of the bloody spectacle in Kishineff went unpunished and the Jewish self-defense movement (Samo Oborona) was suppressed by the government in the interests of law and order, the Kishineff pogrom became the prelude to a long and dark St. Bartholomew's night which lasted for about three years. The fate of Kishineff overtook hundreds of cities and villages culminating in the slaughter at Byelostok* (May 1906) in which the army helped the rioters and which in cruelty and in atrocity surpassed all the preceding pogroms. All this was part of the government's counter-revolution and was calculated to deflect the rage of the populace from the government to the Jews. The pogroms aroused the indignant protest of western Europe and America to which the Russian anti-Semitic bureaucrats turned a deaf ear. Closely linked with the czar's anti-Jewish policy is the Beilis Case* which was manufactured by the Ministry of Justice.

Struggles for Emancipation. All these adversities Russian Jewry faced in a spirit of fortitude. Courageously they carried on the struggle for emancipation. They did not beg for equal rights but demanded them. In spite of threats and police interference, 12 Jewish deputies were elected to the first Duma (Parliament). But all the impassioned oratory of Dr. Shmarya Levin and his colleagues from the parliamentary tribune brought no results. The first Duma was dissolved after three months and the subsequent Dumas were packed with the government's own hirelings.

In spite of all these disabilities and stifling restrictions, Russian Jewry during the reign of Nicholas II reached its zenith of intellectual endeavor. Jewish nationalism grew and furnished hundreds of thousands of adherents to the Zionist movement. The Jewish Socialist Organization Bund grew to large proportions. Among the literary leaders there were Ahad Ha-Am*, David Frishman*, S. J. Abramowitz*, S. Rabinowitz* (Sholom Aleichem), I. L. Peretz*, Chaim Nachman Bialik*. In the field of Jewish scholarship

Baron David Ginsberg* A A Harkavi* and S M Dubnow* gained great distinction

J K

Post War Conditions During the World War the Jews of Poland suffered most severely. The towns in which they lived were the scenes of battles and as they were suspected of being pro German in their sympathies they were roughly treated by the Russians. No less than 80 000 Jews were compelled to flee from Warsaw and but for American aid most of them would have perished. In a large measure they are still dependent upon the aid of the Joint Distribution Committee* for their economic condition has improved little and even before 1929 the emigration totaled annually at 18 000.

The Peace Conference by the recreation of the Polish state reunited the three groups of Polish Jews who had been separated for 150 years but the reunion was not politically advantageous to two of the groups for those of Galicia and Germany had been technically free and emancipated whilst the Jews of what is now called Congress Poland (the old Russo Polish provinces) were not free. A violent outbreak of anti Semitism followed the War and the Polish struggle against the Soviets was also disadvantageous to the Jews. On the other hand the minority rights* inserted in the peace treaty gave the Jews of Poland certain political advantages. In the Sejm of 1919 there were six Jewish national and five orthodox deputies. In 1922 when Galicia for the first time voted in the elections the Jewish club as the united Jewish parliamentary representation is described mustered 34 deputies and 12 senators. In 1928 when some of the Jews went over to the Social Democrats the Jews elected only 13 deputies and six senators.

In the meantime an economic boycott of the Jews had been preached and practised relief coming in the reorganization affected by Marshall Pilsudski in 1926 when the anti Semitic phase of the political agitation was dropped. The educational phases of the minority rights have not been put into operation nevertheless the Jews have succeeded in establishing a net work of Jewish schools of every type in Poland. The intense pressure on Jewish life is exhibited by the fact that there are 135 Yiddish 16 Hebrew 28 Polish and one German publication devoted to Jewish affairs.

Zionism too in Poland assumes the proportions and turbulence of a mass movement. At the close of 1929 the official report showed that there were 2 968 207 Jews in Poland (against 2 771 949 in 1921) of whom 2 044 631 had declared themselves of Jewish nationality. Of the total 9.8 per cent are engaged in agriculture.

See Soviet Russia

POLEMICAL LITERATURE Manetho the Greek historian of Egypt (250 b.c.e.) is accepted as the earliest libeller and polemicist against the Jews. His libels were repeated by a group of writers and apparently summarized by Apion in response to which Josephus*

wrote his celebrated defense but the substance of Mantheo is repeated by Tacitus. The barbarous superstition of Judaism and the unaccommodating character of the Jews roused Cicero and the satirists Horace Juvenal and Martial. The Jewish response in the same period can be traced in the Sibylline* and apocalyptic literature as well as in Philo*.

With the rise of Christianity polemical literature took a new form. The Church fathers claimed heirship to the Bible—a book which did not interest the Pagans—and authority for their interpretations and their disputations begun by Justin Martyr who was a Palestinian were continued by Eusebius Tertullian John Chrysostom and Jerome. The issues raised were chiefly theological and there is allusion to them in Talmudic literature though no complete polemical book of Jewish authorship exists for this period. After Constantine established Christianity as a state religion the tone of both Christian attack and Jewish defense became more severe. In the 6th cent. the center of battle shifted to Spain. Isidorus Hispalensis utilizing the old material but in better form. The Jewish response to these attacks in Greek and Latin are not recorded. The earliest Spanish refutation of Christianity being either Jacob b. Reuben's *Sefer Milhamot Adonai* (Book of the Wars for God) or Jacob Kimhi's *Sefer ha Berit* (Book of the Covenant). More famous is Judah Halevi's* *Kuzari* in which Judaism was defended against its three assailants Christianity Islam and the philosophers. The debate was continued by Raymond Martin in *Capistrum Judæorum* and Pugio Fidei the rebuttal being by Nachmanides* in his *Wikkuah* which is a transcript of his oral debate in which he was victorious and by Solomon Adret*.

In the following century the attacks were mostly launched by baptized Jews their views appearing in Hebrew as well as in Spanish. The most important were answered with great vigor by Ibn Pulgar in *Ezer ha Dat* Solomon b. Reuben Bonféd Joseph ibn Vives al Lorqui. These writers did not hesitate to attack the apostates personally. Hasdai Crescas* in his *Tradato* refuted all the Christian theories and Shem Tob b. Isaac ibn Shaprut* took the same position in his public polemic at Pamplona in 1376. The same arguments and refutations appear in the French polemics which began after the Crusades the most striking of the Jewish replies being that of Jehiel of Paris* Judah b. David of Melun Samuel b. Solomon and Moses de Coucy* as compiled by Joseph the Zealot in the *Wikkuah* reporting the disputation of 1240.

In Italy disputations and polemics began in the 7th cent. but the works preserved date to the beginning of the Crusades. Jewish response to similar attack in Germany and Austria date from the 15th cent. The most aggressive of the attacks on Christian dogma was made by a Karaite Isaac Troki* in his

Hizzuk Emunah which being written in Poland was translated into many languages. He indulged in a bold textual and historical analysis of the contradictions in the New Testament.

Polemical literature includes the disputes between the Rabbimists and the Karaites between the Jews and Mohammedans and the defense literature of the Maranos. Few anti-Islamic works by Jews are extant.

POLIAKOFF LAZAR Banker and industrialist b Dubrovna 1842 d Paris 1914. He and his brother Jacob (1832-1909) founded in Moscow in 1873 a banking house which not only became an important firm in Russia but played a great role in the development of Persia. Both were keenly interested in Jewish affairs. Jacob was one of the leaders of St Petersburg Jewry whilst Lazar as the lay leader of Moscow* erected two synagogues there. He developed the weaving industry in his native town.

POLIAKOFF SAMUIL SALOMO WICZ Railroad king of Russia and Councillor of State b Arscha Lithuania 1837 d St Petersburg 1887. He was the son of poor parents and started life as a porter. He settled in St Petersburg about 1860 and rapidly came to the fore as a railroad promoter. He built five of the most important lines in Russia and owned a quarter of the Russian railroad system at the time of his death. In 1867 he established a railroad school at Jelz as a model for technical railroad education. It was not until after the riots of 1881 that he became interested in Jewish affairs. He then gave 500,000 rubles for the Jewish Theological Academy of St Petersburg and financed the erection of two synagogues. He supported the Ort* with 2,000,000 rubles.

POLL TAX Taxation by poll or capita tion is one of the oldest forms of raising revenue. The half shekel (Ex xxx 12-16) had a religious motive—ransoming for the soul. It became a regular institution in Palestine (Neh x. 32-3) and was used for the upkeep of the Temple services. In this form it figures in Jewish history to the fall of the state at which time the question of permitting the transfer of gold from the diaspora to Jerusalem was regarded as a serious matter by the Romans and the export of the precious metal forbidden.

Poll taxing was employed for the general revenue of the Jewish state though it was not the sole source of revenue and was employed as the inscriptions of Sennacherib indicate to assure revenue and to humiliate the tributary subjects. It was continued in the Roman era and was the motive of the census. Whether the objection to the latter was that it was used as a means of taxation is not stated but it is true that in the Orient today census taking is regarded with suspicion as having only two motives—taxation and conscription.

In 70 Titus transferred the Temple poll tax

to Rome and this obligation was continued though Hadrian or his successors permitted the Jews to institute a tax for the benefit of the Patriarchate. This lapsed with the close of the Patriarchate but the Oriental Jews paid a per capita for the benefit of the Babylonian Exilarchate to which European Jews contributed gifts.

The formal poll tax for revenue purposes was levied on the Jews in Europe throughout the Middle Ages by all the governments which took over the general Roman system of treating the Jews as a group apart and subject therefore to special taxes. The amount the minimum age at which it was payable whether it applied to both males and females varied according to circumstance and the inclination of local rulers. Till into the 19th cent Jews paid special poll taxes either for the right of residence or the right to do business in certain towns or as an admission fee in many parts of Europe. It remained in vogue in the Turkish Empire to an equally late date though often as a means of release from military service. Poll taxes are levied in most countries today on immigrants not specifically on Jews. This form of taxation was introduced in Palestine and levied on all alien pilgrims from the 9th cent.

POLLAK JACOB Founder of Talmudic schools b c 1460 d Lublin 1541. He was rabbi of Prague in 1490 but about 1506 he followed the Bohemian Jews who were forced to leave their country and establish themselves in Cracow. Here he founded a school for the study of the Talmud and was therefore one of the men directly responsible for initiating the movement which led to the dominance assumed later by the East European Talmudic schools. By this act he is credited with having introduced the casuistic method *Pilpul** into Poland.

POLNA AFFAIR On Mar 29 1899 Agnes Hruze 19 years old was found murdered near Polna a town of 5,000 inhabitants in Deutschbrod Bohemia. A Jewish vagrant Leopold Hilsner 23 years of age fell under suspicion and although no evidence was found incriminating him he was arrested. In Sept the crime was twisted into a ritual murder charge. No accomplices were discovered and Hilsner was convicted and sentenced to death. An appeal was taken and a new trial ordered. Hilsner was easily frightened into a confession and named two accomplices. He withdrew and then repeated his confession but his alleged accomplices were able to establish complete alibis. A bitter anti-Semitic agitation followed in Vienna and August Schreiber one of the editors of the *Deutsches Volksblatt* was sent to jail for libelling the Jews. Hilsner was thereupon accused of a second murder and tried for both crimes at Pisek in Oct 1900. Prof Masaryk now president of the Czechoslovakian Republic was conspicuous in the defense of Hilsner who however was condemned on both charges and again sentenced

to death The sentence was however commuted to life imprisonment by the emperor Eventually Hilsner was released he died in Vienna in his 50th year in 1928

See Blood Accusation

POLYGAMY The practice of having plural wives was and still is an accepted institution in the Orient The privilege of mor ganatic wives or of concubinage or the possession of acknowledged mistresses has not wholly disappeared amongst royalty and the wealthy anywhere Scripture recognized polygamy and sought to regulate it by its tables of incest and the property rights it conferred on the offspring The Prophets favored monogamy * but set themselves more bitterly against extra marital relations illicit intercourse and most determinedly against sexual relations with alien races The standing symbols of sin are the adulterous woman the practices of the harlot and consorting with her There are few references in the Bible to the general practice of polygamy among the common people The Wisdom literature praises the virtuous woman for her domestic excellence and favors monogamy The Talmudic laws relating to marriage and divorce and Talmudic comment on marital incidents related in the Bible indicate that though polygamy was legal its practice was not common It was legal amongst the Jews in Spain to the 14th cent but such incidents as are recorded do not suggest that it was commonly practiced Polygamy was formally prohibited to Jews in Europe in 1000 by the ban of R. Gershom * This ruling was accepted as binding and it resulted even in Africa in the insertion of a clause in the marriage contract demanding the consent of the first wife to her husband's acquiring a second wife Polygamy is however still practiced amongst the Yemenite and other Oriental Jews and is permissible to them in Palestine The Jews have everywhere accepted the law of the land as their law

POMIS DE An Italian family which claimed to be one of the four families brought to Rome by Titus and which survived to c 1527 With the Abravanel's it claimed descent from King David

POMIS DAVID B ISAAC DE Physician and lexicographer b Spoleto Umbria 1525 d c 1593 His graduation as a physician in 1551 from the University of Perugia is recorded though it was with great difficulty that Pope Sixtus V was induced to permit Pomis to practice amongst Christians in Venice As an author he is known for his Zemah David a Hebrew and Aramaic dictionary with translations in Latin and Italian dedicated to Sixtus V and De Medico Hebraeo En Arratio Apologica 1588 in defense of Jewish physicians The various dedications of de Pomis works indicate that the grandees of Italy were in his time favorably disposed to Jewish scholars

PONTE LORENZO DA (Jeremiah Connegliano) Librettist and opera director b Ceneda Italy 1749 d New York 1837 Member of a prominent Italian family and baptized in his boyhood Connegliano went to Austria became a favorite of the Emperor Joseph II and wrote for Mozart the libretto of Marriage de Figaro and Don Juan At the beginning of the 19th cent he emigrated to New York and was professor of the Italian language and literature at Columbia College New York to his death He brought the first Italian opera company (Garcia) to New York and managed Italian opera here in 1833

POPES AND PAPAL BULLS CONCERNING JEWS The relation of the Popes to Jews since the foundation of the Papacy presents no picture of a continuous church policy except in the desire to convert the Jews to Christianity and except in so far as the Popes as Bishops of Rome and as sovereign pontiffs followed as did all sovereigns throughout the Middle Ages the general theories of the Justinian code to keep Jews and Christians apart to prevent Jews exercising authority over Christians to prevent Judaism becoming an official or public religion Beyond these general tendencies the policies of the popes as the bulls they issued indicate were expressions of personal attitudes political expediency modified on the whole by a desire to exercise friendliness to the Jews in Rome Individually many popes employed Jewish physicians when they prohibited other Christians utilizing their skill and they gave ear to Jewish scholars whilst Jewish scholarship was kept under severe restrictions

The important bulls relating to the Jews may be divided as follows

- 1—Bull defining the privileges of the Jews and according them the same as the Christians 1120 Calixtus II Sicut Iudeis in consuetudine 1191 by Clement III 1199 Innocent III 1216 Honorius III 1235 Gregory IX 1246 and 1253 Innocent IV 1272 and 1274 Gregory X 1348 Clement VI 1365 Urban V 1389 Boniface IX 1422 Martin V and 1447 Nicholas V
- 2—Bulls denouncing the Blood Accusation used twice in 1247 by Innocent IV confirm it in various forms in 1272 by Gregory X and in 1540 by Paul III
- 3—Bulls against forbidden conversions, disputations and religious harassment 1233 Gregory IX 1345 and 1348 Clement VI 1418 1420 1421 and 1429 Martin V 1432 and 1434 Eugenius IV
- 4—Bulls favoring the mounting of the Inquisition 1299 Boniface VIII 1524 Clement VII 1540 Paul III 1604 Clement VIII 1674 Clement X 1679 Innocent XI
- 5—Bulls generally favorable to Jews 1233 Gregory IX 1291 Nicholas IV 1320 John XXII 1397 and 1402 Boniface IX 1451 Nicholas V 1555 Paul IV 1586 and 1587 Sixtus V
- 6—Bulls compelling Jews to wear the badge 1234 Gregory IX 1317 John XXII 1423 Martin V 1555 Paul IV
- 7—Bulls mounting the badge law 1219 Honorius III 1555 Paul IV
- 8—Bulls denouncing burning of confessions of Talmud and Jewish books 1239 and 1240 Gregory IX 1244 Innocent IV 1286 Honorius IV 1320 John XXII 1415 and 1417 Benedict XIII 1442 Eugenius IV
- 9—Bulls ordering the Jews to pay special taxes 1207 Innocent III 1451 Nicholas V 1472 Sixtus IV 1500 Alexander VI 1554 Julius III 1555 Paul IV

10—Bulls a rs to the J v nc d ntal t th C u
sades 1145 Eug nius III 1228 Grego y XIII
11—Bulls supp rting th l qu t on 1267 Cleme t
IV 1481 two by S xtus IV 1531 Clement VII 1581
G egory XIII
12—Bulls exp ll ng J ws f m papal c ties and states
1253 Inn cent IV 1567 nd 1569 P us V
13—Bulls g n ally p ess e 1451 N h las V
1581 Gregory XIII, 1592 Clement VIII 1610 Paul V
1658 Alexandre VII
14—Bull f ng c nve s n p lcy 1278 N holas
III 1584 G eg ry XIII 1747 Bened ct XIV

POPPER DAVID Cellist b Prague
1846 d Baden Austria 1913 At 18 he began
a tour of Germany winning fame as a soloist
In 1867 he was appointed soloist to the Court
Theatre Vienna and later professor at the
National Academy in Budapest He estab
lished the famous Hubay Popper String
Quartet He enriched cello music by writing
many charming compositions of which his
Spanish dances Spinning Song and Elf
Dance, are the most original and popular

POPPER (Lynkeus) JOSEPH Engineer
and social philosopher b Kolin Bohemia
1838 d Vienna 1921 He was the first to
propound the possibilities of transmitting elec
tric power His paper on the subject was
submitted to the Imperial Academy of
Sciences Vienna in 1862 but it was not pub
lished till 20 years later He was equally in
advance in his theories on gyroscopic motion
and aeronautics On the latter he wrote
Flugtechnik 1888 and discussed the me
chanical adaption of bird flight later Inde
pendent of his engineering essays Popper
wrote many books on moral and social prob
lems was a keen advocate of women's rights
and devoted to Jewish affairs in Vienna

POPPER JULIUS King of Fire
Islands b Bucharest 1857 d Buenos Aires
1893 Son of the principal of the Hebrew
School in Bucharest he ran away from home
as a lad and wandered all over South and
Central America In 1885 the report that gold
had been discovered in Terra del Fuego drew
him to the desolate southern extremity of the
American continent He organized a band of
adventurers and after many privations he
succeeded in finding gold at Paramo which he
shipped to Buenos Aires He laid claim to
considerable territory and organized it and
was dubbed King of Fire Islands In 1891
he was decorated by the Geographic Society
of Argentina for his discoveries and enter
prise

POPPER SIEGFRIED Naval engineer
b Prague 1848 d Vienna 1933 In 1902 he
was appointed director of naval construction
of the Austrian navy and in 1904 he was given
the rank of rear admiral He designed and
supervised the construction of nine armed
cruisers and battleships

POPPER WILLIAM Orientalist b St
Louis Mo 1874 He was a revision editor of
the Jewish Encyclopedia 1902 05 Gustave
Gottheil lecturer in Semitic languages at
Columbia University 1903 05 1919 20 and
has since been professor at the University of

California His writings include The Cen
sorship of Hebrew Books 1899 and Studies
in Biblical Parallelism 1919 23

POPULATION Dr Harry Linheld esti
mates the Jews of the world at 15 200 000 as
compared with Joseph Jacobs estimate in the
Jewish Encyclopedia of 11 273 076 in 1900
and the obvious understatement of the Ency
clopædia Britannica of 6 200 000 in 1881 The
total gain between 1900 and 1930 an increase
of 3 926 924 is covered by the increase on the
American continent 3 160 795 in that period
and the increases in Poland—independent of
the incorporation of Galicia—and the Near
East In general Jewish statistics are de
fective because every country does not com
pel racial or religious identification in census
reports In many countries the census is far
from accurate This certainly applies to Rus
sia the Near and Middle East Migration
constantly changes figures and it is difficult to
check the losses from intermarriage and bap
tism What this attrition may mean is illus
trated by the agitation in Germany since
March 1933 Where facts have been ob
servable no special gain has been noticed in
the Jewish birth rate during the last three
decades whilst a serious extra increase in the
death rate in that period resulted from the
World War and its ravages The gains there
fore may well be due as much to greater ac
curacy in estimating as to an actual increase
in numbers

According to various tables the Jewish
population in Europe was

In 1900	8 977 581
1910	10 068 435
1933	9 338 619

This shows a small gain in 33 years and a
loss in the last 23 years The loss is more than
covered by the drop of the population of
Russia in Europe The 1900 figures were
3 872 625 the 1910 figures 4 406 063 The re
composition of the USSR and RSFR
figures together with those of the states for
merly part of Russia give

Cr me	45 926
E tho	4 566
Finland	1 772
Latvi	94 388
L thu n	155 125
N W Russ	326 363
U S S R	170 693
Uk a ne	1 574 428
Wh t Russ a	407 059
	2 780 320

The figures for the Austrian Empire rose
from 1 224 899 in 1900 to 2 258 272 in 1911 14
Today Austria has only 250 000 Jews It is
difficult to set up comparative tables for the
older statistics included 871 956 for Galicia
now included in Poland and 943 416 for Hun
gary which has been reduced to 444 567

Political changes have quadrupled the Jew
ish population of Roumania and increased that
of Poland by 30 per cent Those for Turkey
in Europe have been reduced from 282 277 to
55 592 the loss being in part Greece's gain

which rose in the same period from 8 350 to 72 791. Of the West European states France shows the largest gain in the past three decades.

The Jewish population in Asia was 352 342 in 1900 525 658 in 1910 and 588 154 in 1933. The gains were due to the increase of the Palestinian population from 78 000 in 1900 to 175 006 in 1931 and Iraq 87 488 which was not entered in the 1900 tables. The African population—which includes the Falashas of Abyssinia who have remained (statistically) stationary since 1900 at 50 000—was in 1930 538 609 compared to 414 246 in 1910. Both figures are however conjecture. The differences in the estimates are illustrated as follows:

	1900	1911	1931
Algeria	51 044	70 271	100 000
Egypt	30 578	50 000	63 550
Tun	62 545	65 213	65 000
South Africa	50 500	50 000	71 816

The North American figures tune in more with known facts. Thus the 1900 figures were 1 527 539 those for 1910 2 375 681 and in 1931 North America and the West Indies had 4 412 451 Jews.

South America has leaped forward proportionately to North America. 1900 26 121 1911 120 124—the gain being due to immigration to the Argentine to 241 758 in 1931 the gain being again due to a doubling of the Argentine population in 20 years and the increase in Brazil from 3 000 in 1900 to 30 000 in 1927. The slight changes in the tables for the Australasian continent denote the absence of immigration. 16 840 in 1900 19 415 in 1911 and 24 783 in 1921.

The following table is based on the American Jewish Year Book 5694 with such corrections as contributors and the latest government year books have suggested:

Abyssinia	50 000
Adriatic and P. m	3 747
Afghanistan	5 000
Albania	500
Algeria	100 000
Arabia	25 000
Argentina	250 000
Australia	21 615
Austria	250 000
Belgium	44 000
Brazil	30 000
British Malaya	703
Bulgaria	46 431
Canada	126 196
China	2 000
China (British)	12 000
Colombia (British)	177
Czechoslovakia	45 926
Cuba	8 200
Czechoslovakia	565
Cyprus	195
Czechoslovakia	356 768
Danish	9 239
Denmark	5 947
Dominican Republic	55
Egypt	63 550
Ethiopia	4 566
Finland	1 772
France	220 000
Germany	64 379
Chad	1 123
Great Britain and Belfast	300 000

Germany	7 791
Guatemala	1 786
Haiti	150
Honduras	77
Hong Kong	150
Hungary	444 567
India	21 778
India (French)	1 000
Iraq	87 488
Ireland State	3 686
Italy	47 485
Japan	1 250
Japan	1 000
Korea	100
Latvia	94 388
Lebanon	43 000
Lithuania	155 125
Luxembourg	24
Malta	3
Mexico	16 000
Moldavia (Romania)	120 000
Morocco (Spanish)	15 000
Netherlands	114 000
New Zealand	2 591
Norway	1 457
Poland	235 000
Portugal	750
Panama Canal Zone	25
Paraguay	400
Peru	40 000
Philippines	300
Poland	500
Portugal	2 978 000
Portugal	200
Portugal	1 000
Portugal	100
Rhodesia (Netherlands)	110
Romania (Soviet)	1 546
Russia	900 000
Russia (RSFSR)	49 571
Russia (RSFSR)	539 272
Sri Lanka	4 038
Switzerland	200
Spain	4 000
Siam (Dutch Guiana)	628
Syria	35 000
Sweden	6 469
Switzerland	20 979
Taiwan	10
Tanzania	8 000
Turkmenistan	62 194
Turkey	65 000
Turkey	2 040
Turkey	26 280
Turkey	55 592
Ukraine	1 574 428
Union of South Africa	71 816
United States	4 228 029
Uruguay	5 000
Uzbekistan Republic	37 834
Venezuela	882
Virgin Islands	70
White Russia	407 059
Yugoslavia	67 722

Arthur Ruppin sets the total somewhat higher 15 846 000. He obtains this result by estimating the Jews on the American continent at 5 000 000. The increases in round numbers being U.S.A. 250 000 Canada 45 000 Brazil 15 000 Uruguay 5 000 Chile 2 000 and British Guiana 2 000 above the figures in the foregoing table. In Europe he adds 30 000 to the Jewish population of Switzerland 30 000 to Great Britain and 10 000 to Danzig. The balance of his increases is made up by small additions which however do not always agree with the official published reports.

PORGES MOSES Edler Von Port hem Industrialist b Prague 1784 d there 1870 He was a member of a family which participated in the Frank movement Disillusioned they returned from Offenburg to Prague and in a small shop started a cotton printing plant By 1830 this had grown to an industry of large dimensions and 1841 the family was ennobled for being the first to introduce steam machinery in a cotton print plant Moses asked for the emancipation of the Jews of Austria in preference to the title but this was refused Later he developed the porcelain and mining possibilities of the Prague Smichow district

PORGING The removal of forbidden fats and veins from kosher meat
See Shehita

PORTO RICO The Jewish population of this island has been estimated at as few as 25 and as many as 200 They are mainly American Jews Hon Adolph Grant Wolf is a justice of the supreme court of Porto Rico

PORTUGAL The ancient history of the most westerly state of Europe begins with the Romans who followed the Carthaginians who as the conquerors of the seaboard of the Iberian peninsula founded Cadiz when the country was largely identified by its chief ancient province Lusitania The Romans were succeeded by the Visigoths and the Saracens The history of the Jewish settlement is not clear till Alfonso I (1139 85) conquered the country and became its first Christian king It is stated that he found Jews at Santarem Lisbon* and Beja and some villages were entirely inhabited by Jews He was tolerant to both Jews and Saracens and there is no evidence of hostility to the Jews till 1211 when the Cortes at Coimbra voted that no baptized Jew should return to Judaism and that no Jew should prevent his children becoming Christians

Alfonso II and his son Sancho II lived at loggerheads with the Church and employed Jews as tax gatherers and the latter permitted the Jews to build a synagog at Lisbon an act which Pope Gregory IX met with a vigorous protest The king ignored the papal threat and Alfonso III (1246 79) also employed Jews and refused to enforce the wearing of the badge* Definitely organizing the Jewish community the king established the office of rabbi mor chief rabbi the occupant of which office exercised greater authority during a period of two cent than was exercised by any Jew elsewhere in Europe The rabbi mor had a chief justice a chancellor a secretary and a sheriff and divided Portugal for Jewish purposes into seven provinces All the subordinate officers were recognized by the state in what was probably the first and only complete attempt at the establishment of the Jews as a minority group with autonomous rights within the state This system was made more effective by establishing Juderias or

Jewish quarters in all the cities payment of a Jew tax a poll tax of 30 dinheiros by every adult male lesser poll taxes on females and children In addition the state compelled the Jews to pay special taxes for the navy for roads for slaughtering cattle for food etc This position wholly favorable according to the spirit of the times was undermined in the reign of Alfonso IV (1327 57) who at the instance of the clergy compelled the Jews to wear a Magen David as a badge

Further pressure was exercised during the reign of Pedro I (1357 67) but the king protected the Jews and the policy of employing the Jews as tax gatherers and financial agents was continued Though he enforced the wearing of the badge and ordered other restrictions John I permitted the Spanish refugees from the massacre of 1391 to settle in Portugal Duarte (1433 38) added to the restrictions though he was personally attended by Jewish physicians had a Jewish astrologer who prophesied his early death and his brother Don Fernando borrowed largely from the Abravanel family The tension disappeared at his death and his successor Alfonso V appointed Don Isaac Abravanel* treasurer and finance minister This pro Jewish attitude led in 1449 to the first anti Jewish riot in Lisbon when several Jews were killed

John II (1481 95) also surrounded at his court by Jews was tolerant to the Spanish Jewish immigrants and agreed to the settlement of 93 000 at the time of the Spanish expulsion But the royal word proved worthless the immigrants were ill treated their womenfolk outraged and many were sold into slavery King Manuel guided by his Jewish astronomer Abraham Zacuto* was more tolerant but in order to marry the daughter of Ferdinand and Isabella he had to agree to the expulsion of the Jews from his kingdom His expulsion order was dated October 1498 In it he agreed that the Jews could take all their property with them but all their children should be taken from them and baptized This enforced baptism which involved all young people below the age of 25 is one of the darkest pages of Jewish history The adults to the number of 20 000 were then cajoled to assemble in Lisbon and were there driven into a palace and were offered the alternative of slavery or baptism The majority yielded They were treated as Neo Christians As soon as possible they began to emigrate to Italy Africa and Turkey In 1499 this emigration was restricted and Christians were ordered to buy the property of Neo Christians

In 1506 the great massacre of secret Jews took place in Lisbon several thousand were either killed or thrown on the pyres The Dominicans who led in this attack were severely dealt with by King Manuel and he renewed the law of 1497 promising the Neo Christians 20 years of peace Pope Clement VII in the reign of John III authorized the introduction of the Inquisition into Portugal in 1531 after a struggle of half a cent by the

Maranos They then emigrated more rapidly paying King Sebastian (1557-78) a quarter of a million ducats to permit their free departure

Maranos and Jewish history were resumed in Portugal under the Marquis de Pombal himself of Marano descent during the reign of Joseph (1750-77) In 1768 the Inquisition* registers were suppressed and in 1773 the Jesuit order abolished in Portugal and the disabilities of the Maranos* terminated The Inquisition which had been suspended in 1774 was abolished Mar 31 1821

In 1801 some Jews having immigrated into Portugal those in Lisbon bought a cemetery and in 1826 the Jews were accorded the freedom of private worship In 1820 a small congregation was founded in Faro and a few settled in Evora Lagos and Porto The Portuguese Jews have since increased to about 1 000 The principal congregation is in Lisbon

POSSART ERNST VON Foremost German tragedian b Berlin 1841 d there 1921 He began what proved to be a brilliant and lasting career in Berlin in 1861 appearing in all the Shakespearean and Schiller roles besides a long list of modern plays His triumphs were not confined to Germany for he toured much of Europe and the United States in 1888-90 He was director and stage manager of the Royal Theatre Munich and designed a theater there He wrote on the stage presentation of Faust and of Mozart's operas is sued a vol of memoirs and edited a German version of Shakespeare

POSTURE AT PRAYER Synagogues except in some oriental countries are provided with seats and except where otherwise stated in the rubric the posture at prayer is sitting The Amidah or Eighteen Blessings* is the standing prayer and as on all occasions when the worshipper stands he faces Jerusalem (See Mizrah) The feet are kept together and the stepping backward at the end of a prayer is a courtesy Seated the worshipper leans forward on the right arm as a sign of humility during the recital of the Penitential Psalms and leans backward in relaxation at the Seder* service

Daniel* knelt thrice at prayer but excepting during the recital of the Abodath* during the Atonement* service Jews do not kneel or prostrate themselves at prayer Bowing of the head is customary at the recital of certain lines this too is a courtesy The swaying of the body common amongst many Jews is in fulfilment of Ps xxx 10 Kohanim* make the sign of the double Shm whilst reciting the priestly blessing*

The covering of the head during prayer is oriental in origin the sentiment being that the uncovered head is unkempt and in the case of women proof of immodesty The custom may however have deeper significance for the bare head like the shaven face was a sign of slavery and the head gear was everywhere a uniform The Romans who vaunted their bareheadedness tried to force their custom on the Jews

so that the racial or national difference became emphasized Paul of Tarsus accepted this distinction when he ordained that the early Christians should worship bareheaded It signified that Christianity was not dependent on Jewish tradition

POTOCKI Count VALENTINE The Ger Zedek of Poland b c 1700 burned at the stake in Wilna Mar 24 1749 He was a Polish nobleman who lived for a time in Paris and there became a devotee of Judaism After studying Hebrew he went to Rome studied religion and then embraced Judaism in Amsterdam taking the name of Abraham b Abraham After visiting Germany he settled in Poland living amongst the Jews of Ilye Wilna His presence was detected and despite the entreaties of his mother and friends he refused to return to Christianity and he was condemned to the stake The royal pardon came too late to save him His ashes were buried in the Jewish cemetery His friend Zaremba who also became a Jew lived for a time in Amsterdam but finally settled in Palestine

POZNANSKI SAMUEL Rabbi and bibliographer b Lubranice Poland 1864 d Warsaw 1921 He was rabbi of the Polish synagog in Warsaw but enjoyed an international reputation as an Arabic scholar and Hebrew bibliographer Between 1890 and the close of his life he published several score of volumes dealing with Hebrew grammar the writings of the Karaites and their rabbinical opponents

PRADO MOSES (Conrad Victor) German convert to Judaism At the end of the 16th cent he was professor of classic languages in Marburg University In 1607 convinced of the truth of Judaism he proceeded to Salonica where he embraced Judaism and took the name of Moses Prado He died in the Turkish city the Duke of Hesse refusing him permission to return to Marburg and live as a Jew

PRAGUE The legend of Jewish settlement in the capital of Czechoslovakia* as in several other cities in pre exilic times is merely part of the self defense policy adopted in answer to early Christian attacks on the Jews Of Bohemia as a whole little historic material exists prior to the 8th cent when Prague was founded Jews were settled there in 906 when the city was a slave market It was a post on the Oriental trade route in the 12th cent The laws of Ottocar 1254 and 1269 indicate a sufficient Jewish settlement to warrant the restriction of usury sexual intercourse between Jews and non Jewesses and capital punishment for a Christian killing a Jew These laws were reaffirmed by Charles IV 1356 who however canceled Christian debts to Jews

In 1336 the Blood Accusation* was charged against the Jews and a number of them were burned at the stake and in 1389

3 000 were killed for alleged desecration of the host. Five tons of silver were taken from the Jews and part of the ghetto destroyed. In 1419 the Bohemian Diet renewed the code of Ottocar but in 1421 the Jews sided with the Hussites and the ghetto was plundered. Ladislaus (1440-57) permitted the Jews to increase their interest rates but later canceled the law.

Jewish settlement in Neustadt was opposed in 1503 and in 1507 the evacuation of the ghetto in the Altstadt was ordered but not enforced. In 1515 the Jews came under royal control but they had to pay municipal taxes. In 1527 they were permitted to display the

Jews' flag in processions a right to which they attached great importance during the two following centuries. In 1541 they were expelled but 15 families were permitted to remain and in 1561 they were ordered to attend a weekly Jesuit sermon. In 1566 the Emperor Maximilian decreed that the Jews should never again be expelled and in 1571 with the empress walked through the ghetto. Restrictions increased during the succeeding reigns and in 1638 39 new poll and war taxes were introduced. In 1648 the Jews took part in the defense of Prague. There were 2 000 Jews in the city prior to the plague of 1680. The ghetto was fired in 1689 and was rebuilt of stone in 1702 when the wall was carried down to the River Moldau. In 1735 the Jews refused to pay taxes. In 1744 Maria Teresa ordered the expulsion of 10 000 Jews from Prague and the order was carried out the following March. 301 families were permitted to remain on condition that they paid a tax of 204 000 gulden. In 1788 Prague University graduated Jews as doctors of law—the first so distinguished. In 1787 the marriage limitation law was enforced. In 1848-49 when equality was granted there were 8 542 Jews in the city.

The cemetery records of Prague go back to 1389 those of the Hebra Kadisha to 1562. The exact age of the Altneuschule is not known but there is reference to its existence in 1142 and in 1171 whilst the Altschule is mentioned in the 14th cent. The Pinkas synagogue was built at the end of the 13th cent. and the Klausssynagog in the 16th cent. The Rathhaus erected by Mordecai Meisel* is of the same period. Prague Jewry was noted for its rabbis and scholars for the Soncino* printery the benefactions of its rich Jews the preservation of its memorials and its endless legends. In 1905 its Jewish population numbered 19 000 in 1921 they numbered 31 751.

PRAYER In the spirit of Isaiah (xxix 13) who deplored the worship which is but a commandment of men learnt by rote the rabbis of later cent. strove to imbue prayer with earnestness and devoutness and to save it from perfunctoriness. Their psychological insights on prayer are as conspicuous as their legalism and their conformistic scruples.

On the one hand there is stressed the im-

portance of synagogal worship—particularly with a quorum of ten male adults. God is found in the synagog. Whoso fails to pray in the synagog is a bad neighbor. Only prayer offered in the synagog is heard on high. At the same time the counsel is expressed. If it is impossible to pray in the synagog pray in the field. If that is impossible pray in thy house. If that is impossible pray on thy bed. If that is impossible meditate in thy heart. Workingmen occupied on scaffolds or trees were entitled to pray without descending. Noted scholars are mentioned who holding the view that study is higher than prayer declined to attend synagog preferring to keep without interruption at their books.

Care is evinced to preclude any kind of distraction during prayer. Mind wandering while at prayer is reprobated. One should not pray in moments of melancholy listlessness frivolity loquacity levity or idle talk. One sage avoided prayer in moments of anger. Others forbore to pray in places where the odor of wine or of cooking might divert them. One sage would omit prayer for three days after returning from a journey. The law specifies occasions such as bereavement or nuptials during which owing to distractions prayer might be deferred. To blunder in the reciting of a prayer was regarded an ill omen.

Compunction existed about the interruption of prayer. One saint is said to have continued with his prayer although a deadly serpent crawled up his leg. Another risked his life by refusing while at prayer to acknowledge the greeting of a potentate. An attitude of ardent willingness to pray was expected free of all signs of reluctance or aversion.

Praying three times a day was prescribed. Some teachers disapproved of greater frequency lest prayer grow commonplace. Some recommended a preparatory period of rest before prayer. Saints are mentioned who would relax for an hour previous to praying and an hour subsequent to praying for an hour thus devoting to prayer nine hours a day. On the other hand some teachers warned against prayers of excessive length as smacking of irreverence and as consuming time that might better be devoted to study.

Hebrew was not the only language of prayer any vernacular was permissible. However vociferous prayers were condemned. Whoso prays loudly is one of the false prophets. Even audible prayer was frowned upon—Audible prayer shows lack of faith—although some slight movement of the lips in prayer was preferred to prayer that was mental only. One reason assigned for silent prayer was the consideration that worshippers with sins to confess might if overheard suffer humiliation.

Jewish teachers always strove persistently to make prayer something more than liturgy (See Eighteen Benedictions). High merit attached to spontaneity and originality. Practically all of the biblical prayers are

spontaneous Non liturgic prayers quoted in the Talmud are masterpieces of devoutness and sublimity

Emphasis is laid upon being properly washed and attired during prayer In addition to prostration one of the prayer postures was that of standing with legs together head bowed and hands placed one over the other upon the breast Eyes down hearts up! Others preferred eyes up I have no greater joy saith God than the hour when their eyes lifted on high look into mine To eat before praying when the time for prayer is near or—provided there be no rudeness or serious loss—to greet anyone is irreverent It is laudable to occupy so far as possible the same spot whenever praying

Whoso fixeth a place for his prayer Abraham's God hath him in care The leader in the ancient synagogue would stand on a floor level lower than that of the congregation a low level symbolic of humility being deemed more compatible with prayer than a high level There was also the custom of facing Jerusalem during prayer that suppliant Israel all the world over might look in the same direction If one does not know the directions turning one's heart toward one's Father in Heaven suffices An old homily fancies an angel of prayer gathering the prayers of all the congregations and fashioning them into a crown for the Most Holy

One teacher advises If a prayer is not answered pray again But the reflection occurs that mindful of one's shortcomings one should not presume oneself worthy of the fulfillment of one's prayers The efficacy of one's prayers was felt to be conditioned upon the saintliness of one's life Particularly was almsgiving supposed to impart efficacy to prayer The prayers of one saint are reputed to have been prognosticative When he prayed for the sick fluency was a favorable omen and hesitancy an unfavorable one Meanwhile ex post facto prayers had no standing When hearing a clamor indicating an accident it is vain to supplicate God grant that the victim may not have been one of mine

Full appreciation is accorded the altruistic motif in prayer Whoso fails to pray for an other when possible is a sinner Whoso prays for another that same need in his own life will obtain God's answer first

While prayer was extolled as greater than burnt offerings it is often paralleled with burnt offerings—thrice a day special acts for special days seemly attire standing posture concentration of mind Also prophecy is cited

So intent and absorbed were the saints during prayer that in them the physical subsided and the spiritual mounted high to prophetic heights A Cr

PRAYER BOOKS The compilation of books of common prayer was first attempted in the 9th cent and is the basis of all subsequent prayer books The following is a brief

chronology of the most important compilations

- 846 64 Sede Rab Amram compl d n Babylon
- 928 42 Miss p ay e book of Saadia Gaon
- 1135 1204 S der T fill t K l h Shanah th de of s c m p l d by M s s M mond
- 1208 M h o V t y th mot comp t e t t c m p l e d t h t d t e n d t e t n d d f h t c a l s e a c h s s u e d b y t h e a b b s o f F n
- 13th cent. S de T l k u n T e f i l l h c m p l e d b y R E l h n a n
- 14th c t T O h H y y m m p l d b y J o b A h
- 1486 F s t P y b o o k (R m n t u l) p n t d b y S n o
- 1524 F t P y b o o k S p h a d M h a g p n t d v
- 1538 I t t l t c (I t l n H b e v h a t) B l o g n
- 1552 F s t t l t S p n h l
- 1662 I s t t n l t n I e T u t h b y E l j h L v t a M t u
- 1738 F s t t n l t o E n g l i s h L o n d n
- 1766 I t t n l a t n E n g l h A m c n d t o n N w Y o k
- 1772 73 F s t t n s l a t n F r e n c h b y V n t u N c
- 1791 93 F s t t n s a t o D t h t T h H a g
- 1818 F r s t R f o m P a y e b o o k n H b w G e m n d t d b y S I F k e l n d I M B l u H a m b u g
- 1841 E n g l h R e f o m P r y e b o o k b y D W M k s L d o n
- 1854 G e g s r e v s d P y b o o k f o G m n I w
- 1857 M n h g A m c b y I M W
- 1858 E n h o r n s O l a t h T a m d H e b w a n d G e r n
- 1862 B j a m n S o l d s o r t h o d H e b e a d G m n t l
- 1870 J t w s A b o d a t Y s e l H b w n d F n l h
- 1891 A t h r e d D l y P y B o o k r t h o d x a n g i n d t a n l a t d b y S m o n S n g r L o n d o
- 1892 K u s k p f s S e R t l
- 1895 U n o n P a y e b o o k f J w h w o s h p
- 1903 B o o k o f P a y b y L n d J L y

PRESBYTER Elder the title was in vogue amongst the Hellenic Jews in the Byzantine period

PRESBYTER JUDÆORUM Chief official of the English Jews in pre expulsion times Six men held the office between 1199 and 1290

PRIEST Whilst the authority and consecration was vested in the descendants of Aaron * the priestly function was occasionally exercised by laymen in ancient Israel The priesthood developed during the period of the kingdom disappeared at the exile and was abrogated by Ezekiel * who instituted a new order Ezra * however recognized in those who returned from the exile two historic groups devoted to the service of the Temple the priests and the Levites The Pentateuchal laws governing the priesthood were intensified in the Maccabean and early Talmudic periods The pedigrees of priests became of importance and rigid rules provided for the women they married Following the Levitical law contact with a dead body was forbidden even to the point of attending funerals except those of the closest of kin The history of the high priesthood shows that the Herodians did not obey the codes in their appointments The priesthood survives in the obligation in the

orthodox ritual of Kohanim* to recite the priestly blessing*

The Jewish conception of the priest is distinctly different from the Christian one. The Jewish priest merely acted as the agent of the people in conducting the worship and had no duties of receiving confession giving absolution or performing sacraments. Nor is the rabbi the same as a priest since his function is that of a teacher and preacher. His appearance at such ceremonies as marriage is not an absolute religious requirement so much as it tended to add to the dignity of the occasion.

PRIMO DANIEL Arch propagandist for Shabbethai Zebi*. Neither the date of his birth nor of his death are known but he was the secretary and arch plotter of the pseudo Messiah and he appeared in the former role in Jerusalem in 1665 when he issued the ordinance for the abolition of the Fast of Tebet*. He is the presumed author of all the religious proclamations issued by the imposter.

PRINGSHEIM NATHANIEL Botanist b Wziesko Silesia 1823 d Berlin 1894. After his graduation in 1848 he rapidly became a leader of the great botanical discoveries of the 19th cent. He was among the first to demonstrate the occurrence of a sexual process in algae. The conjugation of zoospores regarded by Pringsheim as a primitive form of sexual reproduction was a discovery of fundamental importance. His career as a morphologist culminated in 1876 with the publication of a memoir on the alterations of generations in thallophytes and mosses. From then to the close of his life he devoted himself to plant physiology. Besides his numerous monographs he founded the *Jahrbuch für Wissenschaftliche Botanik*.

PROPHET Nabi. Though the office of prophet existed among all ancient peoples and the term is employed with great emphasis by Muslims when they speak of Mahommed they with the Christians and the Jews apply the term to the group of teachers whose lives and views bulk large in the Scriptures. The Canon* groups under the designation a long and varied list of men and the Scriptures mention incidentally a number of women all of whom were prophets. Tradition or custom adds to this list the patriarchs Miriam and several other personages to the time of Malachi* with whom prophesy ceased a view accepted even in some parts of the New Testament. The term implies foresight or seeing and to the mystically inclined the great quality of the prophet was the supernormal ability to forecast events or to interpose supernormal power in the current of natural life or suspend or divert natural laws. It is for this reason that Joshua* ranks among the prophets because he made the sun stand still and Daniel* is a prophet because he was preoccupied with foretelling the immediate and remote future.

The real position of the prophets is however based on other factors. They had in

common inspiration whether the term be literally or symbolically interpreted. They were wise counsellors not only of their generation but the writing prophets set down their thoughts in language that after the lapse of thousands of years has lost none of its vividness or inspiration and which in addition possesses a quality unique in literature continuous appositiveness to circumstance within current experience.

Grouped together (all the prophets are dealt with individually under their names) they were the preachers of Monotheism* and the teachers not only of humility and simple obedience to God but of what constitutes the unique concept of Judaism direct and personal relation to the Divine Power. Though there is a vast difference between Abraham* and Amos* and between Moses* and Jeremiah* the basic idea presented in the story of Abraham of his relation to God and of the relation of his seed to God continues through all the vocal and written prophets.

Scholars have differentiated between the vocal and the writing prophets seeing in the former the expounders of Mosaism* and in the latter the gradual unfolding of a higher and more universal concept a vast widening of the Divine attributes and the Divine interest. But the common denominator the assumed direct personal relation with God for prophet and people is the most enduring contribution of the prophets to religious thought.

PROSBUL Technical name of the declaration instituted by Hillel* by which the borrower obligated himself that the law requiring the release of debts upon the entrance of the Sabbatical Year* should not apply to the transaction then entered into. Until the Year of Release was finally abandoned in the Middle Ages this law operated at least theoretically. The prosbul of Hillel is regarded as of great historic significance as it was the indirect abrogation of the biblical law and its issuance denoted the passage of the Jewish state from an agricultural to a commercial one.

PROSELYTE Ger stranger. Circumcised converts are mentioned Ex xii 48 Deut xxiii 8 and Isa xiv 1. Both Philo* and Josephus* mention converts. The forcible conversion of the Idumeans brought them into the Jewish state individual successful missionary efforts are mentioned later. The zeal for Judaism in the days of Josephus produced the Judaizers conversion spread even to the Flavian court and Aquila* was probably the most noted of the later Roman converts. The existence of a large group of half Jews those who accepted monotheism but did not practice circumcision led to the expression proselyte of the gate who was subject to Jewish jurisdiction. The Ger Zedek was the full or righteous proselyte. To the Hadrianic persecutions conversion to Judaism involved the acceptance of its political patriotism a condition which led to the possible introduction

of spies in the Jewish camp. Circumspection was therefore preached in the acceptance of converts. Both the Church and Islam forbade conversion to Judaism so that whilst there are instances of the wholesale conversion to Judaism by tribes of which the Chazars* are the most notable, the adoption of Judaism by individuals was generally an invitation to martyrdom.

The orthodox ritual prescribes preparation and examination of the proselyte for the male circumcision and for the female the ritual bath. Attempts have been made to change the code formally but with scant success. As the motive of conversion is mostly marriage and as reform rabbis often follow individual attitudes toward mixed marriages, it is difficult to define the minimum demanded in some congregations, especially from women. See Missionary Efforts by Jews.

PROVERBS BOOK OF In the Canon the second of the group of Writings. It contains 31 chapters. The 1st 10th and 25th are entitled Proverbs of Solomon. The 30th chapter are the words of Agur son of Jakeh and the 31st which in part follows an alphabet are the words of King Lemuel. The aphoristic character of the utterances, their pithy presentation and simple similes made the work popular. The moral tone is high and the religious attitude simple. The purpose is the discipline of wisdom, justice and right and equity. Wisdom is defined as the fear of the Lord.

Chapters 25 to 29 according to the title were copied out by the men of Hezekiah and are noteworthy for their frequent use of comparisons, while 30 and 31 are longer compositions of which the most famous is the praise of the useful wife at the end of the book.

The morality of the book of Proverbs is that of industry, sobriety, honesty and caution. It seldom invokes any ideals to enforce its precepts; its main argument is that foolish conduct leads to poverty, disgrace or death. It contains however much homely wisdom and has therefore furnished many sayings that lend themselves to ready quotation. Among its most famous proverbs are the following:

Th f a of the Lo d s the beg n n g of kn wledge
Go t the ant th u slug g d con d her way and
be w e
Stol n w t e s ar sweet nd bread eaten n sec t is
pleasant
In a mult t de of c un ll s ther s safety
Hope d f r d maketh th heart i k
H that pa th h d hat th h s son
A soft an we tu n th w y wrath but grievous wo ds
tu up ng
Death nd l'f re n th pow of the tongue thos
who love t shall e t's f t
W ne s a mo k t ong drnk i aging
A go d n m s athe to be hosen than great r ches
If th ne en my be hungry gve h m b ead to at and
f h b th sty gve h m wat to dr nk
Th w ck d f e wh n no man pu sueth
False is g e and vain s bauty b t a woman that
feareth the Lord she shall be praised

S C

PRUSSIA The history of the older Jewish communities which like Cologne* became

part of Prussia after 1525 or were included in the aggrandizement of the kingdom which continued till 1871 is dealt with under the respective captions.

In the founding state of the Prussian monarchy Brandenburg Jews are first mentioned in the records of Stendal 1297 Spandau 1307 Brandenburg 1315 Berlin* 1317. A charter was granted the Brandenburgian Jews in 1344 which brought the Jews under the Margrave's jurisdiction. This was renewed in 1415 by Frederick I the first Hohenzollern. In 1510 the Jews were expelled from the margrave but in 1544 Jews were again settled in Berlin and in 1538 a few were permitted in Königsberg. The real settlement of Berlin ever dates to 1671 when victims of the expulsion from Vienna were admitted. They had to pay eight thaler annually and the terms of toleration were for 20 years. In 1689 the Prussians sought to expel the Jews from Königsberg, Memel and Tilsit, but Frederick III opposed this policy. In 1704 Jews were allowed to open stores and own real estate but the Juden Privilegium of 1730 were severely restrictive. Frederick the Great (1740-86) endeavored to restrict the number of the Jewish marriages, excluded Jews from skilled labor etc. and he refused to confirm Moses Mendelssohn* as a member of the Berlin Academy.

The laws of 1790 were also inimical and it was not till 1812 that the Jews were granted civic equality and admitted to professorships in the universities. The latter right was canceled in 1822. In 1847 the Jews were granted civic equality and limited political rights. Real improvement came with the reign of William I (1861-88) for the More Judaico* (Jewish Oath) was abolished in 1869.

See Berlin, Frankfurt, Germany, Jewish Porcelain.

PSALMS Tehillim or praise songs. Placed first Book of Kethubim (Writings) in the third division of the Hebrew Old Testament. There are altogether 150 Psalms which are divided like the Pentateuch* into five books consisting of Hebrew prayers, historical reviews, meditations, laments etc. 75 of the Psalms are dedicated to David* to Asaph 12 to the sons of Korah 11 to Solomon* 2 (Ps lxxxi cxxvii) to Moses* 1 Ps xc) to Ethan 1 (Ps lxxxix) the remaining 50 are anonymous. The variety of topics and the diversity of literary gems in the Psalms make it next to impossible to index or even to classify them. They constitute an anthology of ancient Hebrew poetry. In the Psalms as in the Bible two parallelisms run through the entire spiritual texture of their divinely conceived theme. Man is created in the image of God and the imaginings of man's heart are evil from his youth. The love of a majestic God and the love of Zion as the homeland for a holy nationhood in contradiction and contradiction to chauvinistic nationalism for Israel must prove himself to be a blessing to

all mankind. In form and style the Psalms are sublime and have no parallel in the literature of the world. The Psalms instruct, purify, elevate and dignify the human personality. They contain eternal truths such as the eternality of the law of retribution and compensation and the yearning of man's soul for the love of God the Father of all mankind.

The precepts taught in the Psalms enable the thinking person to withstand ignoble temptation, overcome sharp conflicts, conquer doubts and grief and subdue fears and terrors.

To distinguish between light and darkness, good and evil, justice and injustice, truth and falsehood, to know the joy of living in conformity with the highest concepts of the meaning and purpose of life and to nourish the hope that God will not suffer His truths to fail, one must imbibe the pure thoughts of the Psalmist, the sweet singer whose melody always glorifies the majestic God.

The fine uses of the Psalms had and continue to have their beneficial repercussions upon all mankind for in extolling God in joyful praise the Psalmist also sings of the beauty of brotherly love.

Beh! how good and how pleasant is
 For brethren to dwell together in unity!
 It is like the precious oil upon the head
 Coming down upon the beard
 Of Aaron's beard
 That cometh down upon the collar of his garments
 Like the dew of Hermon
 That cometh down upon the mount of Zion
 For there the Lord commanded the blessing
 Even life forever.

Ps cxxx

In a word like the glowing sun that gives colors to the verdure of the primeval forest so does the sublimity of the divine singer make meaningful the life of man. The soul of the Torah* and the soul romance of the Hebrew people are voiced to full compass in the Psalms.

I J L

PSEUDEPIGRAPHIA Word meaning books which have titles which do not belong to them. This term is applied to a large class of works whose date falls approximately between 200 b.c. and 100 c.e. The present use of the term however is limited to that literature generally referred to in later works as the Apocalyptic Literature.* The Pseudepigrapha is the work of a number of teachers who sought to impress their ideas through the medium of visions to early biblical heroes after the close of the development of the Bible. Although the Book of Daniel* is also an apocalypse it is not included in the list of Pseudepigrapha Literature because of its inclusion in the canon of the Old Testament.

In the latest and most largely accepted work on Pseudepigrapha, namely that edited by P. H. Charles, the Apocrypha and Pseudepigrapha are treated in two separate volumes. The volume on Pseudepigrapha includes the following works: The Book of Jubilees, The Letter of Aristeas, The Book of

Adam and Eve, The Martyrdom of Isaiah, I Enoch, The Testaments of the Twelve Patriarchs, The Sybilline Oracles, The Assumption of Moses, II Enoch or the Book of the Secrets of Enoch, II Baruch or the Syriac Apocalypse of Baruch, III Baruch or the Greek Apocalypse of Baruch, IV Ezra, The Psalms of Solomon, IV Maccabees, Pirke Aboth, The Story of Ahikar and the Fragments of a Zadokite Work. The last three works are not usually included in works on this literature.

The purpose of these works was to exhort Israel in times of great distress to look to God for salvation and to have a belief in a new future. This literature was influential in those days of Israel's history when the end of the nation seemed to be at hand. It was written for the purpose of exhorting the Jews to believe that final salvation will come and that their God has not forsaken them. Since prophecy had come to an end some centuries before the writers of these books felt that they would have to write under the name of those who had already achieved a sacred place in the Scripture. Hence the use of such names as those of the patriarchs, the sons of Jacob, Enoch, etc. It was believed that teachings brought forth under their names would command attention and would be believed. To the ancient there was no wrong involved in this process—it was indeed a literary habit among the Jews as well as others. In the case of these writers it gave them a chance to use history as a basis for their prophecies.

According to Professor Shailer Matthews, this literature was in reality the literature of the revolutionaries who unable to mention the name and events which they had in mind used a symbolism which was understood by their fellow countrymen.

The contents of Pseudepigraphic Literature vary. However they were mostly concerned with instruction and exhortation. Most of the contents of these works were revealed mysteries, telling of the purposes of God regarding Israel and the nations. We find here the characteristics of angels and demons, the story of creation and man, the end of the world and the final judgment, the picture of the Messianic Age and the solution of the problems of sin and virtue and good and evil. They tell of the mysteries of nature and disclose secrets of the supernatural. All of this is told through visions or dreams and illustrated with vivid symbolism.

These apocalypses also contain a vast amount of ethical instruction. All the virtues are touched upon. They exhort their readers to have faith in God and carry out his Commandments. They condemn the violations of the biblical statutes and ordinances. They counsel faith in the face of persecution and give hope in the face of calamity. In some of these works brotherly love, justice, mercy and righteousness are strongly emphasized. Wickedness is strongly condemned, sin must perish as will the sinners. In the end righteousness

will live forever wickedness will be forever condemned and Israel's persecutors will be avenged

These writings were never given any particular recognition by the contemporary teachers or by the rabbis later. They no doubt appealed to the imagination of a few people who were intensely interested in the subject matter of these works namely the end of the world and what was to follow. The early Christians were however interested because of the fact that they looked for the second coming of their Messiah and for a new world to be born with it. With the rise of the comparative study of religion particularly as it bears on the relation of Judaism and Christianity a new interest has been created in the study of this literature. G G F

See Apocalyptic Literature and Main Books of

PSEUDO MESSIAHS False Messiahs persons who claimed that they were the divinely appointed redeemers of Israel who would restore the Jews to Palestine. Some of them actuated by mystical speculations resorted to acts of piety whereby they expected to bring about the miraculous intervention of God in behalf of Israel. Others employed more practical means of armed force or political schemes. Some of them were quite sincere in their ambitions actually believing that they were the designated saviors of their people. Others were impostors who took advantage of the credulity of the people for their own aggrandizement. In most cases these phenomena were confined to certain places although in a few instances the movements attracted Jews of many lands. The results of all these ventures were invariably disastrous bringing woe and misery to the people from the rulers of the lands in which they lived and bitter disappointments to the deluded followers of the false Messiahs.

These pseudo Messiahs usually made their appearance at times of great misery and persecution. We find mention of them already in the early period when Rome began its rule over Judea in its cruel tyrannical fashion. During the reign of Hadrian an extensive Messianic movement was started under Bar Kokba* who obtained the support of the great Rabbi Akiba*. A number of sporadic movements in that direction occurred in the Orient and in Spain as well as in Germany until we reach the latter part of the 17th cent when the Shabbethaian movement which began in Asia Minor and then extended to many European centers swept over a large section of the Jewish people. There were a number of successors to Shabbethai Zebi* the last one being Jacob Frank* in the 18th cent.

Mention will be made here of a few of the more important pseudo Messiahs that have arisen in Israel. The first one known by name is Theudas who as reported by Josephus* arose about 44 c.e. Contemporaneous with him was Menahem b. Jehudah a leader of the

Zealots. The Bar Kokba rebellion came to an end in 135 with the destruction of Bethar. In the 5th cent. Moses of Crete* attracted many followers by his promise of a miraculous restoration of the Jews to Palestine. Ishak b. Yaakub of Ispahan Persia in the 7th cent. claimed to be a forerunner of the Messiah while his disciple Yudghan assumed the role of a prophet although his followers looked upon him as the promised Messiah. In the 8th cent. there appeared Serene* of Syria claiming to have been appointed as the Messiah who would redeem the Jews from Mohammedan oppression. One feature common to the last three Messiahs was their opposition to the Rabbinic laws. An important movement that attracted much attention at the time was inaugurated by David Alroy* also in Persia during the 12th cent. Maimonides* mentions several Messiahs that appeared during the Crusades but does not give us their names. During the 13th cent. two mystical Messianic movements started in Spain and were headed by Abraham Abulafia* and Nissim b. Abraham. Moses Botarel* another such pretender conducted his activities early in the 15th cent. In Germany there arose in 1502 a pietist Asher Lammlein* who induced the people to give themselves up to fasting and praying in order to hasten the arrival of the Messiah whose forerunner he claimed to be. A political movement combined with mystical speculations was introduced by David Reuben* in the 17th cent. and this found a response in the councils of the Pope and of royalty. Solomon Molko* the Marano who returned to Judaism was a staunch supporter of Reuben.

The practical Cabalists of Safed* headed by Isaac Luria* and Hayim Vital had a Messianic tendency and both the leaders claimed the honor of having been the forerunners of the Messiah. The most important Messianic movement resulting from the Cabalistic teachings was that of Shabbethai Zebi* whose personality made a world wide appeal and attracted Jews from many lands to regard him as the Messiah. This movement produced several other Messiahs even after Shabbethai became converted to Mohammedanism and died in exile. Among these were Jacob Querido* Abraham Cardozo Mordecai Mokiah Lobelev of Prossnitz Isaiah Hasid and perhaps also Jonathan Eybeschütz*. The last of this school of Messiahs was Jacob Frank who obtained a following first in Turkey and Wallachia and later in Poland. A most pathetic figure in the range of pseudo Messiahs was that of Moses Hayyim Luzzatto* (1707-47) a gifted poet and a highly spiritual person who became involved in the mysteries of the Cabala and through that came to believe that he was the destined redeemer of Israel. There was no attempt made to Messianic claims on the part of Jewish leaders in more modern times when the whole conception of the Messianic belief underwent important modifications.

J H G

Of Zonaria an impostor who appeared about 723 in Syria it is related

At this news all those who inhabited Spain of whom there were a great number abandoned their lands and possessions the property they had and without delay took the office of Syria Ambassadors (the throne) to the throne department fully but he omitted the property—JOSEPH CONDE Hist de la Domination des Arabes

PUCHER SOLOMON Champion of Russo Jewish cause b Neustadt Sherwint Poland 1829 d Riga 1899 In 1859 he was appointed rabbi of Mitau and received from the government the gold and silver medals of merit Notwithstanding this he fought the Christian mission in Courland and labored for the emancipation of the Jews in Russia In 1864 he gained some rights of residence for Jewish workmen through the Pahlen Commission He was equally devoted to the cause of Jewish education modernizing it for boys and girls In 1893 he became rabbi of Riga On his retirement in 1898 a large fund was raised in his honor and devoted to the care of widows and orphans

PUCKLER MUSKAU WALTER Count German anti Semitic agitator b Rogan 1860 d Berlin 1911 He was the successor of Stocker* and Ahlwardt* and the predecessor of Hitler* In 1899 he became notorious in Berlin for his anti Semitic attacks His constant appeals were to violence advocating breaking into stores plundering whipping ousting the Jews from their homes and killing them When tried in 1899 for disturbing the peace he claimed that his utterances were figures of speech This defense was repeated in 1905 when he was sentenced to six months imprisonment He took part in the Blood Accusation* disturbances and despite his defense displayed the truculence of a madman and a bully
See Anti Semitism

PULITZER JOSEPH Editor and proprietor of the New York World b Budapest 1847 d Charleston S C 1911 He came to the United States in 1863 and joined a cavalry regiment in the Federal Army After the war he settled in St Louis and joined the staff of the Westliche Post becoming joint proprietor He advanced himself in state politics and in 1872 was a delegate to the National Liberal Republican Convention at Cincinnati After a brief experience as a Washington correspondent he returned to St Louis and purchased the Dispatch and Post and combined them as the Post Dispatch 1878 In 1883 he purchased the New York World and introduced a new tone in American journalism For a brief spell he served as a Democrat in the House of Representatives but he was best known for his independent attitude as the editor of a newspaper which was both brilliant and sensational In 1903 he gave \$1 000 000 to Columbia University for the founding of a School of Journalism In addition he offered a gift of

another \$1 000 000 three years after the school was successfully established The Pulitzer literary prizes are awarded each year in his memory

PULPIT The existence of some fixed place in the Temple* from which royal or priestly utterances were delivered is vaguely alluded to in Scripture Ezra* read the Law to the multitude from a pulpit and the use of a specific desk for utterances was continued in the Talmudic synagogues Early church history notes the use of the pulpit as a sort of choir loft but the standardization of the pulpit as a religious appurtenance is probably due to the teachers of Islam to whom the expounding of the Koran was at least as large a factor in public service as the recital of prayer In the 16th cent raised pulpits were in vogue in some synagogues but they were rare The built in pulpit as distinct from a movable reading desk is seldom met with in synagogues or temples erected prior to 1875 and are even now comparatively rare The raising of the reading desk to the level of the ark platform which faces the worshippers and the historic Bema or Almemmar* in the midst of the congregation render the raised pulpit unnecessary See Prayer

PULCHINELA Martyr of the Blois massacre 1171 Heroine of the martyr's prayer* According to Graetz who spells her name Pulcelna she was a wealthy woman who enjoyed the favor of Count Theobald of Chatres The mayor of the town to satisfy the jealousy of the countess concocted a story of Jew throwing a murdered Christian child in the Loire as part of a Blood Accusation* The Jews all excepting Pulchinelina were arrested and the case was tried by the water ordeal The story of the murder was confirmed The entire congregation at Blois were confined to a wooden tower in which they were burnt alive Though the Count offered to spare Pulchinelina she elected to die with her fellow Jews In the flames (May 26 1171) in which 34 men 17 women a child born in the pyre died she led in the chanting of Ainu*

PUNCTUATION The Scroll of the Pentateuch* from which the Law is read on Sabbaths and festivals according to the orthodox ritual contains no punctuation marks and the text of the words is therefore practically composed though not entirely so from consonants Except for blank spaces which identify such material as Moses Song after the passage of the Red Sea and a few diacritical marks which are regarded as part of the text itself the method of reading the text depends on oral tradition At what date the lack of punctuation in the copies of the Torah* not required for liturgical use was first overcome is not known

It can be inferred from a prohibition as to the use of a pointed text dating after the 6th cent that punctuated texts did exist The

rise of Karaism * in the middle of the 8th cent which in one phase was an appeal to the masses to search the Scripture indicates that punctuated texts existed not that it was invented by them It is however from that period and the succeeding cent that both punctuation and vowel points came into common use The destruction of ancient mss is the cause of obscurity on the subject The discovery of some ancient Arabian mss brought to light the existence of the earliest known Babylonian system of punctuation The one in use is that evolved by the Tiberian school Except in some minor differences the two systems are much alike There are seven vowel points in Hebrew written in three positions in relation to the letters which they vocalize above below and in the center of letters The names are kamez patah holem hirek segol zere and shurek These seven have been extended into ten sounds by recognizing and differing between the long and the short sounds as in the vowels of other languages

PURIM The festival observed annually on Adar 14 with an additional observance on the 15th called Shushan Purim It has in recent years been repopularized in Palestine and has been extended in Tel Aviv to three

days and turned into a carnival It was instituted to commemorate the deliverance of the Jews in Persia as related in the Book of Esther * It is the secular festival in the Jewish calendar and its religious observance is narrowed to the reading of the Scroll Megilat Esther at the regular services It calls for no abstinence from work Its games sports merry making sending of gifts masquerades and balls all of which tended to keep it alive are the natural accretions of custom borrowed from environment As for many cent Purim represented the one break in a calendar otherwise full of sober and sad memories it is natural that its note of freedom should have made it very popular and obtained expression for fun and frolic in jest and Purim play

It was once the custom among the Jews during the festival of Purim for an ugly boy and silly man to throw the epithet of Haman's descendant by loudly knocking against the synagogue bench during the celebration of the service The child and the fool thus had been opposed by the congregation although the custom dated from 1783 named after the festival of Purim they used to celebrate the festival with such pleasures nevertheless the custom of the members of the congregation insisted on following the custom of the ruling power and decided to attend the festival in the tabernacle the Purim festival for some time at the top of the valley with communal songs—Picciotto Sketches of Anglo Jewish History

Q

QUEBEC See Canada.

QUERIDO JACOB Successor of Shabbethai Zebi * b Salonica d Alexandria 1690 He was a brother in law of the false Messiah and like him embraced Islam in 1687 He made the pilgrimage to Mecca and is regarded as the real founder of the Donmeh sect

QUINON DENIS Receiver general of the Jews tax in Languedoc for Charles V (1364 1380) His colleague was Manessier who collected the taxes for all northern France and was exempted from all contributions for his services to the crown

QUORUM See Minyan.

R

RAB *See* Abba Arika

RABBAH GAON (Mar Raba) Gaon at Pumbedita (640-50). He was one of the rabbis who introduced the modification of the divorce law by which a wife could secure a divorce on the grounds of incompatibility without the loss of property or other disabilities currently in vogue.

RABBAH BAR RABBAH BAR HANA Traveler and fabulist. He was of the second generation of the Babylonian amora who lived for a time in Palestine and according to his own account crossed the desert of Sinai and traveled far by land and sea. On the one hand the stories related by him show keen observation and an attempt to identify historic sites. On the other hand he set the vogue for fantastic stories of fish so large that they were mistaken for islands and of standing on a height where he could observe the rotation of the planets around the earth.

RABBAH B NAHMANI Babylonian amora b c 270 c 330. He was a notable Hagadist* and according to a tradition his scholarly interpretations attracted an audience of 12,000 auditors to Pumbedita during his Kallah months (*See* Academies). As these visitors avoided paying poll tax Nahmani fled and his body was later found in a thicket. He is one of the few rabbis for whom it was claimed that he had a pre-Davidic genealogy; he was reputed to be a descendant of the priest Eli.

RABBAN Our teacher. Title given only to patriarchs, the presidents of the Sanhedrin. Gamaliel* the elder was the first rabban.

RABBANITES The partisans of Talmudism opposed to Karaism*.

RABBENU Our Teacher. Title given Judah II.

RABBI My master. The title is Palestinian as distinguished from Rab, which is Babylonian. It designated those learned in the Law but was originally a courtesy and not an official title. In the Talmudic period the office of rabbi was created and the functionary elected though the position was without emolument unless the office prevented the holder following his gainful occupation. The same title covered three grades of service: president or leader of the community which involved some contact with the government; head of the judiciary or dispenser of civil and religious law. During the dispersion the office gradually became a combination of all three functions in so far as it was practicable. The modern definition of the term is the result of the evolution of Reform Judaism.

RABBINER SEMINAR FÜR DAS ORTHODOXE JUDENTUM Founded in Berlin by Dr. Israel Hildesheimer* in 1873. This seminary became one of the popular and authoritative international schools. Among its students are numbered men who have become professors at most of the Jewish educational institutions throughout the world.

RABBINICAL ASSEMBLY (of the Jewish Theological Seminary of America) formally organized about 1900. It is made up primarily of graduates and members of the faculty of the Jewish Theological Seminary of America. The present membership is 225.

The object of this Assembly is to promote traditional Judaism to advance the cause of Jewish learning and to cooperate with the Jewish Theological Seminary and the United Synagogue of America in the furtherance of these aims and to foster the spirit of fellowship among the Rabbis and other Jewish scholars of America.

The Assembly is governed by an executive council. An annual convention is held for all the members at which time problems pertaining to every phase of Jewish life are discussed.

J S G

RABBINICAL CONFERENCES *See* Conferences Rabbinical.

RABBINICAL JUDAISM *See* Judaism Orthodox.

RABBINO BERNHARD Projector of domestic relation court b Vilkie Poland 1860 d New York 1933. He was educated in Kovno for the rabbinate and was for a time rabbi in Germany. He followed his parents to the U.S. and was appointed rabbi in Keokuk, Ia. After serving in a number of western and southern communities he came to New York and studied for the bar. The funeral of Rabbi Joseph in 1903 was a turning point in his career. The disturbance created at the funeral led to his taking charge of the Legal Aid Bureau of the Educational Alliance, New York. His experience in the courts suggested the Domestic Relations Court which was established by law in New York in 1910. His brief biography *Back to the Home* was published just prior to his death.

RABBINOVICZ RAPHAEL NATHAN Critical compiler of Talmud texts b Novo Zhagory, Russia 1835 d Kiev 1888. In Munich in the course of his researches he found in the royal library the Codex Hebraicus a mss. of the Babylonian Talmud written in 1342 which had never been censored nor mutilated. Through the munificence of Abraham Merzbacher who possessed a fine

library and enabled Rabinovicz to spend six years traveling from library to library comparing mss the latter was enabled to prepare his *Dikduke Soferim Variæ Lectiones in Mischnam et in Talmud Babylonicum*. The first vol appeared in 1868 and the 16th vol was published shortly after the author's death. He was recognized as a preeminent authority in the field of Talmudic texts.

RABBINOWICZ ISRAEL MICHEL French translator of the Talmud b Horodetz Russia 1818 d London 1893. He studied medicine in Paris but devoted himself to the translation of parts of the Talmud. His studies were eventually published in French. *Civil Legislation in the Talmud* 5 vols 1873-80. *Criminal Law in the Talmud* 1876. *Medicine in the Talmud* 1877. The Talmudic Principle in Shehita and Terefa from the Medical Viewpoint 1877. A number of these works were translated into German.

RABBINOWITZ SAUL PHINEAS Hebrew translator of Graetz's *History of the Jews* b Taurogen Kovno 1845 d Frankfurt 1910. His career as a Hebrew writer began in 1871 devoting himself to historical subjects. The translation of Graetz was his greatest achievement. Instead of abridging he expanded the German work from his own notes. He rejected Graetz's view of the Russian and Polish Jews and his books are therefore a source for the history of the Jews in eastern Europe. His approach was however that of Graetz* rather than Dubnow* and he traced the influence of movements like Hasidism in great detail. He was the convenor of the Kattowitz conference and played a considerable part in Russian Zionism.

RABE JOHANN JACOB 18th cent translator of *Mishnah** and *Talmud** b Lindflur Germany 1710 d there 1798. He was a non Jew and chaplain of Ansbach. His translation of some tractates was appreciated by Moses Mendelssohn*.

RABINOFF MAX Impresario b Mogilef Russia 1879. He came to the U S A in 1892 and devoted himself to the organization of Polish newspapers. In 1907 he began arranging concerts for the masses specializing on Sunday concerts. He introduced Russian art and the dancer Pavlova to the American stage.

RABINOVICH LEON Inventor b Brestovitz Grodno 1862. A yeshibah* student he became a physicist and in 1884 entered the Sorbonne. His inventions developed the use of pumps for various purposes such as the raising of crude oil and siphonizing and distributing liquids.

RABINOVICH OSIP AARONOVICH Founder of the *Razsvyet* b Kobelyaki Poltava 1817 d Meran Tyrol 1869. Son of a wealthy Jew who lost his fortune while his son was studying at the university. Nevertheless Rabinovich acquired a varied and liberal

education which enabled him in 1845 to settle in Odessa as a practicing attorney. He was however far more interested in Jewish problems and was among the first to address himself on such subjects in Russian. Instead of following the mode he translated Hebrew into Russian and suffered at times for what the orthodox considered an expose of their prejudices and sentiments. During the reign of Alexander II—the liberal period of Czardom—Rabinovich's efforts to bring light within Russia on the terrible plight of the Jews began to attract attention not only in Russia but in Germany and he may thus be said to have aided in the rehabilitation of Russian Jewry in the eyes of the intellectuals of western Europe. The founding of the *Razsvyet* in 1860 the first Jewish magazine in Russian though discontinued after a year owing to the opposition of the government was a distinct achievement. Its influence upon the younger Jews was profound inspiring them to seek modern education. A complete edition of Rabinovich's works in 3 vols was published 1880-88.

RABINOWITSCH KEMPNER LYDIA Physician b Kovno Lithuania 1871. She studied in Zurich and Berne and in 1894 worked with Robert Koch in tubercular research which has remained her specialty. In 1896 she was appointed professor of the Women's Medical College of Philadelphia Pa but later returned to Germany. In 1912 she was appointed professor in Berlin being the first woman to hold the title in Prussia. Since 1921 she has edited a scientific journal devoted to tuberculosis.

RABINOWITZ SHALOM (Shalom Alekhem) Hebrew and Yiddish novelist b Pereyaslav Poltava 1859 d New York 1916. His reputation was first made with his Hebrew novels *Shimele*, *Shoshannah* and *Gemar Hatama* which with other stories were collected in *Temunot u Zalalim* and placed the author in the front rank of the neo Hebraists. He wrote also in Russian but his real popularity was achieved with his Yiddish novel *Stempenyu* (1889). In this and in his succeeding novels Rabinowitz displayed great ability in sketching Jewish half wits and for his humor he was known as the Yiddish Mark Twain.

Rabinowitz however in 1890 went into business as a commission agent but devoted most of his time to writing and after traveling about Europe 1890-93 returned to Kiev and became the leading contributor to *Der Freund* and other Yiddish periodicals. The 1905 pogrom was disastrous to him and he lost all his resources. He began to tour Europe giving readings from his own works. In 1906 he came to America where he was enthusiastically received but in 1907 he was back in Europe and in 1911 he returned to Russia. At the outbreak of the World War he settled in New York. A number of his sketches and novels were translated into all European

tongues and into Japanese and Esperanto His collected works in 15 vols were published 1909 18 Apart from his humor which was unique Rabinowitz did much to bring art or style into Yiddish literature and he was the inimitable Yiddish children's story teller

RACE THE JEWISH Anthropologically identity of color character of hair facial and other cranial measurements the existence of a distinct Jewish race has not been established This applies to all Western peoples in larger or lesser degree for the history of every civilized group is buried in the mists of time Historically the Jews were a physical combination of the patriarchal stock with whom their early history is identified mingled with Hittites Phoenicians Philistines Egyptians Arabs Canaanites and other stocks whose racial origins are still a matter of speculation The Bible records both mass and individual inter marriage and the protests against this practice are the clearest evidence of its frequency Marriage with Phoenicians * Ammonites and Moabites form part of the records of the kings Ezra's attempt to separate the Jews from their foreign wives is a striking incident in his post captivity legislation The early Greek and Roman intermixture with the Jews is set forth with less detail but in the Herodian days the Idumeans and other races were either forcibly or voluntarily converted to Judaism and became part of the Jewish nation

The desire for racial purity is evidenced by the genealogy of the priesthood and the attempt to trace the descent of the patriarchs of the Talmudic era to David This effort was carried into the diaspora * so that there were four families in Rome of which one survives that claim descent from the first captives brought to Rome by Titus What admixture resulted from the enslavement of the Jews after the fall of Jerusalem and the still greater slavery under Hadrian is a matter of speculation A geographic division followed establishing the two groups Sephardim * and Ashkenazim * the first being roughly the Mediterranean Jews and the latter the central and northern European Jews These divisions were however not the fixed factors assumed by some authors

In the first place the intermarriage of the Sephardim with Arab and later Christian Spanish stock was an issue 200 years before the expulsion and when the Jews turned Maranos * intermarriage became common On the other hand Sephardim went north and northeast whilst Ashkenazim found their way south and east the stronger group in each case assimilating the other Individual biographies attest the existence of Sephardic Germans in Germany and Oriental Ashkenazim in Turkey and further east Seeing that the struggle within the church from the 5th cent was to prevent intercourse between the Jews and their European neighbors as was that of the Crusaders in Palestine where the opposi-

tion included the Saracens etc the whole theory of racial purity raised in continental Europe as applied to any people has no warrant in history

A Jewish type was evolved—how close it is to the outline on some Assyrian monuments is a matter of debate—which has been a well defined one since the first caricature of a Jew was drawn in the 11th cent and it becomes still clearer from the Norzi portrait presumably pure Sephardic to the Ashkenaz types painted with such perfect detail by Rembrandt van Rijn to Joseph Israels Son of An Ancient People All Jews do not offer the same results to a pair of calipers all Jews do not look alike nor are they alike in height or color or texture of hair but in the overwhelming mass of Jews there is a common facial expression Excepting the Yemenites * Eastern and Western Jews do look alike in composite portraits That on the other hand the Jews respond physically to their environment to a marked degree is not only European experience though the Jewish settlement in Palestine is only 50 years old a type physically distinct is already arising there whilst the facial lineaments have not changed materially the expression has

See Ethnology

RACES (During Carnival) During the reign of Pope Paul II the officials amused the populace by holding races for various classes on different days On Tuesdays Jews raced for a prize of valuable robes pallia The Jews ran in red cloaks which all save physicians had to wear No contestant was to be older than 20 years and the entire community had to contribute toward the expenses The first Jews race took place Feb 9 1466 In 1547 a Jew died during the progress of a race The Jewish entries were then abolished

RACHEL Jacob's second and beloved wife (Gen xxix. 26-8) daughter of Laban and the heroine of the earliest love story in Scripture She was the mother of Joseph * and Benjamin * She died near Ephrath and was buried on the Bethlehem road (Gen xxxv 16 20) and Jeremiah * immortalized Rachel weeping for her children she refuseth to be comforted for her children because they are not (xxxix 15) and thus conferred on her the glory of being regarded as the mother of the Jewish race In all literature she is the embodiment of tenderness and grace Her tomb is a place of pilgrimage and one of the best accepted sites in Palestine although the building covering it has been frequently rebuilt

Rachel was buried in the way of Ephrath because Jacob grieved with prophetic spirit for saw that the exiles would pass the place on the road to Babylon and so they passed Rachel would entreat God's mercy for the poor outcasts—Ginzberg Legends of the Jews vol 1

RACHEL French actress b Mump Aargau Switzerland 1821 d Cannes France 1858 Her full name was Elisa Rachel Felix It was while singing as a child in the streets of Paris that Etienne Choron recognized her

ability and started her on her famous career. She made her debut in 1837 and achieved extraordinary success as the leading woman in classic drama. Thirteen plays were written for her of which only Adrienne Lecouvreur survives. Her sister Sophie was also an actress but is best remembered as having demanded Jewish burial for her more famous sister.

Spr ng from the blood of Isrl's catter d ace
At me n nn n G man Aa au bo n
To f rms from nt qu G eec and Rome upturn
T ck d out with a Pa an speech nd face

A K mp l her d p r t ng soul outwo n
Whil by he beds de Hebrew t s have pl ce—
MATTHEW ARNOLD

RADANITES A Persian word meaning knowing the way. Jewish traveling merchants so named by Ibn Khordatbet, postmaster of the Caliphate in Baghdad in 847 and author of the Book of Ways. These merchants brought to Baghdad goods and slaves from Europe to the Far East and back. They spoke Arabic, Persian, Greek, French, Spanish and Slav. The routes described extended from China to France east to west from Russia to Morocco northeast to southwest. One of their routes ran from Rome through Istanbul across the Oxus, Crimea to Georgia, Caucasia through Manchuria into China. Their headquarters were in Rhaga, Persia.

Eu pe wes to th Jew sh R dan tes the nt du t n
of ang s nd apr c ts suga and Ja gonell pea
and Gu ldo oses s una nd bo ax bd llium and as
fo t da sand l w od nd aloce nnam n nd gal ngale
mace nd mpho c ndy and julep cubeb nd tama
nd slipp s and t mb urs matt f and alabash
musk and jujube jasmin nd l lac—JACOB J W h
C nt but ons t C vil zat on 1919

RADEK KARL (Sobelsohn) U S S R Communist leader b Lemberg 1885. He was a left wing leader in the Polish Socialist party but after the 1905 Russian revolution he was ousted from the party on charges. He then took the name of K. Radek (Russian for thief). He played a conspicuous part in German socialism in 1908 becoming an accepted authority on foreign policies and prophesied the World War and its consequences. He joined Rosa Luxemburg* in the left wing agitation and was read out of the German party. During the World War he edited revolutionary publications in Switzerland and Stockholm. After 1917 he served Lenin in foreign affairs and 1918 was expelled from Germany for communistic propaganda. In 1919 on his return to Russia he entered the Foreign Office and became editorial writer for the *Isvestia*. His star was lowered after the death of Lenin and with Trotsky he was read out of the Communist party in 1927. For attempting to leave Russia he was exiled to the Urals in 1928. His rights were restored in 1929. He is one of the leading publicists of the Russian Communists.

RADIN PAUL Ethnologist b Lodz 1883 son of the late Rabbi Adolph M. Radin.

He began his studies on the material culture of South American Indians in Berlin and became ethnologist to the Bureau of American Ethnology 1910-12 when he was appointed field ethnologist to the Geological Survey of Canada. He has been associated with Harvard and Columbia Universities in his field and in Mexico studied the Zapotecan and Huastec Indians. His technical contributions cover studies of the folkways, cults and social organization of Winnebago and other Indians.

RAIN The importance of rain to Palestine is stressed in the Scriptures and all literature relating to the country, perhaps in a measure as explanatory of the idea that Palestine, unlike Egypt, was not dependent upon artificial irrigation for its fertility. Hence the prayers for dew and rain which are still part of the orthodox liturgy. There has been considerable speculation as to the ceasing of the former rains mentioned in the Bible as well as to the presumed dehydration of Palestine and adjacent soils. Ellsworth Huntington (*Palestine and its Transformation*) has however well pointed out the former and latter rains of the Bible as is well known do not refer to separate seasons of precipitation but merely to the first heavy downpours in November and December and to the last good rains in March or April. The average annual total of rain in Palestine is 26 inches of which the dew produces only 2½ per cent during the six months from May to October inclusive. Even in exceptional years when the total precipitation has doubled the summers have witnessed no additional moisture.

The rabbis had a clear idea of the natural processes of cloud creation and the precipitation of rain. They had even a general idea of the injury done to soils by deforestation and therefore protested against the roaming of flocks of goats who destroy the verdure and loosen the top soil. Artificial irrigation was only practised in the Negeb and that on a small scale during the Byzantine era.

RA'IS (Reis) Until 1808 Ra'is was the title of the presiding officer of the local Egyptian communities who acted as a subordinate representative of the caliph or sultan. It was not however exclusively applied to Jews.

RAISA ROSA Prima donna soprano b Byelstok 1893. She made her debut in 1913 and has been acclaimed at La Scala, Milan and all over Italy, London, Buenos Aires and Brazil. She was brought to the United States by Cleofonte Campanini and is one of the most popular operatic artists of the period.

RANSOM OF CAPTIVES In the Middle Ages the ransoming of captives became one of the most important of Jewish obligations. So sacred was this duty that it was permissible to divert funds for whatsoever purpose raised, including the building of a synagogue for ransom money. Permanent ransom funds were established. A code of precedence provided that a mother had precedence with her

son over all other obligations a wife over her husband if both were captives a teacher over one's father a scholar though illegitimate over an unlettered man If funds were limited the Kohan* had first claim to release the Levite* second and the Israelite third There are notable instances of those who refused ransom because the price set was too high and in their judgment would create a dangerous precedent There were two general conditions of captivity imprisonment for religious opinions and the capture of refugees by pirates The ransoming of the victims of piracy is frequently recorded but there is almost no record of the repurchase of those sold into slavery by potentates

RAPHAEL Name of one of the doorkeepers of the Temple (I Chron xxvi 7) It is however more familiar as that of one of the seven archangels who bear prayers to the invisible throne (Tobit xii 15) and one of the four angels Michael Gabriel and Uriel being the others who dominate the heavenly host in all mystical concepts

RAPOPORT SOLOMON JUDAH LÖB Critical investigator of Jewish history b Lemberg 1790 d Prague 1867 Technically he held for years thanks to the Maskilim* the office of rabbi in Tarnopol actually he was entirely devoted to historical research Though orthodox Rapoport worked on the plane that Zunz* Luzzatto* and Krochmal* made famous In 1824 his essay in Bikkure ha Ittim on the independent tribes of Jews in Arabia and Abyssinia attracted attention Unlike most of his contemporaries he was impressed with the need of accurate chronology in Jewish history He established the data of the life of Saadia Gaon* following this with accurate biographies of R Nathan author of the Aruk Hai Gaon Eleazar ha Kalir etc He thus formulated the historic basis of the processes in Judaism Apart from his polemical writings on current issues he was the author of notes on the Travels of Benjamin of Tudela (1840-41) Ereẓ Millin an encyclopedia of Judaism 1852 Iggerot Shir 1885 and on the Chazars* the Lost Ten Tribes and the Karaites*

RASHI (Solomon Bar Isaac) Celebrated commentator on Bible and Talmud b Troyes France 1040 d 1105 A beautiful legend surrounds his birth During her pregnancy his mother was said to have been overtaken by runaway horses in one of the narrow streets of Worms She pressed herself close to a wall which miraculously opened to receive her In his early youth Rashi left his native city and went to imbibe the wisdom of his teachers At the age of 25 he returned to Troyes where he occupied the rabbinical chair However in accordance with the custom of those days he did not receive any salary and to provide sustenance for his family he cultivated a vineyard About five years after settling in Troyes he established a Talmudical Academy which at

tracted students from many foreign countries This probably accounts for the German Slavonic and Russian words found in his commentary Rashi had three daughters and no sons His daughters all married famous scholars who carried on his work of diffusing rabbinical learning not only in France but throughout the world His last days were saddened by the horrible persecution of the Jews by the crusaders

Rashi's commentaries surpassed the efforts of all his predecessors It was a unique work the like of which had never been seen before His masterly use of brevity his skill to make clear the most abstruse discussion is unrivaled Aramaic words and expressions are paraphrased in a clear Hebrew and frequently in the vernacular French these renditions figuring among the earliest records of written French

His commentary on the Talmud whose predominant characteristics are clearness and terseness became the textbook for rabbis and students It may well be said that without it the Talmud would today be a sealed book His commentary on the Bible is not as rational as that on the Talmud for it contains many homilies This commentary became indispensable in the study of the Bible A Hebrew Bible is rarely printed without it In fact Rashi's commentary was the first Hebrew book to be printed Several liturgical poems attributed to him are permeated with a tender and devout love for God

His fame soon spread beyond the narrow confines of northern France into Spain and eastern Europe and rabbis and scholars turned to him for scholarly decisions which were always received as authentic He left a lasting imprint on Jewish life and he also indirectly influenced the Christian world Martin Luther was not very familiar with Hebrew and when he translated the Bible into German he used the biblical work by the French monk Nicolas de Lyre Postillæ Perpetuæ Nicolas in his turn used Rashi's commentary in compiling his book

S R

His commentary on the Talmud a giant work and only a giant could make that for Rashi could have undertaken it He took the Talmud exactly as it stands he noted its subtleties and its difficulties and he never allegorized —H RSCB The Cabbalists 1922

RATHENAU EMIL German industrialist b Berlin 1838 d there 1915 An engineer by training he in 1876 visited the United States and studied telephone and electricity then being developed here On his return to Germany after many efforts he induced the postal system to introduce the use of the telephone In 1881 at the Paris Exhibition he saw the first Edison electric light bulb and immediately threw himself in the problem of perfecting it for commercial use in Europe In 1882 he organized a 5 000 000 mark German Edison Company and this in the course of its success became the Allgemeine Elektrizitäts Gesellschaft (A E G) which under

his direction became excepting the Siemens Werke the largest and most important electrical industrial plant organized in Germany. His personal interest and technical knowledge did much to foster the scores of electrically and gasoline driven machines with which the corporation was identified. He was also instrumental in developing the processes by which aluminum was produced cheaply for commercial use.

RATHENAU WALTHER German Foreign Minister and industrialist b Berlin 1867 assassinated there 1922. Son of the foregoing he studied philosophy physics chemistry and mechanical construction and became a civil engineer. In 1893 he became a director of the Electro Chemical Works at Bittenfeld where chlorines and alkali were produced by electrolysis. He built large plants at Rheinfelder Russian Poland and in France for the production of cheap chemicals and elaborated the processes for the production of ferro silicate chrome soda and magnesia. Under his leadership the A E G was expanded and he erected central stations in 1899 at Manchester Amsterdam Buenos Aires and Baku. In 1902 he was a director in one hundred corporations all of an industrial character. He visited German East and West Africa and took a leading part in their economic development.

During the World War Rathenau with the support of Minister of War von Falkenhyn established a huge organization for the administration of war material and he was primarily responsible for enabling Germany to hold out with the raw materials at her disposal. Immediately after the war he attempted to bridge the gulf between the middle class and labor in Germany by founding a middle class democratic party. He participated in the German preparations for the Versailles conference and was a member of the socializing commission which attempted the nationalizing of the coal mines. After participating in many governmental conferences he joined the Wirth cabinet and thus cooperated in 1921 in the drafting of the peace treaty with the United States. With France Rathenau completed the arrangements by which for a time reparations were paid in kind.

As a protest against the disruption of Upper Silesia he resigned from the cabinet but still aided it and in 1922 joined Lloyd George in the plan for a United States of Europe the ultimate result of which was the Locarno pact. His immediate gain for Germany was an essential diminution of the reparation payment of 1922. Following this Rathenau rejoined the cabinet as Minister of Foreign Affairs. Deeply stirred by the war guilt charge levelled against Germany he urged the publication of all pre war documents and at the conference of Genoa May 1922 made his most famous address for peace. On June 22 on his way to the Foreign Office in Berlin he was killed by a shower of hand grenades. Rathenau's collected

writings were published in 1918. They dealt mostly with social economic outlooks.

A capt i st by b th nd t a n ng he h ld w th ut pu d at ng h eed th t n c unt s l k Ge m ny c y i g the burd n of a d nse p p lat n con umpt n l k all en mo a t v t e i not an nd du l b t com mun l affa i the qu l at n f p op rty and ncome s p es b d both by t l c nd by n m th t nt u s f w alth m n pol s n th w d st s ns p l t n nd nhe tance The et i tion of the ght f nh t nce will put n d to t l he ed ta y l v ment f the l we las s —I S mo Walthe Rath n

RATISBON (Regensburg) The records of the Jews in the capital of the Upper Palatinate go back to 981 which is the oldest record of any Jewish community in Bavaria. Its ghetto is referred to in documents dated 1006 28 the earliest written reference to a ghetto in Germany. In the Middle Ages the Jews were kammerknecht* and the rulers of the Jews in Ratisbon sold them in 1322 to the dukes of Lower Bavaria for the yearly sum of 200 pounds of Ratisbon pfennigs independent of the levies they had to pay to the municipality. They suffered in the First Crusade but were spared in 1349. Wenzel however (1385 90) took toll from the Jewish purses. In 1452 the city council instituted the badge* instead of obeying the royal order to drive them out. After a half cent of continuous persecution 500 Jews were driven out of Ratisbon in 1519 after they had been permitted to demolish their synagog. In 1669 Jews were again tolerated and Ratisbon achieved a great reputation for its Jewish scholars. Despite the readmission in 1669 the Jews were not permitted to dedicate a synagog there till 1841. In 1900 about 600 Jews were settled there.

RATISBONNE ALPHONSE MARIE Convert to Catholicism b Strasburg 1812 d Jerusalem 1884. He was a son of the president of the Strasbourg Consistory and like his brother Marie Theodore was converted to Catholicism. Unlike most converts he became a monk and settled in Jerusalem where he founded a monastery and erected a windmill which is even now conspicuous in Jerusalem. The Ratisbon district outside the old walls now densely populated by Jews was named for him.

RATNOFF NATHAN President American Jewish Physicians Committee * b Pinsk 1875. He settled in New York in 1898. He is the organizer and chief worker of the Physicians Committee which has undertaken to establish a medical department in connection with the Hebrew University Jerusalem and has visited Palestine in connection with that plan. He is president of the Beth Israel Hospital New York.

RATSHESKY ABRAHAM C U S Minister to Czechoslovakia b Boston Mass 1864. He is a banker and was for many years associated with the Boston U S Trust Co of which he was president. He has taken an active part in state and national Republican politics. He was president of the Federated

Jewish Charities of Boston and founded the A C Ratschesky Charity Foundation

RAUDNITZ One of three oldest Jewish settlements in Bohemia Three towns Bunzlau Kolin and Raudnitz known by the He brew mnemonic BKR were cities of refuge to which the Prague and other Jews fled at each persecution or expulsion The cemeteries in these towns contain hundreds of old tomb stones many of which have martyr on the inscription There is a small Jewish community (1933) at Raudnitz

RAUNHEIM SALY Mining engineer b Frankfort on the Main 1838 d New York 1904 In 1863 he purchased from Reinach of Paris a zinc mine in Rauheim He bought it for 30 000 francs and sold it two years later for 2 000 000 francs He thus laid the basis for a fortune which he increased by joining his brothers in law Leonard and Adolph Lewi sohn * in organizing in 1881 the Montana Mining Company which was later absorbed by the Amalgamated Copper Trust He came to the United States in 1870 and settled in New York in 1891 where he took an interest in local Jewish affairs

RAVEL MAURICE Composer b Ciboure France 1875 He studied in Paris under De Beriot Gedalge and Gabriel Faure In 1901 he won the second Prix de Rome for a cantata and in 1904 a quartet in F brought Ravel favorable public notice In the same year he gained in reputation with his Scheherazade and his Rhapsodie Espagnole In 1908 his ballet Daphne et Chloe was directed by Fokine His opera L'Enfant et les Sortilèges was performed in Paris in 1926 He visited the U S in 1928

RAVENNA The known history of this Jewish community begins with the burning of its synagogues in 519 and an order of King Theodoric that the townspeople rebuild them at their own expense For a thousand years thereafter the community under various restrictions was permitted to remain in Ravenna It was therefor one of the three centers in which rabbinical conferences were held in times of trouble After 1508 when Ravenna came under the influence of the Cambrian League the position of the Jews in Ravenna was menaced but their liberties were only partially impaired until 1553 when the copies of the Talmud were burned and in 1569 they were completely expelled They were readmitted some years later and re expelled in 1593 There are only a handful of Jews in Ravenna today

RAYNAL DAVID French cabinet minister b Paris 1841 d there 1903 He served during the Franco Prussian war and was first elected to the Chamber of Deputies in 1879 In 1881 he first became a minister and was a member of the cabinet, as Minister of the Interior 1893 93 In 1897 he was elected a senator representing the Gironde

RAYNER ISIDOR U S Senator b Baltimore Md 1850 d Baltimore Md 1912 He began his political career in 1878 when as a Democrat he was elected to the state legislature In 1886 he was elected to the state senate The same year he was nominated for congress and served three terms In 1899 he was elected attorney general of Maryland and in 1901 defended Admiral Schley before a board of inquiry In 1904 he was elected U S Senator for Maryland

READING RUFUS DANIEL ISAACS Marquis of Viceroy of India (1921 26) b London 1860 of a middle class family In his youth he followed a variety of occupations going to sea and engaging in business with a stock broker In 1904 he became a Bencher of the Middle Temple and a member of Parliament His rise thereafter was not only rapid but it was accomplished in the face of considerable criticism owing to his connection with the Marconi enterprises whilst a member of the government In 1910 he became solicitor general and the same year he was given a seat in the cabinet as attorney general thus breaking a precedent by converting that office to cabinet rank In 1913 he was appointed lord chief justice of England the first Jew to attain that office and held it to 1921 though during the War period he served as the president of the Anglo French Loan Mission to the U S A 1915 as special envoy to the United States in 1917 and high commissioner and special ambassador to the U S A in 1918 In 1921 he was appointed viceroy and governor general of India and held that office till 1926 On his arrival in India where he undertook to introduce a large measure of reform he made interesting allusion to his Jewish ancestry He was secretary for foreign affairs in the first national government organized in 1931 but subsequently withdrew as one of the Liberals who could not support the MacDonald leadership His earldom dates to 1916 and he was made marquis in 1926

His Jewish interests were not evinced prior to the issuance of the Balfour Declaration which in 1917 he hailed as a great light for Israel In 1920 he drafted with Justice Louis D Brandeis * the economic plan which the latter submitted to the Zionist Conference in London but which was not accepted In 1921 he became a vice president of the Anglo Jewish Association * and in 1926 he became president of the Palestine Electric Corporation In 1932 he visited Palestine and associated himself in the effort put forward by his relative by marriage Lord Alfred Melchett He has since 1929 taken a keen interest in the political phase of the Zionist movement and joined in all representations made to the British cabinet that followed the 1929 riots in Palestine

His heir Viscount Erleigh (Gerald Rufus Isaacs) son of his first wife a Jewess is married to a sister of the second Lord Melchett He was one of the counsel represent

ing the Zionists in the enquiry into the 1929 riots and has since taken an interest in Palestinian matters

REBECCA Wife of Isaac * (Gen xxii 23) and sister of Laban She was selected by Eliezer Abraham's servant as the wife of his master's son in fulfilment of a vow which has given rise to a great number of pictures of Rebecca at the well Nineteen years after her marriage she had twins Esau and Jacob She preferred the latter and connived at his receiving the birthright that belonged to Esau by right She is one of the four matriarchs buried in the Cave of Machpelah

REBEL QUEEN Novel by Sir Walter Besant published in 1893 the heroine of which is a Jewess

RECHABITES Descended from Jethro the father in law of Moses the Rechabites are in Chronicles called Kenites They dwelt in tents and led simple lives Rabbi Jose b Halafta author of Seder Olam claimed descent from them Judah b Bezaleel Low * claimed in 1599 that the Chinese Jews were descended from the Rechabites Benjamin of Tudela * stated that he met an independent tribe of Rechabites in the north of Mesopotamia A later reference to them is in the report of the missionary Wolff who estimated there were about 60 000 Rechabites near Mecca in Arabia

RECIFE The first and most important settlement of Jews in Brazil was founded c 1631 In 1640 the Jews were twice as numerous in Recife as non Jews In 1648 5 000 Jews left Recife owing to the pressure and persecutions of the Portuguese

RECORDING ANGEL According to a popular belief this angel records all the deeds good and bad of all individuals for future reward or punishment There is a reference to the recording in a book of remembrance in Mal iii 16 Gabriel is generally regarded as the recording angel

RED CERTIFICATE Designation employed from the color of the cards issued 1900 13 by the Turkish government to all Jews landing in Palestine limiting their stay to a few months Several attempts were made by various governments to abrogate this regulation but without success

RED MOGEN DAVID (Magen David Edom) Originally organized in New York in 1918 in order to provide comforts for the Jewish Legionnaires * recruited for Palestine service Its symbol was the Shield of David in red In 1924 the League of Nations appointed a Commission on Security against Mass Catastrophes As the Polish Jews believed the scope of the Commission would be extended to succor of the victims of pogroms Dr Ringel a member of the Polish Senate advanced the proposal that the Red Mogen David be revived as a Palestinian Jewish organization with authority similar to that which is exercised by the Red Cross The

project was discussed by the Wa ad Leumi * and a delegation was sent to Geneva to obtain the necessary recognition for such an organization The League proposal was abandoned and the Red Mogen David fell into abeyance

REE BERNHARD PHILIP Danish editor and politician b Aarhus Jutland 1813 d there 1868 In 1838 he became an editor and publisher From 1850 to 1854 he was a member of the Danish Lower House and during his term advocated the sale of the Danish West Indies to the United States He was re-elected in 1864 and in 1866 became a member of the Upper House one of the first Jews so privileged

REFORM JUDAISM See Judaism Reform

REGGIO ISAAC SAMUEL Biblical critic b Gorlitz Austria 1784 d there 1855 In the earlier period of his life despite his Hebrew scholarship he devoted himself to mathematics and achieved a reputation in that science When in 1810 Gorlitz became a French province Reggio was appointed a professor at the lyceum of Gorlitz but when Austria resumed authority Reggio abandoned secular interests and devoted himself entirely to Jewish literature Following Mendelssohn * and Wessely * he specialized in religious philosophy and induced the government to permit the establishment of the rabbinical seminary at Padua A liberal he rejected casuistry and pilpul * but notwithstanding this held a rabbinical office for a decade though without remuneration His voluminous writings were all guided by his desire to reconcile Judaism and modern science His most original work was the Mafteah el Megilat Esther which is a critical study of the short comings of Mordecai * as revealed by the study of the scroll of Esther *

REHOBAM First king of Judah (933 917 b c e) son of Solomon * by Naamah an Ammonitess (I Kings xiv 21) As the successor of Solomon he inherited a magnificent and powerful kingdom though already torn by internal dissension At the outset of his reign he seems to have made an attempt to compromise with the turbulent ten tribes of Israel for he was crowned at Shechem within their territory He rejected the pleas for reform which would reduce his own and his court's luxury and thus lower taxation Rebellion followed and he fled to Jerusalem whilst Jeroboam * was made king of Israel With an army of 180 000 men Rehoboam attempted to gain the upper hand but at the command of the prophet Shemaiah he desisted from war Religiously his reign was one of idolatry Politically he was unsuccessful for Shishak king of Egypt entered Jerusalem and pillaged the golden shields Solomon had made for the royal bodyguard

REICHENHEIM LEONHARD German industrialist b Bernburg 1814 d Berlin

1868 Son of a business man he in 1846 purchased a woolen mill at Wuestegiersdorf Silesia and so developed it that a few years later it was employing 2 500 laborers for whom the owner maintained model institutions a school and an orphan asylum In 1859 he was elected a member of the Prussian Diet and held office in it till his death

REICHER KINDERMANN HEDWIG Prima donna b Munich 1853 d Trieste 1883 She trained in Munich and sang in opera in Austria Germany and France In 1880 at Leipzig she became the popular exponent of Wagner's heroines She married the actor Emanuel Reicher who achieved a reputation in Germany in modern drama

REIFMANN JACOB Biblical exegete b Lagow Poland 1818 d Szczecbrszyn 1895 Trained in the old school accident enabled him to study Maimonides * and modern philosophy Thus whilst his temperament influenced him toward the school of modern Jewish thinkers his extensive contributions to Jewish literature took the form of critical commentaries on Talmudic and Midrashic passages criticism of the Talmud as a whole Distinct from these is his history of the Sanhedrin * in which he traced the origin and personnel of that tribunal

REINACH Baron JACQUES Financier b Paris d there 1892 His family of German origin migrated to France early in the 19th cent and he became conspicuously successful as a financier He was associated in the second Panama Canal Company for which he obtained concessions in 1888 On the outbreak of the Panama Scandal in Paris in 1892 Drumont the anti Semite accused him of having used a 3 000 000 franc publicity fund for bribery Ordered to appear before a committee of the Chamber of Deputies Reinach committed suicide

REINACH JOSEPH Politician and author b Paris 1856 d there 1921 In his prime Reinach became conspicuous as one of the defenders of Dreyfus He lost his seat in the Chamber and his rank in the territorial army on account of the prominent part he played in 1898 in demanding the revision of the Dreyfus trial Politically he came in his youth under the influence of Gambetta joined him in his political efforts was a member of his cabinet was president of the council of ministers and on the death of his leader succeeded him as the leader of the group and was for a time political editor of the *Republique Française*

He is however best known as a historical and political writer His first book 1877 was devoted to Serbia and Montenegro In 1878 he went on a semi political mission to the East which resulted in a 2 vol *Voyage en Orient* Another political history *La France et l'Italie devant l'Histoire* appeared in 1893 He wrote a political biography of Gambetta His political studies included reviews of the

early Clemenceau ministry and the parliamentary principles of Alexander Hamilton He wrote five works on the Dreyfus case including a 5 vol history of the *Affaire*

REINACH SOLOMON Archeologist b St Germain en Laye 1858 d Boulogne 1932 He attained a reputation as an archeologist whilst serving with the French School of Archeology in Athens (1879 82) and later received an appointment at the National Museum His writings cover the field of Greek and Roman archeology In 1892 he published a book on the Origin of the Aryans His *Cults Myths and Religions* 1904 aroused much attention and has been frequently quoted He took an active part in Jewish affairs and was president of the *Societe des Etudes Juives*

REINACH THEODORE Archeologist b St Germain en Laye 1860 d Paris 1928 Like his brother Solomon he devoted himself to Greek archeology and edited the *Revue des Etudes Grecques* He contributed however considerably to research into Jewish history In 1885 he published a French History of the Jews from Their Dispersion to Our Own Times in 1887 *Jewish Coins* in 1895 he collected all the texts in Greek and Roman literature relating to the Jews and in 1904 edited 3 vols of a French translation of Josephus The publications of the *Societe des Etudes Juives* of which he was president contain hundreds of notes by Reinach on obscure points in French and Roman Jewish history

REINER FRITZ Conductor b Budapest 1888 To 1911 he was conductor at Laibach and Budapest In 1914 he was appointed conductor of Hof Oper at Dresden and in 1921 he followed Ysaye as director of the Cincinnati Symphony Orchestra

REINES ISAAC JACOB B SOLOMON NAPHTALI Founder of the Mizrachi * b Karlin Minsk 1839 d Lida 1915 He was a distinguished Russian rabbi who in 1880 attracted attention by his *Hotem Toknit* in which he advanced a new method of Talmudic study His liberalism as they conceived it annoyed the more orthodox but Reines succeeded in founding a yeshibah* in which rabbis were to be trained who could lecture and expound Judaism in Russian After four years of experimentation the institution was closed by the government In 1885 he became rabbi of Lida which post he held till his death In 1898 he joined the Zionist movement and after the fifth congress 1901 at which the Democratic faction was organized Reines founded the Mizrachi * He was all powerful in this orthodox Zionist party and supported Herzl * in the East African program

REINHARDT MAX (Goldmann) Theatrical manager and scenic artist b Baden near Vienna 1873 He began his career as a creative stage artist in Berlin in 1895 when

he developed the rationalistic presentation of plays both in acting and scenic presentation. One result of his method was the establishment everywhere of little theaters and in his striving for intimacy between stage and audience he carried this view to the point of building chamber theaters. His first presentation of Maxim Gorki's *Night Refuge* was a commercial success but his version of Wilde's *Salome* in which he made his first great departure in scenic arrangement established his artistic reputation. Another notable departure from accepted theatrical standards was his building of the Schauspielhaus in Berlin—from this he has been dismissed by the Hitler government—in which he built an arena for 3000 spectators with an uncurtained stage. This effort was not a success and the post-war atmosphere in Berlin was wholly hostile to him and his art. He therefore went to Salzburg, resided at the Leopold Castle and directed the Play Festival. He founded a theater in Vienna and in 1927-28 visited the United States. Returning to Berlin he began the introduction of a new group of novelties in the art of the stage.

REISS PHILIP Inventor of the telephone b Gelnhausen Germany 1834 d Friedrichsdorf 1874. He was the son of poor parents and in his boyhood worked in a dye factory in Frankfurt. After serving in the army he was in 1858 appointed to a teaching position in the Knaben Erziehungsanstalt at Friedrichsdorf near Frankfurt. In 1852 he began investigating the possibilities of contriving sound devices. He at first copied the structure of the ear and made an electrified ear drum. He improved upon this until he exhibited his apparatus at a session of the Frankfurt Physical Society. In 1864 he again exhibited his instrument at a session of physicists in Gießen. A sickly man he had neither the means nor the strength to develop his telephone commercially which Graham Bell did later. Reiss is recognized in Europe as the inventor of the telephone. A monument to his memory was erected by physicists in 1878.

REITLINGER FREDERICK Pioneer French cooperator b Ichenhausen Bavaria 1836. He was a pupil of Abraham Geiger and became a lawyer. In 1866 he went to Paris and after an audience with Napoleon III was commissioned to write a book on cooperative societies. His book on the German cooperatives and the projects under consideration in France brought him recognition in the form of French naturalization. During the Franco-Prussian war he was sent as an agent to England and Austria to carry out his mission he escaped from Paris in a balloon. He described this experience in *Une Mission Diplomatique en Octobre 1870* published in 1899. In France he popularized the Schultzze Delitzsch system of credit unions.

REJOICING OF THE LAW See *Simhat Torah*

REMAK (Moses B Jacob Cordovero) Cabalist b Safed 1522 d there, 1570. He was a pupil of Joseph Caro * but swung entirely over to Cabala * then popular in Safed. In his *Pardes Rimmonim* he endeavored to clarify all the tenets of Cabalist metaphysics. He was the old Jewish philosopher to whom Spinoza * alluded in answering the question where he had found his theory of Deity. In *Shi'ur Komah* Remak evolved the concept of the Deity: the Creator is Himself Knowledge the Knower and object known which was later identified with the great Dutch teacher.

REMAK ROBERT Neurologist b Posen 1815 d Kissingen 1865. He was the first Jewish privat docent in Prussia being appointed in 1847 to the Berlin Academy on a cabinet order of Frederick William IV. In 1859 he became assistant professor. His writings deal with the physiology of nerve tissues and he introduced the use of electricity in the treatment of nervous diseases.

REMENYI EDOUARD Violinist b Heues Hungary 1830 d San Francisco 1898. He studied under Bohm in Vienna and fought under Kossuth against Austria. On the failure of the revolution he escaped to the U S and toured as a virtuoso. He was pardoned in 1854 for his share in rebellion and became solo violinist to the Emperor Francis Joseph. He resigned this position in 1865 and toured the world repeatedly. He was a friend of Brahms and aided the latter in establishing his reputation in musical circles. Remenyi died on the stage whilst giving a concert in San Francisco.

REMNANT OF ISRAEL *She'erit Yisrael* the remnant of Israel that will be saved and will return to Palestine first advanced by the Prophets (Isa x 20) identifying that group which by its loyalty and faith merited saving and would serve as the human element out of which the nation would be re-established. In the post-exilic period the idea was widened hence the popularity of the name for congregations into the concept of the remnant that has literally escaped persecution and is therefore in a position to give succor to those in affliction.

RENAUD MAURICE ARNOLD Singer b Bordeaux 1862. He spent the early years of his career in Brussels making his debut in Paris as Karnac in *Le Roi d'Ys* in 1890. In 1897 he sang at the London Covent Garden Opera House and in New York under Oscar Hammerstein in 1907. He is a dramatic baritone and his acting as well as his singing has been much praised.

REPENTANCE *Teshubah*. The Bible postulates repentance as the condition of salvation for the people as well as for the individual. Mosaic legislation differs between offenses against God and against man. Sins against God seeing there is no just man on

earth require confession the solemn promise not to repeat the offense and the bringing of the prescribed offering Repentance in matters affecting man called in addition for restitution Pouring water wearing sackcloth fasting were among the symbols of repentance

Rabbinic concepts widened the obligation and merit of repentance The rabbis held fast to the dictum of Eccles vii 20 that the sinless man does not exist but made a greater virtue of repentance as a factor of grace which maintains the world although they held that there was no virtue in regret for error followed by its repetition

RESH Twentieth letter of the Hebrew alphabet Its numerical value is 200

RESH KALLAH Vice President of the Academy* at Sura and Pumbedita There were two and their function was to expound in advance the subjects set for study by the Gaon* or head of the school

RESPONSA See She elot U Teshubot

RESPONSES The answers of the congregation to the cantor form a characteristic element in the old liturgy They are prescribed in the rubric but follow no system whereas in the Reform liturgy the responsive readings are coordinated and form an integral and conspicuous part of the service The ejaculatory responses such as Blessed be He and Blessed be His name are like Amen characteristic of Oriental worship

RESURRECTION Job* (xiv 14) asked the question If a man die may he live again? and the favorite answer is from Ps xlix 15 God will redeem my soul from the power of the nether world Individual mortality or immortality was to the ancient Hebrew less important than the national redemption involved in the Messianic hopes Sheol was a colorless place for the wicked who would not enjoy the privileges of the righteous Ezekiel's* vision of the dry bones was a concept of physical resurrection and was incorporated into the liturgy for that reason Daniel* postulated resurrection for both the righteous and the wicked but here again the concept has to do with national rather than with the personal life The desire to be buried in the valley of Jehoshaphat is an acceptance of the physical resurrection associated with the Day of Judgment* and the heralding of the Messianic era

The direct reference to resurrection in the Bible is in Daniel 12 2 Many of them that sleep in the dust of the earth shall awake some to everlasting life and some to reproaches and everlasting abhorrence The Sadducees* according to the accounts we have of them rejected the doctrine but the Pharisees* who were the more popular party firmly believed in it They sought to prove it by showing that since the soul could do nothing without the body nor the body without the soul that it was only proper that they be

judged together From Judaism the doctrine passed over to Christianity which also accepted it as a standard doctrine According to the orthodox Jewish idea direct resurrection could take place only in Palestine those who were buried in other countries being compelled to pass through hollow passages under the earth until they would emerge in the Valley of Jehosaphat

A variant of the concept is spiritual resurrection The idea that the spirits of the righteous will be bathed in glory and light is a favorite simile in apocalyptic literature The middle ground theory the immortality of the soul is the one favored by most Jewish teachers

Judaism when at its best, has steadily kept before it this doctrine of the spiritual resurrection of the body Such notions as that of a Resurrection of the body of physical elements for the sake of a celestial playground and the eternal bliss of a usual paradise and a place in certain phases of Jewish tradition but they have been justified one by one by the best Jewish teachers For Maimonides they are allegorical designed to catch the imagination of the vulgar though embodying some sober truth And such is the Jew generally adapted by the modern Jew There is no existence beyond the grave there are large possibilities of happiness for the soul though this is often off This is simply convicting a usually ignorant Jew of his own error—MORRIS JOSEPH Judaism a Century and a Half

See Messianism

REUBEN Eldest son of Jacob* His mother was Leah to whom he brought the mandrakes (Gen xxx 14) His uneven character is epitomized in the blessing of Jacob unstable as water (Gen xlix 4) He was the ancestor of the tribe of Reuben which was given second place in the march across the desert The Reubenites were cattle raisers and they were permitted to settle east of the Jordan around the river Arnon on the condition that they should join the other tribes in the war of conquest

REUBEN B STROBILUS 2nd cent scholar who is reported by Talmudic authorities to have acted in Rome as intermediary between the Palestinian Jews and the government of Hadrian His negotiations were not successful and he apparently incurred the wrath of the authorities for his sons who were in Palestine had to flee

REUBENI DAVID Pseudo Messiah b Khaibar Central Arabia c1491 d Llerena Spain c1535 He was one of the numerous mystics whom the stress of his age threw for a time into bold relief Unlike most of them he came from the East In 1522 he arrived in Egypt with news of great and prosperous Jewish kingdoms in the Orient Claiming to have a message to the Pope from the Jewish king he was aided to reach Rome where he was granted an audience by Clement VII to whom he told his story of the descendants of Moses* dwelling in security and strength near the Sambation* His story was credited and he negotiated with King John III of Portugal who was then fighting Selim I for an alliance As the king was persecuting the

Maranos* in his own land this arrangement was not very practical but it did afford the neo Christians a temporary respite His swarthy oriental appearance his pretensions created a great stir and he was compelled to leave Portugal He had captivated Diego Pires who became Solomon Molko* and together they visited the Pope at Avignon went to Milan and then to Venice where Reuben offered the senate an alliance with his king As this was not accepted he went with Molko carrying a banner with a strange device to Ratisbon* to have an audience of Charles V His motive was an alliance against the Turks The emperor had him put in chains He was eventually carried by the Inquisition* to Spain His diary is one of the literary curios in the Bodleian Library*

REUCHLIN JOHANN (Capmo) Defender of the Jews b Pforzheim 1455 d Liebenzell Wurttemberg 1522 One of the foremost humanists in Europe and one of the few scholars familiar with Hebrew Reuchlin who in 1481 was a teacher of jurisprudence and the liberal arts and a judge of the Swabian League became conspicuous in 1510 when he addressed the Emperor in opposition to the confiscation and destruction of the Talmud and Hebrew books proposed by Pfefferkorn*

The humanists of Europe swell G many sided with Reuchlin Th ob uant t tta k d h s scholar sh p and h hon sty Th s ue passed bey nd th me t f th Talmud nd Heb ew l t tu Publ c op m n w s st r d on th wh le qu st n of fr d m f th ught nd th Chu ch fo es rece v d blows f om wh h they did n t soon ec v r Th f m u Epst la b u o um v vorum wa ev k d by the ont v sy the v lume pou ed su h d cule upon the m nk nd the r all es th t y became a laughingstock—SACHER A H story of the Jews

REUTER BARON PAUL JULIUS DE Founder of Reuters News Service and Agency b Cassel Germany 1816 d Nice 1899 At the age of 13 he became a clerk in his uncle's bank at Gottingen Here he met Gauss whose experiments in electric telegraphy were attracting attention In 1849 Reuter organized his first agency using a pigeon post to fill in the break in the then existing French system In 1857 when the Continental telegraph had been completed Reuter went to England and organized a service there becoming a British subject It was only in 1858 when the London Times published a Reuter report of a speech by Napoleon III that the advantage of Reuters method and service was acknowledged and the enterprise placed on a commercial basis During the American Civil War he laid cables along the Irish coast to hasten the receipt of news from America In 1871 he was made a baron by the Duke of Saxe Coburg and Gotha

REVEL BERNARD President Yeshiva College New York b Kovno Lithuania 1885 After graduating from the Riga Gymnasium he came to the U S studied at the University of Pennsylvania and New York University and took his Ph D in 1911 at

Dropsie College In 1915 he was appointed president of the faculty of the Rabbi Isaac Elchanan Theological Seminary which was later merged into Yeshiva College He has written the Karaite Halakah and Pseudo Jonathan on the Pentateuch

REVELATION Scripture teaches and orthodox Judaism postulates that the Jews received the words of the living God and Ruler of the universe as a revelation for all time and all generations This is not a subjective concept i e neither the revelation of God to Moses at the burning bush nor the giving of the law at Sinai are allegorical expressions of human imagination but superhuman acts by which God exerted his power to make revealed truth known to man In this sense revelation knows no intermediaries and man is as objectively the witness to the event as he is of a thunderstorm In this form revelation is in rabbinic terminology Gilluy Shekinah—a wondrous divine act

In a secondary sense the inspired words of the prophets were revelation God made his will known to them In the third and lesser sense the Bible recognized (Deut xiii 26) dreams as expressions of Divine Will In later ages the Bath Kol* or Daughter of the Voice revealed truth or guided men But there is a wide gap between these various expressions of the Divine Power Thus whilst the revelation on Sinai is an article of unquestionable faith it was held with regard to the Bath Kol that no manifestation of superhuman interposition could make right wrong or prove what was not submissible to human reason

REVISIONIST ZIONISM The need for revision of the Zionist policies and methods employed for more than a decade by the World Zionist Organization* headed by Dr Chaim Weizmann* gave rise to the Revisionist movement in Zionism Its first proponent was Vladimir Jabotinsky* who was soon joined by Dr Vladimir Tiomkin and Meyer Grossman The first Revisionist Zionist Conference which formulated the aims of Revisionism and established its World Union was held in Paris April 1925 Zionism according to the Revisionists means the establishment of a Jewish Commonwealth in the Land of Israel with a Jewish majority on both sides of the Jordan This aim cannot be attained through slow gradual infiltration of Jews into Palestine Only mass immigration controlled by Jews with the cooperation of the power holding the Mandate over Palestine could achieve it Such immigration and eventually cooperation is inevitable as Zionism is not merely a Jewish dream but an international need Palestine without harming its present inhabitants could absorb several million Jews thereby relieving such European countries as feel that considerable numbers of their Jews do not easily fit into their national organisms All uncultivated land on both sides of the Jordan should become the property of an Agrarian Colonization Fund The owners of such land should be

gradually and reasonably indemnified. The land should be parceled out to Jewish immigrants and local fellahs willing to cultivate it. A Jewish national loan secured by the Colonization Fund should be floated. The Palestine Government should be in the hands only of such officials as declare their adherence to the idea of a Jewish National Home* in Palestine. Security should be maintained by a police force in which Jews would be adequately represented and the Jewish World War I regiment should be restored and incorporated as an integral part of the Palestine garrison. Capital and labor disputes should be solved by arbitration and the tariff laws so revised as to stimulate local industry and commerce.

The Revisionist Organization grew by leaps and bounds rising from a negligible number in 1924 to a world wide organization and a membership of tens of thousands in 1931 with a representation of 52 delegates at that year's Zionist Congress (about 20% of all the delegates). The Brith Trumpeldor (Betar) Organization is the junior affiliate of the Revisionist Union and is said to comprise a membership of 60,000. It consists of young men and women being trained in the work of pioneers and in the art of self defense.

E G

RHEINHOLD HUGO Sculptor b Oberlahnstein Prussia 1853 d Berlin 1900. He was for years engaged in business and resided for four years in San Francisco where he studied commercial routine. He began his studies as a sculptor in Berlin in 1887 and in 1895 his work attracted attention at the Berlin Art Exhibition. A year later he produced *Am Wege* in which suffering was depicted by a young woman with a child at her breast. Another statue *Die Kaempfer* was his answer to anti-Semitism. He took a keen interest in the *Deutsch Israelischer Gemeindebund* of which he was treasurer.

RHODE ISLAND See United States of America

RHODES This Turkish island in the Aegean Sea celebrated for its great statue the Colossus of Rhodes the ruins of which were purchased by a Jew in 656 has been identified with Dodanum mentioned in Gen x 4 as one of the sons of Javan amongst whom the islands were divided. Jews were dwelling there in 140 b c e (I Mac x 10). Benjamin of Tudela* found 500 Jews there and Spanish refugees settled there after 1280. The Knights of St John found Jews there when they captured the island and they named one part of the city wall Jews Wall a district still occupied by Jews. Until the Turks began to dispute possession of the island with the Knights the Jews lived at fair peace but from then until its capture by the Turks the Jews lived under duress though they are reported to have contributed a Jewish phalanx of 250 men against the Turks. Those who supported the Christians probably left the island for Sulei

man the Magnificent sent some Jews there from Salonica. After 1675 the Jews of Rhodes are mentioned in Turkish ordinances and in 1840 a Blood Accusation* charge was made against them but with the help of Sir Moses Montefiore* and Adolphe Cremieux* the innocence of the Jews was established at a trial in Constantinople. Since that date it has no political history. There are two large synagogues and several schools in the city of Rhodes. The population is largely Greek and of the 30,000 inhabitants 4,000 are Jews who are engaged in commerce and are boatmen and longshoremen.

RICARDO DAVID Founder of the science of political economy b London 1772 d Gatcomb Park Gloucestershire England 1823. He was the son of Abraham Ricardo a Sephardic Jew born in Amsterdam who settled in London in the 18th cent and amassed a fortune. About 1795 David Ricardo married a non Jewess Priscilla Anne Wilkinson and this led to a breach with his father. There is no record of Ricardo's apostasy but as he was elected a member of the English parliament in 1819 he must have taken the oath on the faith of a Christian. In 1823 he spoke in favor of Jewish emancipation but his letters on the subject whilst warm are impersonal. His chief work *Principles of Political Economy and Taxation* 1817 was an outgrowth of his study of Adam Smith's *Wealth of Nations*. He however achieved his position as an economist in 1810 after the publication of his *High Price of Bullion a Proof of the Depreciation of Banknotes* the substance of which was incorporated in the British bullion report. He was a friend both of Malthus and Jeremy Bentham. He is generally regarded as the founder of the science of political economy and his basic views set the mode for a century. His collected works were published by McCulloch in 1846. A number of prizes in his memory have been established at various universities.

The importance of Ricardo's position in the history of economic theory is shown not only by the nature and vehemence of the criticism with which it has been assailed but also by the support it has received. What is evident is that Ricardo's fall is a failure with the conviction that the good for which Ricardo's influence has been a powerful factor.—EDWIN CANNAN *Palgrave Dictionary of Political Economy*

RICCHI IMMANUEL HAI Cabalist and rabbi b Ferrara Italy 1688 d Cento Italy 1743 at the hands of bandits. After serving as rabbi in several Italian cities he went to Safed* Palestine in 1718 then the center of Cabala studying the Cabalistic writings of Isaac Luria* and Hayim Vital Calabrese*. Returning to Italy in 1720 he resided as a merchant in Florence and Leghorn until 1745 when he returned to Palestine. His main work was *Mishnath Hasidim* (The Study of the Pious) a popular presentation of Cabalistic doctrines and principles arranged in the order of the tractates of the Mishnah and on its analogy.

A I S

RICE ELMER L (Elmer Reizenstein) Dramatist b New York 1892 He was educated for the bar and wrote his first successful play *On Trial* in 1914 He has since then produced 12 plays besides some novels Of his plays *The Adding Machine* 1923 and *See Naples and Die* 1930 have been most successful

RICE ISAAC LEOPOLD Lawyer in industrialist and chess player b Wachenheim Germany 1850 d New York 1932 He came to U S with his parents when six years old and settled in Philadelphia Later he went to Paris for his education and became a correspondent for the Philadelphia Evening Bulletin Returning he settled in New York and acquired a reputation as a music teacher In 1880 he was graduated from the Columbia Law School and became lecturer in political science and instructor there (1882-86) In 1885 he founded the *Forum* magazine and was for years president of the corporation In 1893 he began to take an interest in electricity and in 1897 became president of the Electric Storage Battery Company Branching out he became the founder of the American electric automobile and electric boat industries and organized the production of casein on a large scale in this country He was president of the Manhattan Chess Club and invented the Rice Gambit

RICHARDSON Sir BENJAMIN WARD Physician and author b Somersby England 1828 d London 1896 He was of Jewish descent and keenly interested in Jewish matters He wrote an historical novel on the life of Bar Kokba * entitled *The Son of a Star* 1888 and a life of Maimonides * as rabbi physician

RICHMOND VA See Virginia United States of America

RIDBAZ (Willowski) JACOB DAVID B ZEEB The Slutsker Rav b Kobrin Russia 1845 As an orthodox Talmudist his chief work was the publication in 1900 of an edition of the *Talmud Yerushalmi* for which he had prepared himself for 30 years In addition to his own commentaries he used the commentaries found in all former editions This task brought him several times to the United States and in 1903 he was elected chief rabbi of the Russian American congregations of Chicago He resigned within a year of taking office toured the United States as a lecturer and in 1905 settled in Palestine

RIES ELIAS ELKAN Electrical engineer and inventor b Randegg Germany 1862 d New York 1929 He came with his parents to U S A in 1865 In 1876 he became a telegraph operator in New York In 1884 he settled in Baltimore devoted himself to electrical devices and in 1891 organized the Ries Electric Specialty Company He held over 150 patents for improvements in telephone telegraph electric signaling illumination motor control and other apparatus

RIESSER GABRIEL Champion of the emancipation of German Jews b Hamburg 1806 d there 1863 His career as the exponent of emancipation was dictated by his own experiences He studied law at Kiel and Heidelberg but being a Jew was not permitted to serve as a privat docent at the latter university In Hamburg he was in 1830 refused admission to the bar That year he published in Altona his first pamphlet demanding the emancipation of the Jews in Germany basing his plea on broad humanitarian grounds He attacked the Jewish assimulators whose wealth and social prestige sheltered them and who ignored the needs of the mass of Jews The Judeophobes—as the anti Semites were then called—met Riesser's plea with great hostility The idea was denounced in the German parliament by Edouard Meyer Pfister and Streckfuss and the Heidelberg theologian Paulus opposed it in a pamphlet in which he described the organic national separateness of the Jews Riesser's responded quoting the views presented in 1806 at the French Sanhedrin * A polemical battle followed Despite the influence of the French revolution of 1830 popular opinion in Germany continued hostile to Jewish emancipation the states of Bavaria Hanover and Hesse promised to emancipate the Jews Hamburg and Baden rejected Riesser's pleas For his defense of the Baden Jews the latter presented him with Oppenheim's painting *The Return of the Jewish Soldier*

He hammered away until in 1843 he was admitted to the Hamburg bar The general emancipation followed the revolution of 1848 and Riesser was elected to the *vor* Parliament of Frankfurt He joined the Liberals and became one of the vice presidents of the assembly and was one of the parliamentary delegates who offered the crown of Germany to Frederick William IV In 1850 he was elected to the German parliament which was dissolved a year later

He then went to the United States spent several years here recounting his experiences in the *Prussian Year Book* In 1859 when a new upper court was established in Hamburg Riesser was appointed a member of that bench and held the office to his death

His part firm determination he devoted from his mother and father Rabbi Raphael Cohen who had migrated from Poland the than from his weak good natured father His thoughts flying and dreamy German and only slight taint of Jewish shogin accepted Riesser was indifferent to Judaism in its national form which is like leaven to the dough of history he eta and trace of his youth and family only his deep position and recollections Otherwise he owned some diluted doctrine of faith which he followed with out defending them German Jews had used him to defend the degraded use of his fill with suffer —GRAETZ History of the Jew Vol V

RIETI MOSES B ISAAC (Maestro Gaio) DA Poet and papal physician b Rieti Italy 1388 d Rome c 1460 He came to Rome from Perugia during the pontificate of Eugenius IV (1431-47) and was appointed chief

rabbi. He was body physician to Pius II (1458-64). He is however best known for a Hebrew poem in imitation of Dante's *Divina Commedia*. This work begun in 1816 he entitled *Mikdash Me'at*. In the second part of the *Mikdash* the journey through the celestial realm is described. The traveler passes through the celestial synagog to the Temple into the city of God. The personages introduced are the heroes of the Talmud*. He wrote a number of philosophic works including one in Italian but written with Hebrew letters and a history of the Jews till his own times.

RIGA See Latvia

RINDFLEISCH PERSECUTIONS In 1298 Rindfleisch a nobleman of Roettingen Franconia organized an attack on the Jews and burned the Jews of the town at the stake. Civil war was raging at the time and the mob following Rindfleisch went from town to town slaughtering Jews. Those of Wurtzburg were entirely annihilated those of Nuremberg found refuge in the fortress defended themselves and were butchered. In Bavaria only the communities of Ratisbon and Augsburg escaped the horde. By the end of 1298 120 congregations had been destroyed and 100,000 Jews either killed or forced to flee.

RING MAX Popular German novelist b. Zauditz Silesia 1817 d. Berlin 1901. He began to write poetry at eight but studied medicine and practiced as a physician. In 1848 he settled in Breslau and during the succeeding 50 years published a considerable collection of popular novels a number of dramas besides half a dozen historical and literary works including some poetry on Jewish subjects. His earliest novel Breslau and Berlin which was dramatized by Gutzkow as *Die Ritter vom Geiste* established his place in contemporary German literature.

RINGS This ornament was originally an indispensable article of attire as it contained the owner's signet. Hence it was the symbol of authority (Gen. xxxviii 18 xli 42). Women wore rings. Is. iii 18 gives a complete list of feminine adornments. In that day the Lord will take away the bravery of their anklets and the fillets and the crescents the pendants and the bracelets and the veils the headtires and the armlets and the sashes and the corselets and the amulets the rings and the nose jewels the aprons and the mantelets and the cloaks and the girdles and the gauze robes and the fine linen and the turbans and the mantle.

The use of the ring as a symbol of marriage was current amongst the Jews in the 8th cent. An early rule still observed is that the wedding ring should be a circlet without jewels.

RIVERA ABRAHAM and JACOB Pioneer settlers in North America. Abraham Rodrigues de Rivera was a native of Spain who died in Newport R. I. 1765. In 1726 he

enrolled as a freeman of the City of New York. He was naturalized in 1740. His son Jacob Rodrigues de Rivera* (b. c. 1717 d. Newport 1789) was also naturalized in New York and later settled in Newport. Both father and son were associated in the founding of Jewish congregations.

As early as 1705 Jews had introduced soapmaking to Rhode Island. Jacob Rivera introduced the spinning industry in America. —LEBESON Ponce in America

RODKINSON (Frumkin) MICHAEL LEVI English translator of the Talmud b. Dubrowna Mohilev 1845 d. New York 1908. In 1873 he collected Hasidic legends and published them as *Sipur Zadikim*. This he followed in 1876 by *Toldoth Baal Shem Tob*. He lived for a time in St. Petersburg but had to flee and settling in Königsberg he changed his name to Rodkinson. There he founded the first of a series of journals. *Hakol* in Hebrew. *Kol Am* in Yiddish. In 1887 he came to New York and founded another journal *Tchunath ruach ha-Israeli*. In 1895 he published the first vol. of his English translation of the Talmud.

ROHLING AUGUST Arch-anti-Semite b. Neuenkirschen Prussia 1839. He was a theologian and was for many years a canon in Prague, but he served the cause of anti-Semitism both in Germany and Austria. His *Talmudjude* 1871 a summary of Eisenmenger's *Endecktes Judenthum* appeared just when Bismarck inaugurated his anti-Catholic campaign and was used to prove that all liberal journals were in the hands of Jews. It was much quoted during the Tisza-Eszlár* blood libel case when the Jews were defended by Franz Delitzsch. Rohling who knew no Talmud* was forced to withdraw the libel suit he brought against Joseph Bloch* of Vienna. Rohling's contributions to anti-Semitic literature were numerous and met with many replies but he was largely responsible for the spread of the Blood Accusation* at the end of the 19th cent. and for the successful spread of anti-Semitism* in Vienna* resulting in the Lueger regime. He still supplies the anti-Semitic movement with pseudo-scientific proofs of the cause (1930).

ROME The Jewish settlement in this ancient city dates back at least to 180 b.c.e. The original Jewish settlers came from Alexandria Egypt and were augmented by immigrants from Palestine who came there during the final Hasmonean struggle. They settled on the right bank of the Tiber and this Jewish quarter later became the ghetto. In the reign of Augustus there were 8,000 Jewish citizens in Rome and nearly a century later the victories of Vespasian and Titus brought Jewish royalty Josephus and hundreds of captives to Rome. These are still represented in the annals of the city by the families of Anaw De Rossi Degli Piatella De Pomis and Degli Adolescentoli who claim descent from these captives. An other large settlement resulted from the Hadrian victory and persecutions. Although dur

ing the Roman rule and from the 6th cent when the church dominated Rome the Jews in Rome came under the general enactments of state and church against the Jews these prohibitory measures were less severely enforced in Rome itself than in the outlying provinces

In order to compass the intensely interesting history of the Jews in Rome within a single article we present the following chronological sequence of events

180 b c e Jews settled in Rome 139 b c e Jews not Italian citizens expelled 63 b c e immigration from Palestine 28 14 b c e 8 000 Jewish citizens in Rome Augustus declares synagogues inviolate

19 c e 4 000 expelled and sent to Sardinia 31 permitted to return 49 50 forbidden to hold religious services 61 Romanized Jewish Christians receive Paul 71 triumph over Judea Captæ Josephus King Agrippa Princess Berenice and captives come to Rome fiscus judaicus levied for Jupiter Capitolinus

c 120 Gamaliel Joshua Eleazar and Akiba preach in Rome 180 92 Jewish quarter injured by earthquake and fire

204 conversion to Judaism prohibited 212 17 Judaism recognized as a religio licita

322 337 marriage between Jews and Christians prohibited 361 63 fiscus judaicus abolished 387 synagogue destroyed

404 Jews and Samaritans declared unfit for military service

500 slave attack on the Jews 590 pope confirms Jews in their rights

855 all Jews ordered to leave Italy 858 Jewish garb introduced 860 67 garb order rescinded

1021 Jews persecuted rise of the Pierleoni family 1058 61 pope opposed to compulsory baptism 1088 Mikvah built

1101 new synagogue completed 1119 bull promising protection issued 1130 38 Anacleto II (Pierleoni) pope 1144 Abraham ibn Ezra settled in Rome 1179 Lateran Council denounces employment of Christians by Jews

1215 badge introduced 1216 27 synagogues torn down 1233 bull protecting Jews issued 1254-61 commercial privileges granted 1267 power of Inquisition extended 1268 ancient synagogue and scrolls destroyed by fire 1272 bull denouncing Blood Accusation issued 1278 Inquisition ordered to proceed against converts 1277 80 Bonjudah of Montpellier ambassador to the pope Abraham b Samuel Abulafia endeavors to convert pope 1288 92 study of Maimonides introduced 1294 power of Inquisition increased rabbi burned at the stake

1294 1303 Jews under jurisdiction of merchants guilds 1310 privileges increased 1312 Jews pay coronation tax 1321 persecutions Talmud ordered burned 1322 public burning of Talmud several Jews murdered 1328 Jews pay 10 000 gold florins to Louis of Bavaria 1345 quarter partially destroyed by flood 1345 Jews compelled to

bury corpse of Cola Rienzi last of the Tribunes 1376 78 plague 1394 Jews immigrate from France

1402 power of Inquisition reduced 1404-06 Elijah Sabbati physician confirmed in his rights as citizen 1417 Jews organize insurance against flood disaster come under papal protection 1429 Jews under civil jurisdiction 1433 bull against unauthorized killing of Jews 1442 forbidden to study law or engage in handicrafts Jews pay for withdrawal of this bull 1455 58 bull averse to Jews 1458 64 restrictions modified 1464 Paul II introduces foot races for Jews 1468 many Jews killed by plague 1470 quarter flooded 1471 84 special Jew taxes instituted 1487 bull averse to Maranos in Rome 1492 Jewish physician attempts transfusion of blood to save life of Innocent VIII Jews resist immigration from Spain 1494 Charles VIII invades Rome soldiers commit excesses in Jewish quarter

1503 ransomed Jews from Naples and Barbary states settle in Rome 1521 community reorganized 1525 David Reuben and Solomon Molko visit Rome 1527 Jewish quarter pillaged by Germany army 1534 50 Jews favored by popes immigrants come from Naples Palestine and Africa 1545 Hebrew printing press established 1550 convert to Judaism burned at stake synagogues taxed 1553 Talmuds burned 1555 58 ghetto enclosed yellow cap and hood introduced Jews herded into one street 1557 all Hebrew works confiscated ghetto entirely flooded 1559 Tiber diverted to prevent future flooding of ghetto 1561 restrictions restored 1564 printing of Talmud permitted 1572 Jews repulse attack on ghetto 1577 Jews ordered to attend conversionist sermons 1581 Inquisition active convert to Judaism burned at stake disputation in Latin by rabbis before pope 1585 old tax system replaced by poll tax 1587 silk industry introduced by Magno di Gabriele of Venice 1588 ghetto enlarged 1592 Jews prohibited doing business with Christians

1601 Talmud burned publicly 1603 ghetto restrictions increased 1621 30 ordinances favorable to Jews issued 1641 Jewish taxes increased 1656 ghetto stricken by pestilence 1657 famine 1668 foot races abolished 1678 89 compulsory baptisms ordered

1706 baptism rule enforced Blood Accusation raised 1720 30 Jews protected by Inquisition 1731 Hebrew books confiscated 1737 baptism ordinance enforced 1753 Hebrew books confiscated 1784 baptism ordinance enforced 1789 Gen Berthier enters Rome all Jews declared free citizens Jewish garb abolished Ezekiel Mompugo appointed senator 1790 Neapolitans take possession new taxes imposed

1809 Jews again proclaimed citizens 1811 first Roman Consistory 1823 31 all medieval regulations re introduced 1829 Jews in revolt tear down ghetto walls all restrictions enforced against them 1831 46 ghetto walls restored 1847 Jews permitted to reside out

side of ghetto, 1849 Assembly grants full civic liberty to Jews 1859 Mortara case compulsory baptisms 1870 Victor Emanuel enters Rome Jews emancipated 1881 community re organized 1883 ruins of ghetto walls removed

1904 new temple consecrated 1907 Ernesto Nathan elected mayor

There are today about 12 000 Jews in Rome During the War the immediate post War period and the Mussolini Fascist regime they have experienced no untoward incident On the contrary politically Jews have come much to the fore in the last decade

ROSANOFF MARTIN ANDRE Chemist b Nikolayeff Russia 1874 Hereceived his first appointment in Paris in 1897 then became an assistant at the Mass Institute of Technology 1898 99 He came into prominence in 1903 when he was appointed research assistant to Thomas Edison at Orange N J From then to his retirement in 1921 he taught at a number of colleges and institutions During the World War he was attached to the Signal Corps and devoted himself to aviation problems

His brother Aaron Joshua Rosanoff (b 1878) who resides in Los Angeles Cal is a well known psychiatrist

ROSE, ERNESTINE Suffrage pioneer b Pyherkow Poland 1810 d 1893 Her maiden name was Susmunne Potoski she was the daughter of an orthodox rabbi who volunteered his services to the community In her 14th year she renounced religion and at 16 left her parents home went to Berlin and made her first speech for human rights in an audience of the king of Prussia to whom she appealed for mitigation of the laws affecting the Jews She next went to Holland where she had an audience with the king In 1830 she was in Paris took part in the revolution and met Lafayette In 1834 she was in England agitating for human equality without distinction of race color or creed and there married an English officer named William Rose She became a follower of Robert Owen and then returned to Galicia and was banished by Emperor Franz Joseph In 1836 she came to the United States and lectured on the science of government to large audiences She joined Susan Anthony and was associated in that leader's work From 1853 to her death she lectured in 23 states and was influential in obtaining suffrage for women in Wyoming in 1869 The rich quality of her voice was a factor in the large audiences she drew

ROSEBERY, HANNAH Countess of Wife of Lord Rosebery British premier b London 1851 d Dalmeny Park Scotland 1890 She was the only daughter of Baron Meyer Rothschild* Notwithstanding her marriage to a non Jew she remained throughout her life a member of the synagogue and attended services and took an interest in Jewish affairs She was buried in Willesden

Jewish Cemetery London One of her sons Neil Primrose enlisted with the Palestinian forces during the World War and was killed in a skirmish outside of Jerusalem

ROSEN JOSEPH A Organizer of the Jewish agricultural settlements in the U S S R b Moscow 1877 He came to America in 1903 and followed his agricultural interests In 1915 16 he was director of the Baron de Hirsch Agricultural School Woodbine N J He was appointed head of the J D C reconstruction work in Russia in 1918 Introducing American seed machinery and methods he was appointed consulting agriculturist to the Union of All Russian Cooperative Agricultural Societies In 1924 he presented to the J D C his plan for agricultural colonization for Jews in Russia and has since been in charge of these settlements

See Agro-Joint

ROSENAU MILTON JOSEPH Physician and professor b Philadelphia 1869 He has specialized in public health problems and in 1933 was awarded the Sedgewick Memorial Honor for Distinguished Service in Public Health by the American Public Health Association From 1900 to 1910 he was director of the Hygienic Laboratory Washington D C and in the latter year was appointed professor of preventive medicine and hygiene at Harvard University and in 1913 22 was director of the School of Public Health of Harvard University and Mass Institute of Technology In 1928 29 Dr Rosenau visited Palestine and his study of local health conditions is part of the report of the Palestine Survey (1929) His published writings are devoted to his field of study and research

ROSENBAACH, ABRAHAM S WOLF Bibliographer and collector b Philadelphia 1876 He is the best known international dealer in rare books and has purchased many rare volumes at sensational prices and brought them to the United States He is president of Graetz College* president of the American Jewish Historical Society* in connection with which he has issued a volume of facsimiles of title pages of Americana Judaica In recent years he has taken an interest in some phases of Palestine work and is president of the American Friends of the Hebrew University which has collected endowment funds for that institution

ROSENBLUM SOLOMON Merchant and philanthropist b Russia 1867 d Pittsburgh Pa 1925 He received a scholarly education in Europe but on his settlement in Pittsburgh in 1887 he started in business identifying himself keenly with national and local Jewish affairs He was an officer of both the Jewish Theological Seminary* and the Rabbi Isaac Elchanan Yeshubah He was an ardent Zionist and came into prominence for his contribution of \$250 000 for the founding of the Institute of Hebrew Studies at the Hebrew University* Jerusalem He was one of the

founders of the movement which recently consummated its purpose to erect an orthodox Jewish center in Jerusalem. He was devoted to the study of Maimonides* whose theories he regarded as applicable to current problems.

ROSENFELD MORRIS Yiddish poet b Boksha Suwalki Poland 1862 d New York 1917. He was a tailor in New York a diamond cutter in Amsterdam Holland and resettled in New York in 1886 when he joined the staffs of various Yiddish dailies and maintained that affiliation till his death. His reputation as a poet began in 1888 when he published a revolutionary collection *Die Glocke* which he later suppressed. In 1890 appeared the *Blumenkette* and in 1897 *Das Lieder Buch*. His collected works were published in 1904. Rosenfeld's Yiddische Mai was probably his best effort. From about 1897 to 1905 he had a great vogue. He was translated into English by Prof Leo Wiener* of Harvard and by others into German Roumanian and Polish. Lillien* did a series of sketches for Rosenfeld's poems and the author gave readings in England and the United States. He was stricken with illness in 1906 from which he never fully recovered and his remarkably creative powers ceased at that date.

ROSENTHAL HERMAN Editor and librarian b Friedrichstadt Latvia 1843 d New York 1917. He started life as a master printer and served with distinction in the Russo Turkish war. In 1881 he left Russia for the United States for the purpose of organizing colonies of Russian Jews in the western and southern farm lands. Several colonies were started but none succeeded permanently. He settled in New York and followed various callings until 1898 when he was made chief of the Slavonic Department of the New York Public Library a post he held till his death. On the founding of the editorial board of the Jewish Encyclopedia he became editor of the Russian department. He took an active part in Hebrew speaking societies and in the Zionist Organization of which he was for many years a vice president.

ROSENTHAL LAZAR Bibliophile b Plock Russia 1794 d Hanover 1868. He was klaus rabbiner in Hanover and collected a great library of Hebraica which subsequently became the property of the Amsterdam (Holland) University. See Libraries Rosenthalia.

ROSENTHAL MAX Painter and engraver b Turek Poland 1833 d Philadelphia 1918. After studying in Paris he came to the United States in 1849 and settled in Philadelphia. During the Civil War he was official illustrator of the Army of the Potomac for the U S Military Commission. In 1872 he invented the sand blast process of engraving on glass. He etched hundreds of portraits and illustrated a number of books.

ROSENTHAL SAMUEL Chess master b Suwalki Poland 1838 d Paris 1902. In

1864 he fled from Poland to Paris and became a chess player. In 1873 he won fourth prize in the Vienna tournament. Against Zuckertort in 1880 in London he won one game drew 11 and lost seven. In 1883 in London he won the brilliancy prize in a match with Steinitz.

ROSENWALD JULIUS Most munificent of American Jewish philanthropists b Springfield Ill 1862 d Chicago Ill 1932. His father Samuel Rosenwald immigrated from North Germany and was a storekeeper in the town in which his son was born. The success of Julius Rosenwald is part of the story of American opportunity and rapid commercial achievement. He started in the clothing business in the most humble way. It was not until he joined Richard W Sears and they jointly developed the mail order business setting up the firm of Sears Roebuck and Company that he developed a business unique in its dimensions and of national importance. Twice in the course of the history of the firm during the panic of 1907 and that of 1921 Rosenwald showed great resourcefulness and courage. The policy he initiated for the benefit of his employees after the panic of 1929 showed equal determination and thoughtfulness. At that time his fortune was variously estimated at between two and three hundred million dollars.

His gifts for the promotion of human welfare have been totaled at \$62 000 000 but whether this includes the \$11 000 000 to be distributed through the Rosenwald Family Associates is not clear. He can be said to have brought certain new methods into giving the first was that he largely gave conditionally on certain amounts being raised or certain local conditions being fulfilled. In the second place he had no interest in endowments and was anxious that his own large gifts be expended over a brief term of years.

He was the only American Jewish philanthropist who organized his giving and maintained a staff of experts and consultants. Equally striking was his realization of the fact that names attached to institutions gain no immortality for the founder. His objection to a personal monument may have been the result of modesty but his aversion of having his name coupled with institutions was an exhibition of that shrewd understanding that characterized him in other respects. He was also outstanding in his generation as the benefactor of the Negro race in the United States. He aided Hampton and Tuskegee and 18 Negro Y M C A s and 3433 completed Negro rural school buildings were in large measure the result of his conditional contributions.

In the Jewish field he fostered the Chicago Jewish Charities and stimulated the war relief campaigns and the Russian colonization movement by his princely conditional gifts. The Palestine program did not interest him and his founding of the Agricultural Experimental Station at Athl was motivated by

the service it could render agriculture the world over for he was impressed by the advantage of Aaron Aaronsohn's* discovery of wild wheat to American farmers

In general he accepted the principle that the Jews were a religious group not a people but he refused to be the guest of the University Club and the Union League Club of Chicago because they would not admit Jews to membership. He was trustee of the University of Chicago, the Rockefeller Foundation, the Art Institute of Chicago, Tuskegee Institute, Hull House and hon. president of the Jewish Charities of Chicago.

ROSEWATER EDWARD Editor and newspaper proprietor b. Bukovan, Bohemia, 1841 d. Omaha, Neb. 1906. In 1851 he came to the United States and became a telegraph operator joining the U. S. Military Telegraph Corps during the Civil War. In 1863 he became manager of the Pacific Telegraph Company in Omaha, Neb. In 1871 he was elected to the state legislature and founded the Omaha Bee. He took a keen interest in state and national Republican politics.

ROSEWATER VICTOR Editor Omaha Bee b. Omaha, Neb. 1871. He was the editor and manager from 1906 to 1920. Like his father he has taken a keen interest in Republican politics and has served the party in many capacities. During the World War he served on the labor and paper pulp sections of the National Council of Defense. He is an active officer of the Associated Press and of the American Jewish Committee*. In 1926 he published *The Liberty Bell Its History and Significance*.

ROSH HA SHANAH See New Year

ROSOVSKY SOLOMON Founder of the Jewish Conservatory Tel Aviv, Palestine b. Riga, 1878. His father was the cantor of Riga and he was a student at St. Petersburg Conservatory and musical director of the St. Petersburg Djen. In 1907 he organized in Russia the Society for Jewish Folk Music and in 1919 he opened a Jewish Conservatory in Riga. In recent years he settled in Palestine which owes much of its musical renaissance to him. He has written many compositions for chamber, vocal and instrumental music.

ROSSDALE ALBERT B. U. S. Congressman (1920-22) b. New York, 1878. He is a manufacturing jeweler who however has been keenly interested from 1900 in postal reforms and in organizing postal employees into a trade union. He was elected to the 67th Congress from New York.

ROSSI AZARIAH B. MOSES DE Historian of Jewish literature b. Mantua, c. 1514 d. there 1578. He was an exceptional linguist who became interested in Jewish literature. He published an account of an earthquake, *Kol Elohim*, 1571. His great work, *Meor Enayim*, was completed in 1575 and republished a number of times in succeeding centuries.

It attracted many Christian scholars and parts were translated into Latin. It is a critical history of the Jewish race from the building of the Second Temple onward. It contains a careful study of Jewish chronology and discusses many archeological details.

To the thqu ke of N vembe 1570 n Fe a a we ow the f st t mpt by a Jew to nv t gat c t ally and w th the d f se ul se rch the h st y of J w h l te atu De Ros h d a fin command of Lat n and th ough h w s l t home in Greek he had a go d wo k ng kn wl dge of t Afte the earthq ake he l ft h home and t ok efuge n a village south of th Po A Ch st an scholar was pe us ng the Letter of Ar t s F nd ng som d ffcult c n th Lette th Ch stian turn d to th J w uggest ng that they should consult the H b ew text the e was no Heb w text! In le s than th e weeks D Ro had t an l t d th Lett nto H b ew and w th th t a t the m d rn study f Jew h ec d by J w op ns —ISRAEL ABRAHAMS By p ths in H b a c Bookl nd

ROSSI SOLOMON Composer of synagogue music flourished in Mantua, Italy, c. 1560 c. 1620. In 1587 he was engaged as court singer and musician at the Ducal Court of Mantua. In 1622 he published in Venice *Ha Shirim Asher li Shelomoh*, a collection of musical settings for traditional hymns.

ROSTOV ON THE DON The Jewish settlement in this Cossack center dates to 1827. The first synagogue was erected in 1842. In 1886 there were 14,000 Jews resident in Rostov which had become a considerable commercial town.

ROTH CECIL Author b. London, 1899. He served during the World War coming from Oxford University where he had achieved a reputation as a historical student. He has since devoted himself to the writing of European history principally of the Middle Ages. His works include *The Last Florentine Republic*, 1925; *Iscariot*, 1929; *Casal Pigrim*, 1929; *L'Apotre des Maranes*, 1930. His story of the Jews in Venice, 1930. *Soncino Press Hagadah*, 1930. *History of the Maranos*, 1932. *A Jewish Book of Days*, 1932.

ROTHENBURG Jews were settled in this Bavarian town prior to the 12th century and lived there under the typical medieval pressure until their expulsion in 1520. They were not allowed to return there until the 19th century. The city is famous in Jewish history as the home of Meir of Rothenburg*.

ROTHSCHILD HOUSE OF¹ Unknown internationally till the beginning of the 19th century, this family of millionaire philanthropists became the most famous Jewish group in the world. Their direct family and business associations were in London, Paris, Frankfurt and Vienna; their commercial contacts were world wide. Their success adhered to the men to Judaism and Jewish interests, the marriage of a number of the women to the highest nobility in Europe and the striking fact that they were kings amongst bankers as well as the bankers of

¹ Owing to the complex ties of the family genealogy the earlier Rothschilds are presented in chronological instead of alphabetic order.

kings for five generations led to the proverb as rich as Rothschild and to a considerable literature of myth and fact relating to their rise and brilliant financial coups

Moses Rothschild (b Frankfort 1550) was the lineal progenitor of the family. He had three sons (and a daughter who died in infancy). Of these the eldest Raphael was childless; the family of Elhanan died out in 1788.

Gumprecht Rothschild third son of Moses had two sons. From one of these all the Rothschilds trace their common descent.

Naphtali Hirsch Rothschild eldest son of Gumprecht (d 1648) had three sons who survived him.

Moses second son of Naphtali Hirsch (d 1692) had a grandson also named Moses (d 1765).

Amschel Moses (d 1754) third son of Moses a small money changer and petty merchant in Frankfort continued the line. He had three sons and two daughters.

Mayer Amschel (b 1743 d 1812) studied banking in the then celebrated house of Oppenheim* in Hanover and in 1760 returned to Frankfort and started in business for himself. He became general agent and afterwards court banker to William IX Landgrave of Hesse Cassel whose great fortune was acquired by hiring his Hessian troops as mercenaries to the British in the American Revolutionary war. Mayer Amschel's investments for the Landgrave were the foundation of the Rothschild fortune. The family had already for several generations lived at 152 the House of the Red Shield in the Frankfort Judengasse. It was here that in 1806 the Landgrave having to flee from the French troops deposited his fortune in specie and jewels amounting to \$3,000,000 which was restored to him with profit in 1814.

Mayer Amschel married Gudela Schnapper (d Frankfort 1849 in her 96th year). She had 19 children of whom 10 survived to adult age.

The tiny form of a little lady wearing a big cap that framed her face and hid her hair. Born in the before the French Revolution my grandfather and mother would never leave their old home in the Judengasse. No one eats of her so she would venture to move into modern and brighter districts. She lived in the simplest conditions.—CONSTANCE BATTERSEA Reminiscence London 1922

Nathan Mayer (b Frankfort 1776 d 1836) third son of Mayer Amschel settled in Manchester England in 1798 and traded in cotton goods and rapidly acquired a fortune. He became a naturalized British subject in 1804 and settled in London in 1805 where he soon established himself in New Court St. Within a Lane still the headquarters of the firm. He married Hannah Barent Cohen sister of the wife of Moses Montefiore*. The Hesse Cassel fortune was invested in the gold of the East India Company and used to finance the British campaign in the Iberian Peninsula and later for the campaign against Napoleon in Flanders. During the latter

struggle Rothschild established a pigeon post between England and Belgium and thus obtained news of the victory at Waterloo within 48 hours of that decisive battle. Whether he gained from this advance information is a matter of dispute but he had made a fortune out of the transfer of gold and credits during the war. The experience of the war taught the family the wisdom of establishing itself in various capitals. Nathan Mayer had seven children. Two of the daughters Charlotte and Louisa married their Frankfort and Naples cousins.

The main line was continued through the elder son Lionel Nathan Sir Anthony de Rothschild (b London 1810 d there 1876) was made an English baronet married Louisa Montefiore and their two daughters became Constance Lady Battersea her sister Annie marrying Hon Eliot Yorke. Another son Mayer Nathan (b 1818 d 1874) was the father of Hannah Countess of Rosebery* Of Mayer Amschel's other sons

Salomon Mayer (b 1774 d 1855) founded the Vienna house. His grandson Albert Salomon Anselm (b 1844 d 1911) who gave 35 million gulden in foundations in Vienna had five sons and one daughter the parents of the Viennese Rothschild family. Mayer Amschel's youngest son

James (Jacob) Mayer de Rothschild (b 1792 d 1868) founded the French house of Rothschild Freres in 1817 and made a large fortune in French loans. After 1830 the French firm under the leadership of Baron James became the dominant factor in the family and in 1848 the Paris house was estimated to be twice as rich as all other Paris bankers put together. James married Betty a Viennese Rothschild their elder son was Baron Mayer Alphonse James de Rothschild (b 1827 d 1905) and the youngest son was Baron Edmond James de Rothschild*.

Fugitive Delicately painted Baron James de Rothschild of Paris consented to pose as a beggar. Dilapidated tunic around his shoulders put a stout staff in his hand and made him pose as a fellow on the steps of an ancient Roman temple. In this attitude he was discovered by one of the favorite pupils concluding the model had only just been brought from some household. He slipped piece of money into the beggar's hand. Rothschild thanked with a look and kept the money. Shortly afterwards the young fellow evaded all further statings that charity bears interest and that the accumulated interest on his gift was 10,000 francs which were at his disposal at the office in the Rue Lafitte.—JAMES REEVES The Rothschilds

Karl Mayer von Rothschild (b 1788 d 1855) another son of Mayer Amschel became the head of the Frankfort and Naples firm and two of his granddaughters married into the nobility of the Second Empire. Marguerite becoming Duchess of Grammont and Bertha Marie Duchess of Wagram.

Lionel Nathan de Rothschild (b London 1806 d there 1879) continued the business developed by his father in London. As a banker he was famous for the international character of his business. He financed the British participation in the Crimean War.

funded the U S national debt provided the cash needed by Disraeli to purchase the Suez Canal shares During his lifetime his firm is said to have financed loans amounting to one and one half billion dollars He was active in Jewish affairs was president of the Great Synagog London but he is still better known for the part he played in the emancipation of the Jews in England

In 1847 he was elected a member of Parliament by the City of London but was not seated because the oath was still Christian in form He was reelected resigning and being reelected five times until in 1858 the disability was removed and on July 26 1858 he took his seat being sworn on the Hebrew Pentateuch on the faith of a Jew The event was commemorated by the foundation of Commemoration Scholarships in various schools He remained in Parliament till 1874 when he was defeated in the general opposition to the Liberal party program Baron Lionel is the

Sidonia of Disraeli's novels He married a Viennese cousin Charlotte de Rothschild who was affectionately known in the London community as the Baroness She was devoted to personal charity and left a large bequest for sustaining the poorly paid Anglo Jewish ministers The couple had three sons Nathan Mayer * who became the head of the house Leopold and Alfred Leopold married Miss Perugia her wedding being attended by the Prince of Wales and Lord Beaconsfield Her son Lionel Charles * is the present head of the London firm

ROTHSCHILD Baron EDMOND DE
Greatest developer of modern Palestine b Boulogne sur Seine Aug 19 1845 Son of James and Betty Rothschild In 1877 he married Adelaide daughter of Simon Wolf or as he was known Wilhelm Karl Freiherr von Rothschild of Frankfurt Baron Edmond is one of the most brilliant and colorful personalities in Jewish life In the non Jewish world he is known as banker philanthropist patron of science art and literature An art collector himself his picture gallery is considered the most beautiful in Paris These however do not constitute the Baron's greatness His fame rests on the fact that he is the creator of Jewish colonization in Palestine which served as the basis for the political economic and cultural upbuilding of the Holy Land

His first appearance on the Jewish scene was in connection with the outbreak of pogroms in Russia in 1881 an event that shook the entire civilized world The Baron immediately established a relief committee to help the Jews who had fled to Brody Galicia At that time the former president of the Republic of Santo Domingo General Luperon hearing of the tragedy that befell the Russian Jews presented to Baron Edmond a project for settling Jews in his land where both the government and people would welcome them with open arms The Baron was very enthusiastic However after a lengthy correspondence with

leading American Jews concerning the project nothing came of it

Meantime there began in Russia a movement to emigrate to Palestine with the view of rebuilding on a firm basis the Jewish soul as well as the Jewish body A group of young men taking the name Bilu * departed for Palestine with slender capital and after many vicissitudes succeeded in founding the colony Rishon le Zion * Because of their inexperience however and lack of capital the colony was on the verge of collapse They decided to send one of their group the most educated of them Dr Joseph Feinberg to Europe to seek the support of the Jewish men of means Charles Netter * who arrived in Palestine as the agent of the Alliance Israelite Universelle * in 1882 to look into the affairs of the agricultural school Mikveh Israel advised the colonists that their delegate proceed directly to Paris and see Baron Edmond

Simultaneously the renowned Talmudic scholar and lover of Zion Rabbi Samuel Mohilewer * arrived in Paris to influence the Baron to establish new colonies in Palestine Rabbi Mohilewer first paid a visit to the Grand Rabbi of Paris Zadoc Kahn * who later became Grand Rabbi of France without whose intercession it was difficult to gain admittance to the Baron The Grand Rabbi convinced the Baron of the importance and greatness of the enterprise Rabbi Mohilewer in his audience with the Baron further expatiated on his plans and his words were so effective that the Baron promised to extend his helpfulness Dr Joseph Feinberg too had arrived in Paris Thus was the first step taken by the Baron with regard to the rebuilding of Palestine and his efforts have been ceaseless ever since

And as he at first did not wish to reveal his identity he became known in the Jewish world as Ha Nadib Ha Yadua the well known Benefactor In the course of time numerous new colonies were founded by his help He planted eucalyptus trees to exterminate malaria Wells were dug schools established synagogues and hospitals erected by his munificence Several colonies begun by the Russian Chovevei Zion but discontinued by them were taken over by the Baron Thus sprang up Rishon le Zion Rosh Pinah Gederah Petah Tikvah Zichron Jacob Yesod Ha maala Nes Zionah Mazkeret Batya and others Especially noteworthy are the two wine cellars which he built in Rishon le Zion and in Zichron Jacob

As the colonies could not easily become self supporting the Baron poured out millions for their upkeep A dependent condition such as this as well as other causes naturally caused friction and conflict between the colonists and the local administrators There was a desire among the colonists to emancipate themselves from the Baron's tutelage to become independent This of course was an impossibility for without his help they would not be able to exist for the briefest time

During this conflict there came up in 1889

the controversy concerning the Sabbatical year in which according to the Bible no agricultural labor might be done. The greatest Talmudic authorities in Palestine and the Diaspora were involved. Even when Rabbi Isaac Elchanan* of Kovno, Russia, the greatest rabbinical authority of his time, decided that work was permitted during the Sabbatical year, some would not obey his dictum. At this time the Baron showed his unusual patience and devotion to Zion. He proceeded with his work.

In 1896 Dr. Theodor Herzl* the founder of political Zionism* through the mediation of Rabbi Zadoc Kahn* was received by the Baron. They could not, however, agree. The Baron considered Herzl's plan of mass migration a romantic phantasy. His experience with a few thousand pioneers cost him millions and much trouble to boot, how much more then with hundreds of thousands? Besides, he feared that such an idea might even hurt the Yishub through the opposition of the sultan. The two men went different ways but aiming at the same goal.

In 1899 the Baron planned to create a special organization to manage Jewish colonization in Palestine. On account of his poor health at that time, however, he negotiated with the ICA, which finally agreed to proceed with the work and established a special department to deal exclusively with Palestine colonization. For this purpose the Baron gave 14 million francs. In 1924 he reverted to his original plan, founding an independent organization for the Palestine work. With the cooperation of the ICA* he created a new body, the Palestine Jewish Colonization Association (Pica), the president of which is his son, James Rothschild*.

The Pica accomplished some noteworthy results. It acquired land, erected a flour mill, a perfume factory and many other undertakings which gave employment to Jews.

Baron Edmond visited Palestine several times in 1887, 1893, 1899, 1914 and 1925. He was always received with intense enthusiasm by the colonists. On his last journey he had the opportunity of witnessing with his own eyes the realization of his dreams of Zion. He had laid the foundation of the first colony and in half a cent he beheld the flowering of a country, a thriving network of settlements, towns and cities, a new Jewish life vibrating with activity and creative achievements.

The Baron's philanthropic efforts reach into tens of millions of dollars. The colonization itself it is estimated had cost him over \$50,000,000. He also contributed \$500,000 for the Ruthenberg* plan for the electrification of Palestine, hundreds of thousands for education, 30,000,000 francs for a Biological Institute in Paris and 6,000,000 francs for the Institute of Science, Art and Literature which he recently established in London. D D

ROTHSCHILD JAMES (Edmond Armand) DE Active in Palestinian matters b

Paris 1878, son of Baron Edmond. He served in the World War on the French and Palestinian fronts, joining the Royal Fusiliers in 1918. He became a naturalized British subject and has been a member of parliament since 1929. In 1921 he visited the United States and Canada in the interests of Zionism* and takes a keen interest in the political and economic development of Palestine. He is the president of Pica.

ROTHSCHILD LIONEL NATHAN DE Senior partner of the English firm b London 1882. Son of Leopold de Rothschild. He was a member of Parliament 1910-23.

ROTHSCHILD LIONEL WALTER Lord Second Baron Naturalist b London 1868. He was a member of Parliament from 1899 to 1901. Lieutenant for the City of London and Trustee of the British Museum. He has devoted his life to natural history and built a museum at his residence, Tring Park, of birds and butterflies to replenish which he has sent expeditions to all parts of the world. In the World War he took an interest in Zionism and the Balfour Declaration* was addressed to him as President of the English Zionist Federation. He is author of *Avifauna of Laysan* and has edited a periodical devoted to zoology. He is unmarried and his heir is a nephew, Nathaniel Meyer Victor Rothschild (b 1910).

ROTHSCHILD NATHAN (Nathaniel) MEYER Lord First Jew raised to the British peerage, lay head of the community b London 1840 d there 1915. He was the son of Baron Lionel Nathan de Rothschild and Charlotte, daughter of Karl von Rothschild of Naples. He married Emma Louise, daughter of Karl von Rothschild of Frankfurt by whom he had three children: Lionel Walter, who has succeeded to the title; Charlotte Louise Evelina (Mrs. Clive Behrens) and Nathaniel Charles (1877-1926). On completing his education, Nathan joined the firm of N. M. Rothschild and Sons, London. On the death of his father in 1879, he became head of the firm, being joined by his brothers Leopold (1846-1917) and Alfred (1842-1918). Appointed a governor of the Bank of England, Lord Rothschild was in his day one of the great factors in the world of international finance. By his conduct in the Baring crisis, a failure that produced a 'black Friday' in London, by generous support of savings institutions when faced with a run, his saving Egypt from bankruptcy, he achieved for himself and his firm a record for probity which more than counterbalanced the general feeling of those who came in contact with him and declared that he was Rothschild and he knew it.

His participation in Jewish affairs was unique and vigorous. By his wealth, tradition and prestige, he was the outstanding Jew in the world from 1875 and 1905. He fully recognized the fact assumed the responsibilities though when in a document he was described

as Prince of the Exile he blue penciled the phrase. In accordance with his family traditions his bank was closed on Sabbaths and festivals and in his house in Piccadilly a piece of a cornice was broken as a token of exile. He was formally orthodox President of the United Synagog * and Warden of the Great Synagog the historic and typically orthodox Ashkenaz synagog of London. He made it his duty to worship at various free synagoges on the Days of Atonement and participated in the services by reading the Haftarah of Mincha (The Book of Jonah). His largesse included giving every minister a gift on his marriage and of providing institutions and whoever applied with cuttings and branches for decorating succas on the Feast of Tabernacles. He was a considerable supporter of all the Jewish charities of London and the chief benefactor of the Jew's Free School * which provided its thousands of pupils with meals and clothing as well as with education. His interest in the London Jewish poor led him to devise the East End Scheme for the improvement of the spiritual and social life of the Whitechapel community and he proposed in 1890 to launch it with a gift of \$100 000. He however withdrew from it when it was opposed by Samuel Montagu (later Lord Swaythling) *. His permanent contributions to Anglo Jewry was the devising of the financial system of the United Synagog and his still more notable success was the organization of the Four Percent Industrial Dwellings Co which replaced the most notorious of the East London slum districts with model tenements building decade after decade new additions without calling for new capital.

His public appearances were rare and his speeches always brief and simple. He maintained a Jewish secretary and his firm had its private charity force in addition to its contributions to public institutions. Somewhat taciturn both in speech and correspondence his views on Jewish questions were little known. He unhesitatingly financed all the expenses of the defense in one of the Blood Accusations *. More publicly he made it known that neither Russia nor Roumania could borrow any money in the world market with his support as long as they persecuted Jews. Equally explicitly he refused to ally himself with the opposition organized in 1900 to oppose Theodor Herzl's financial plans and in 1902 being a member of the Royal Commission on Alien Immigration he met Herzl * and indorsed his El Arish and later his East African projects.

ROUEN Jews in the wake of the Roman army probably settled in this Norman city at the beginning of the Common Era. But the first reference to them is in a story of martyrdom at the beginning of the 11th cent. It was from Rouen that Jews proceeded with William the Conqueror to England in 1066 and it was to Rouen that the English Jews returned in 1290. They were all banished in 1306 and scattered some reaching to Keidan Poland.

Some Maranos settled in Rouen in the 18th cent.

ROUMANIA (397 1878) According to Roumanian history Jews settled in Dacia before Trajan brought his convicts there. There is a reference to these Jews and their synagog in a decree of 397. In the eighth cent the Chazars * entered Moldavia and Wallachia and ruled together with the Jews. Authentic records are scarce even for later periods and it is presumed that in 1349 Jews came from Poland to Moldavia. The division of the country into principalities resulted in different treatment of the Jews. Those in Moldavia lived at comparative ease till the Turkish conquest whilst those in Wallachia experienced bitter persecutions.

In 1517 both states came under Turkish suzerainty and Spanish Jews settled in Wallachia whilst those from Poland and Germany went to Moldavia. The local rulers were however not friendly and after 1573 they were persecuted by Emanuel Aaron King of Moldavia. The Jews of Jassy and Bucharest were exterminated and those of Wallachia forced to leave the country. Jews returned to the Roumanian provinces early in the 17th cent but the Cossack risings extended into the country and in 1648 and in 1652 many Jews were killed.

A Blood Accusation * charge was brought at Neamtz in 1710 and though the accused were found innocent other Jews were killed in the incidental riots. In 1714 a similar charge was brought against the Jews in Roman. Except for brief interludes the Jews suffered severely during the 18th cent. The Russo Turkish War of 1769 74 was destructive to both the lives and property of the Jews and was followed by a series of blood accusations the most gruesome results following such a charge in Galatz in 1797. Russia renewed war with Turkey in 1806 and to 1812 butchery followed butchery. The revolution of 1848 brought temporary mitigation. Reaction however speedily set in and even the equality proposed by Alexander Cuza (1859 66) was accompanied with a request for about \$40 000 from the Jews. As this was not speedily paid the constitution of 1864 excluded the Jews from the suffrage. A riot against the Jews marked the accession of the first Hohenzollern to the Roumanian throne Charles I.

In 1866 John Bratianu became premier and he expelled all those Jews whom he believed to be aliens. It was he who refused to comply with the Toleration Clauses of the Berlin Treaty of 1878. In 1881 a new expulsion law was passed which led to the exile of men like Moses Gaster * E Schwartzfeld * and others. In 1893 Jewish children were denied education in the public schools and in 1898 Jews were excluded from the secondary schools and the universities. During a cent 1803 1902 64 specific anti Jewish laws were adopted in the Roumanian state. The effect of persecution was a steady stream of emigration.

In 1878 there were 218 304 Jews in Roumania in 1904 the total did not exceed 250 000 and it is estimated that in 25 years about 125 000 emigrated. In the six years ending 1904 70 000 left the country. The organized march of young Roumanian Jews across Europe in 1898 was a striking event in current history. E E

1878 to 1933—The population of the new Roumania created after the war has risen from the original 5 000 000 to close upon 15 000 000. The countries which have now been added to the old kingdom originally consisting only of Wallachia and Moldavia are Transylvania Bukowina and Bessarabia all densely populated by Jews. From 250 000 in 1856 when the first constitution was drafted it has now risen to close upon 1 000 000. Their treatment has differed in those various countries. They enjoyed comparatively full liberty and rights of citizenship in the provinces which belonged to Hungary and Austria and a large amount of protection and safe rights in Bessarabia which belonged to Russia since 1817. There is no doubt that Jews have lived in Roumania since very ancient times. The cyclopean buildings found scattered through the country are believed by the people to have been the work of Jideni Jews. It may be a corruption of Gigantes (giants).

As far back as documentary evidence exists it can be shown that Jews lived both in the ancient Wallachia in the south and Moldavia in the north early in the 14th cent. They were traders and they had also their own communal institutions. It was in 1593 when under the Voivod Michael a massacre took place in Bucharest and about the same time in Jassy in Moldavia and when Khmielnitzki 1645 the hetman of the Cossacks carried out terrible pogroms a large number of Jews found refuge in Moldavia. At the head of the Jewish community was the Haham Bashi. Among other industries early in the 18th cent a big paper factory was established by the Jews in Moldavia and in comparison with the local population the Jews were sufficiently numerous north of Moldavia 4 000 Jews being counted who were paying taxes to the government in 1803 whilst the rest of the taxpayers numbered only 17 000. The Jews in Roumania belonged to the two different sections the Sephardim* who had come from the south and the Ashkenazim* who had come from the north and west. Among the former at the end of the 17th cent and beginning of the 18th were many followers of the Shabbethai Zebi* movement. In 1715 a community in Wallachia (Targovishte) sent a letter of homage to Frank* the head of the Frankist movement—Frank being the name used for Sephardim in the eastern part of Europe. On the whole the Jews enjoyed certain privileges and lived in most amicable relations with their Christian neighbors both in towns as well as in villages.

It is only since the Treaty of Paris when western ideas began to enter Roumania that

also western animosities began to ripen. It is then for the first time that legal distinction began to be made which became aggravated in course of time. The intention of the then rulers was to create a Roumanian middle class bourgeois. The trade and the professions were all in the hands of strangers principally in the hands of the Jews at any rate as far as the trade was concerned. Germans Greeks Bulgarians and other nationalities carried on the professional activity and thus an economic war with a political aim was started and the class of electors was greatly restricted the Roumanian political parties being able to obtain the votes by creating monopolies for the Roumanian voters and excluding the Jews.

After the war in 1877 by the Treaty of Berlin disabilities should have been removed but the government was able to frustrate it by a clever formula in the constitution instead of giving the franchise en masse to the Jews they were able to obtain the sanction of the great powers to individual naturalization and thus the treaty became practically null and void scarcely eight or ten were naturalized during a year and a whole series of laws were enacted slowly excluding the Jews from every possible profession and occupation.

Many of the trades were declared to be government monopolies and so the Jews were excluded from the sale of spirits and tobacco besides being driven from the villages often against the wish of the peasants. On the other hand whilst they were declared aliens and outside of the law and could not therefore enjoy the protection of the law they became subject to the arbitrary treatment of every authority from the police sergeant upwards. They were forced to serve in the army but never rose to a commission whatever their capabilities. They were not allowed to be lawyers nor were members of the stock exchange they were excluded from the custom offices not allowed to serve on railways not only state railways but also those privately owned they were not allowed to sell lottery tickets even of a state lottery great restrictions were placed upon them as hawkers no appointments were allowed at the national banks nor were they allowed to be chemists collectors of rates and taxes or take part at state auctions. Worst of all they were practically squeezed out of every school first by a special tax imposed upon them when the others were free and then by a tacitly accepted numerous clauses.

Yet after the Balkan war a number of Jews who had served in the army and distinguished themselves were promised naturalization but the promise remained an empty one until the Great War when at last officially the position of equal rights of citizenship was also granted to the Jews and thus all the restrictive laws have been swept away. This at first applied to the Jews in the ancient kingdom. Those living in the annexed provinces retained their old rights and privileges but even there owing to the dislocation which had taken place not a few remained outside the law if they could

not establish their residence in the place where they now lived before 1914

The Jews are developing their own educational institutions consolidating their position a rabbi is by right a member of the Senate a number of Jewish deputies are members of the Senate and of the Chamber and are free to ventilate their grievances and to obtain redress. On the other hand the wind of anti-Semitism blown strongly from the west has been able also to fan the flame among the so-called students of various universities. It is the expression of a virulent fanatic spirit of nationalism which can only be fatal to those who practice it. It is to be hoped that it will abate and die down not without leaving live embers behind for one generation at any rate there is very little hope for a definite change.

The Jews take part in all the great literary and intellectual movements many of them have distinguished themselves in the field of Roumanian literature and art not a few now occupy chairs at the universities and a number of Jews are now in state employment.

M G

ROWE LEO S Economist b McGregor Ia 1871 Professor of Political Science at the University of Penn since 1904. From 1900 he took a great interest in South American and Porto Rican affairs and has been a member of all the South American scientific and other congresses since that date and was chairman of the Insular Code Commission of Porto Rico. During the World War he was assistant secretary of the treasury. For his services to Latin America the government of Colombia awarded him with the decoration of Boyasea. He has been president of the American Academy of Political and Social Science since 1902. He has published several volumes dealing with Porto Rico and economic and political problems.

RÓZSAVÖLGYI (Rosenthal) MORITZ Gypsy music composer b Balassa Gyarmath Hungary 1787 d Budapest 1848. He was the son of poor parents and began to wander through Hungary Austria and Bohemia when 11 years of age. In Prague and Vienna he studied music and in 1812 was appointed conductor of the German Theater in Budapest changing his name to Rozsavölgyi (Magyar form of Rosenthal) when he was appointed a member of the Philharmonic Society. Interested in the Gypsies he spent long periods with them taught them music and wrote hundreds of songs dances and ballads expressive of the Hungarian Gypsy temperament. Many of his compositions are still popular.

RUBENSSON ROBERT Swedish meteorologist b Stockholm 1829 d there 1902. In 1870 he was appointed meteorologist to the University of Upsala and became a member of the Swedish Academy of Science. He introduced scientific meteorological observation in Sweden.

RUBENSTEIN AKIBA Chess master b Slawisk Russia 1883. He won first prize in Karlsruhe in 1907. At Petrograd in 1909 he divided first prize with Emanuel Lasker. He won prizes at San Sebastian in 1912 Breslau 1917 and Vienna 1922.

RUBINSTEIN ANTON GRIGORYE VICH Composer and pianist b Vikvatinetz Bessarabia 1829 d Peterhof 1894. He was baptized with his parents into the Greek Orthodox faith as a child. His mother was a pianist and the son an infant prodigy who gave his first concert when 10 years old. He went to Paris and studied under Chopin. In 1843 he returned to Russia and was invited to play at the Winter Palace by Czar Nicholas I. In 1846 he was in Vienna where he wrote his first compositions. In 1848 he founded the Russian Music Society. In 1862 the Russian Conservatory was founded and he became its head. In 1872 he made his first tour of America having played in all the capitals of Europe. His professional jubilee was celebrated in 1889. He was recognized as one of the greatest pianists the world has ever seen.

As a composer he was extraordinarily prolific. He wrote 119 numbered works and some score of pieces he did not list. His earliest operas *Dimitri Donski* 1852 *Die sibirischen Jäger* 1852 *Toms der Narr* 1853 and *Hadjı Abrek* were set to Russian words. His *Ocean Symphony* was known the world over and his *Persian Songs* are still popular. Among the dramatic works intended for stage presentation were *Die Mak kabaer* 1873 *Die Rebbe* 1882 *Sulamith* 1883 and *Moses* 1887. W F

As a pianist he was rivaled only by Liszt and after Liszt's death by nobody. His death with tuberculosis and poet's melancholy was compensated to Beethoven's. For many years Rubinstein was the realm of piano playing. Rubinstein's compositions have the same quality as Rubinstein's virtuosity. The same of his Jewish heritage is in his *Macabean*. In the opera *Thibault* he like Meyerbeer and Halévy depicted the religious chant and melodies—GELAD SALESKI Famous Musician of Wandersingers.

RUBINSTEIN NICHOLAS Composer and pianist b Moscow 1835 d Paris 1881. He was overshadowed by his famous brother but he was a fine pianist and no mean composer. In 1851 he founded at Moscow the Russian Musical Society which annually gave concerts in his memory on his birth and death anniversaries. He brought forward Tschai kowsky's early compositions.

RUBIN MARCUS Danish statistician and historian b Copenhagen 1854. He was the chief of the Copenhagen Statistical Bureau which was founded by his efforts and which he brought on a level with the governmental statistical departments of other countries. With Westergaard he cooperated in writing the history of Copenhagen.

RUBINOW ISAAC MAX physician and statistician b Grodno 1875 He practised as a physician 1893 1903 and again as director of the Hadassah * American Zionist Medical Unit in Palestine 1919 22 In the interval he was examiner to the U S Civil Service Commission and statistician and expert to various U S departments in Washington D C In 1923 he became director of the Jewish Welfare Society Philadelphia and has since been secretary of the Bnai Brith * His writing covers a wide field of economic topics from Russian wheat surplus to social insurance

RUBO JULIUS Syndic of the Berlin Community b Halberstadt 1794 d Berlin 1866 He was the first Jew appointed teacher of law at Halberstadt University but was subsequently disqualified as Jew In 1822 he settled in Berlin and was appointed Syndikus to the congregation being probably the last Jew to hold such an office He devoted himself largely to the writing of legal reviews of the rights of Jews aiding thus in the emancipation movement His son Ernst Rubo (1834 95) was one of the first Jews to receive the diploma of LL B in Germany

RUFINA According to a Greek inscription found in Smyrna and estimated as of the third cent she was the ruler or president of the synagogue the only known instance of a woman occupying this office

RÜHS CHRISTIAN FRIEDRICH German historian and propagandist of Judeophobia b Greifswald Germany 1781 d Florence 1820 He was professor of history at the University of Berlin and in 1815 published Ueber die Ansprüche der Juden an das Deutsche Bürgerrecht This was followed by another pamphlet in the same tenor in 1816 Rüh's two pamphlets became the classics of what is now anti Semitism Their publication contributed to the Hep Hep * persecutions and the resistance to Jewish emancipation He objected to force but favored segregation of the Jews and their winning over to Christianity One of his arguments is even now interesting the privileges gained by the Jews in Spain were the cause of their persecution and ultimate expulsion See Anti Semitism

RÜLF ISAAC Rabbi b Rauisch Holzhausen Hesse 1834 d Bonn 1902 In 1865 he was appointed rabbi in the border city of Memel where he edited the Memeler Dampfboot In 1881 and 1883 he wrote eloquently of his experiences during his visits to Russia and in 1883 he published his unique appeal Aruchat bat Ammi for the deliverance of the Russian Jews In 1897 he joined the Zionist movement and to his death was one of its warmest and most spiritual advocates Rulf is however best remembered as the conductor of the underground by which passportless Jews were enabled to cross the Russian border into Germany and so escape persecution

RUPPIN ARTHUR Jewish sociologist b Rawitsch Posen 1876 In 1897 he became

interested in Zionism and Jewish problems From 1904 to 1908 he directed the Jewish statistical bureau in Berlin and published an organ on Jewish demography and statistics David Wolffsohn * in 1907 urged Rupp in to visit Palestine and in 1908 he settled there as director of Zionist work He has lived in Palestine ever since except during the World War when owing to Djemal Pasha's objections to him Rupp in was forced to move to Constantinople After the War he returned to Palestine and organized the Palestine Land Development Company the Labor Bank and a number of other institutions Since 1929 he has been director of Zionist colonization work in Palestine He is one of the founders of the Brith Shalom * and was president of the organization to 1929 His best known works are Die Juden der Gegenwart 1904 Syrien als Wirtschaftsgebiet 1917 and Der Aufbau des Landes Israels 1919

RUSSELL HENRY Song writer b Sheerness England 1812 d London 1900 He lived for some years in America but wrote all his best songs in England The most popular still are Cheer Boys Cheer A Life on the Ocean Wave and I'm Afloat He was baptized His son Henry Russell was (about 1910) the first manager and impresario of the Boston Mass Opera House

RUSSIA (in Asia) This area comprising the Yakutsk Republic the Buriat Mongol Republic the Republic of Kirghizia and the Far East and Siberian Regions all part of R S F S R contained in 1926 40 571 Jews These are mainly settled in Irkutsk and Tomsk During the World War stories of ancient Jewish communities in Siberia reached the U S A but were never verified

RUSSIA (in Europe) See Poland and Russia Soviet Russia

RUSSIA AMERICAN ABROGATION OF TREATY WITH This incident which came to a conclusion by the abrogation of the Treaty of 1832 between Russia and the United States on Jan 1 1912 was regarded as the greatest political achievement of the American Jews and the rounding out of their equality as American citizens The Russian Government after 1880 forbade the entrance of American Jews to Russia except as special and individual Jews Oscar S Straus * declined such a favor The issue was raised diplomatically about 1890 but nothing was done about it until ex Russian Jews desiring to visit their native land and their relatives found themselves debarred

In 1910 Henry Green and Nissim Behar * began to agitate for the abrogation of the 1832 treaty as a means of forcing the passport issue The Russian Government however preferred American opposition to changing its regulations The negotiations with President Taft by the American Jewish Committee * the Union of American Hebrew Congregations *

and the Bnai Brith* in 1911 led to no result. The agitation was thereupon carried into the congressional districts and Congressman Sulzer (afterwards Governor) led the fight for the abrogation of the Treaty in Congress. The House of Representatives adopted a resolution to that effect and rather than permit a debate in the Senate President Taft interposed and notified Russia of the proposed termination of the Treaty. Russia in no wise modified her policy and no commercial treaty with Russia existed from 1913 through the World War until the recent recognition of the U S S R by the United States (1933).

The Soviets maintain a policy against emigration and restrict the immigration of certain categories of visitors without however discriminating against Jews.

RUTH BOOK OF The idyll of the Scriptures takes its name from its leading character Ruth the daughter in law of Naomi. In the Jewish Canon the book is placed amongst the Writings and the relation of its narrative to the period of the Judges is thus ignored. It is composed of four short chapters. Its simple story and purity of style have led a number of critics to accept it as a very old document others believe it was written in opposition to the marriage laws enforced by Ezra* and Nehemiah*. It is often quoted for its exemplification of the Levirate law of marriage. The story however has charmed all generations as a vivid picture of Jewish pastoral life and of mutual feminine loyalty.

She stood by ast h gh and the c rn
Cl ped by th g lden light f morn
Like th sw ethea t of th sun
Who many a gl w ng k s had w n

THOMAS HOOD

RUTHENBERG PINCHAS Engineer and developer of the hydro electric power on the Jordan b Romny Poltava 1879. From his boyhood he was an active member of the Russian Socialist Revolutionary Party and he played an important part in the upheaval of Bloody Sunday Jan 22 1905. On that occasion he saved the life of Father Gapon but when it was later proved that the priest was a r agent provocateur Ruthenberg was ordered by his party to arrange the execution

of the traitor. After this event he went to Italy studied hydraulic engineering and became interested in Zionism*. At the beginning of the World War he supported the project for raising a Jewish Legion and wrote a pamphlet *Techiat Ha am*. He then came to the United States and took an active part in the American Jewish Congress* movement editing a paper issued to advocate that cause.

In 1917 he returned to Russia and became one of the leaders of the national revolution and received an appointment as civil administrator. He resisted the Bolshevik revolution and was one of the three men who held out to the last. He was captured by the Bolsheviks and imprisoned in the Peter and Paul fortress but on the approach of the Germans he was freed. He went to Moscow Kiev and Odessa and served in the government set up by General Schwartz. He then went to Palestine via Paris and began an intensive study of the water resources of the Jordan and conceived the idea of utilizing its fall for the creation of hydro electric power. In 1920 he brought the first draft of his plans to London and in 1923 succeeded in organizing the Palestine Electric Corporation*. During the whole period of construction though resident in Palestine Ruthenberg kept aloof from Zionist affairs but after the riots of Aug 1929 he served for a brief spell as president of the *Waad Leumi** (Jewish National Council). He however soon retired from political activity and devoted himself to completing his electrification works and in planning large scale Jewish settlements in Palestine. In 1930 he was elected a member of the Council of the Jewish Agency*.

RÜTTENSTEIN Baroness CONSTANCE von (Princess Sacken Koburg Gotha) b Vienna 1836 d Dieppe France 1890. She was the daughter of a musician and composer Joseph Geiger and became an actress and won a reputation on the Viennese stage when she was 22 years of age. She charmed Prince Leopold became his morganatic wife and received the title of Baroness. The couple were devoted to each other and on the death of the Prince the widow settled in Paris.

SAADIA B JOSEPH (Saadia Gaon) b Dilaz Egypt 892 d Sura Babylonia 942 He came of an ancient Jewish family claiming its descent from Judah the fourth son of Jacob He counted among his ancestors the Tanna Hanina b Dosa who flourished in the first cent Very little is known of his father Joseph who seems to have left Egypt with his famous son Saadia and settled in the Holy Land where he died at Jaffa He began his prolific writing and vigorous public activity at an early age and bequeathed to posterity works on the Hebrew language biblical exegesis Liturgy Halaka Philosophy and some important polemical writings

At the age of 20 he completed a Hebrew dictionary which he named *Agron* Three years later he published a polemical work against Anan the leader of the Karaitic movement and defended traditional Judaism against other heresies prevalent at that time Later during his sojourn in Palestine he took a prominent part in the dispute between the Babylonian and Palestinian authorities on the question of the Jewish calendar He addressed letters on this subject to the Jews of Egypt and elsewhere and then wrote his *Sefer ha Mo'adim* the Book of Festivals in which he refuted the assertions of the Palestinian leader Ben Meir By his influence he probably averted a schism with which Judaism was threatened owing to the activities of those favoring the new regulations in the Jewish calendar

By that time his fame spread far and wide as a great scholar and leader in Israel and in 928 Saadia was invited by the Exilarch of Babylon David b Zakkai to assume the post of Gaon of Sura He was thus the first non-Babylonian to be appointed to the exalted position of Gaon Two years after his incumbency in office a violent quarrel broke out between him and the Resh Galuta Saadia defied the exilarch by refusing to sign his decision in a probate case He considered the exilarch's decision unjust though it was agreed to by the Gaon of Pumbedita Thereupon the exilarch excommunicated Saadia deposed him from office and named a successor and Saadia retaliated by excommunicating the exilarch deposing him from his office and naming a brother of the deposed chief to fill the vacancy The struggle was long and bitter the Babylonian Jewish community was divided into two parties and Saadia was forced into exile to Baghdad where he spent seven years before he was restored to his position at Sura

During all the years of exile and struggle he continued his literary activities in all branches of Jewish learning His most important work which is still popular is *Sefer*

Emunot ve De'ot the Book of Faith and Doctrines which was the first systematic presentation on a philosophic foundation of the dogmas of Judaism This book was completed in 933 and marked an epoch in Jewish philosophy of religion In it he treats the following 10 cardinal points of Judaism (1) The Creation of the World (2) The Unity of God (3) Theory of Revelation (4) Divine Justice (5) Mitzvot and Avoth (6) Life after Death (7) The Resurrection of the Dead (8) The Messianic Redemption (9) Reward and Punishment after Life (10) Right Living

J B

SAALSCHUTZ JOSEPH LEWIN Archeologist b Koenigsberg 1801 d there 1863 He was rabbi and privat docent in the local university He was a pioneer in the field of Hebrew archeology specializing in the problems of music and poetry of the ancient Hebrews He wrote *Archeology of the Hebrews* 1855 56 which covered dress home and food life and industries religion art literature science customs family city law jurisprudence priests and superstitions and government

SABATH ADOLPH J Member U S Congress since 1907 b Bohemia 1866 In 1895 he was elected Judge of the Municipal Court of Chicago Since then he has represented the Fifth District of Illinois in the House of Representatives as a Democrat

SABBATH The seventh day was ordained as a day of rest (Gen ii 1 3) on the completion of creation and this reason assigned for its observance (Ex xxx 11) but in Deut v 15 the reason given is the redemption from Egypt In Lev xxiii 3 the Sabbath leads the list of observances Its strict observance is alluded to in other places in the Pentateuch and its infringements are a constant theme against which the prophets protest In the post exilic period strict observance of the Sabbath was regarded as a sign of national loyalty and the hesitation to violate it even in defense of the country is an incident in the history of the Maccabees In the Herodian period according to Josephus* and even later according to Roman writers the observance of the Sabbath was popular even amongst non Jews With Philo* Aristobulus and the Talmudic writers the Sabbath acquired a mystical quality so great was the value placed on its strict observance Whilst the ordinances of the Sabbath were restrictive of free movement the mental approach to it was one of joy The development of the laws relating to the Sabbath which gradually became more and more detailed exhibits an interesting conflict between the literalness of the Sadducees* in

the interpretation of the biblical injunction and the preciseness coupled with liberality evolved by the Pharisees *

The ascetic Sabbath against which there was considerable opposition and which is rabbinically based on Talmudic and other injunctions may in a measure be traced historically either to environment or to the laws imposed upon the Jews during periods of persecution. It was a characteristic for instance of all Arabic legislation to forbid non Moslems to chant aloud to use music ring bells or otherwise disturb the quiet of town and countryside. On the other hand the numerous laws relating to making fire cooking the preparation of food for the Sabbath the lighting of Sabbath lamps evolved out of the 39 prohibited acts are part of the fence of the law developed by the rabbis. The seventh day Sabbath service is biblical in origin and a mainstay of the orthodox and conservative ritual. The early Christians observed the seventh day as Sabbath Sunday as the Lord's Day introduced in the second cent. became the vogue after Constantine made Christianity the dominant religion. See Sunday Services Ten Commandments

The product of time a week of its universal extension
a moment of faithfulness to the Mosaic—CHARLES
READE, Bible Characters

SABBATH SCHOOLS The establishment in the 19th cent. of Jewish Sabbath or Sunday or Religious Schools marks the transition from the ghetto with its parochial schools and its basically Talmudic education to the recognition of the need for religious instruction for children whose primary education is provided by the public school system of Western Europe and the United States. The progress of the Sabbath School is therefore distinctly related to the secularization of general education. In the U S A this divorce has been most complete and therefore the earliest Sunday school was founded by Rebecca Graetz * in Philadelphia in 1838. The first religious school was established in Berlin in 1847. In England where the parochial school system still exists to some extent as part of the public governmental system of education the first religious aid school was started in 1876. The tendency in recent years has however been towards holding the sessions of these schools on days other than Saturday and Sunday.

Most congregations have religious classes and independent of them there are hundreds of educational societies and organizations which cater to the needs of children. In the U S A the Jewish Board of Education is the supervising body for a great many of these schools and classes and special curricula and text books have been prepared for them.

See Education

SABBATHS SPECIAL A number of the Sabbaths have been singled out and given separate designations. These include Shabbat Hagadol the Great Sabbath which occurs

before the Passover Shabbat Nachamu the Sabbath of Comfort occurring immediately after the Ninth of Ab and named from a portion of the prophets read that day (Is xl) and Shabbat Shubah the Penitential Sabbath occurring between New Years and the Day of Atonement. There are no special ceremonies connected with these Sabbaths but some special prayers are added to the usual service. A few other Sabbaths are designated by the title or by some historic incident related in the portion of the law read that day. It was customary during the afternoon of the Great and Comfort Sabbaths for rabbis to deliver Talmudic discourses.

SABBATICAL YEAR Each seventh year according to the Mosaic code (Ex xxxiii 10 11) was to be kept holy by letting the land lie fallow that year that the poor of thy people may eat. Deut xv 1 11 added that debtors should be released from debts. The observance of the Sabbatical year is mentioned in I Macc vi 49. In later times the customs involved in the year of release were divided. The release of the land was limited to the area occupied by the Jews in the time of Ezra * whilst the release of debtors extended to the diaspora. The Prosbul of Hillel * suspended the later provision nevertheless the law must in some form have been observed to the Middle Ages in Egypt and in Europe. Maimonides * writing a year after a shemittah 1195 invokes the law against all but debts due to orphans and Asher b Jehiel (1250 1328) protested against the Spanish Jews ignoring the year of release whilst the German Jews were still invoking the Prosbul 1567 was a Sabbatical year and by that date the law had fallen into desuetude. It was revived argumentatively when the colonization of Palestine was in progress and is observed by some colonists today.

See Jubilee Mohilewer Samuel Baron Edmond de Rothschild

SABORAIM Ponderers. Post Aramaic teachers of the Law who lived in Babylon. The final edition of the Talmud was due to them. The first of them lived at the beginning of the sixth cent. and their activities were completed within 50 years. Their predecessors were the Amoraim * and their successors called themselves Geonim *. Their individual contributions to the Talmudic text is unknown.

According to some authorities the period of the activity of the Saboraim was extended to 689 this would bring the list of individual scholars so titled to 12.

SABSOVICH HIRSCH LEIB Superintendent of the Baron de Hirsch Trust b Berdyansky Russia 1860 d New York 1915. In Russia he was a trained agricultural chemist. In 1888 he emigrated to the United States and in 1889 he was appointed chemist of the Colorado Experiment Station at Fort Collins. In 1891 he became agricultural adviser to the

Jewish settlement at Woodbine N J Here he was superintendent of the agricultural school and mayor of the borough in 1903 Later he became superintendent of the Baron de Hirsch Fund

SACERDOTI ANGELO Chief Rabbi of Rome b Florence 1886 He was called to the rabbinate of Rome in 1908 During the World War he was chief Jewish chaplain to the Italian army He served with distinction and was decorated with the Croce di Guerra In 1931 he was responsible for the promulgation of a law which consolidated the Italian communities Dr Sacerdoti takes an active part in all Jewish affairs He participated in the sessions of the World Jewish Congress Conference* at Geneva in 1933 and has expressed himself on the German boycott

SACHER HARRY Author and Zionist executive b London 1881 He is a lawyer and journalist having been an editorial writer on the Manchester Guardian He is a follower of Achad Ha Am* in Zionism and has been the chief executive of the World Zionist Organization* in Palestine He has published a number of compilations on Zionism and is now proprietor of the Soncino Press London which is devoted to the publication of translations of Hebrew books

SACHS HANS Bacteriologist b Kattowitz Germany 1877 In 1920 he was appointed professor at Heidelberg University and in 1930 he received the Ludwig Darmstadter prize there for his research into immunization He was associated with Ehrlich* in his experimentation in the immunization of syphilis germs

SACHS JULIUS Educator b Baltimore Md 1849 d New York 1934 In early manhood he founded the Collegiate Institute New York and in 1905 was appointed professor of Secondary education at Teachers College Columbia University He was president of several teachers organizations and of the New York Society of the Archeological Institute of America

SACHS JULIUS VON Botanist b Berlin 1832 d Wurzburg 1897 In his youth he settled in Prague studied and was graduated there After serving in various agricultural academies he accepted in 1868 the chair of botany in Wurzburg which he occupied to his death He was especially associated with the development of plant physiology His paper on Keimungsgeschichten laid the foundation of our knowledge of micro chemical methods and the morphological and physiological details of germination He found that the starch grains present in chloroplastids are the first visible product of their assimilatory activity He investigated the periodicity of growth in length and made other valuable observations on plant growth His collected scientific writings were published 1871 88

SACHS MICHAEL JEHIEL Opposed the use of the organ in synagog b Glogau

1808 d Berlin 1864 In 1836 he was appointed preacher in Prague and in 1844 was called to Berlin where he remained till his death though he retired to private life because he would not consent to the use of the organ in the synagog He favored moderate reforms and was rated the most popular preacher in Berlin His translations of the festival and daily services as well as his collection of sermons were very popular in Germany

SACK ABRAHAM ISAAKOWITZ Economist and financier b Borbrinsk Russia d Giessen 1893 He received the typical yeshibah* training but turned to finance became a banker and helped the Russian government accumulate its war chest for the Russo Turkish war of 1877 78 He was offered the Ministry of Finance but declined it because its acceptance would have involved baptism

SACKCLOTH From the Hebrew sak a garment made of some coarse material worn as a sign of mourning Neither the material nor the shape of the garment has been identified

SACRIFICE Offerings of animals or produce were commanded in the Bible The custom ceased with the destruction of the Temple* and the sacrifices were replaced by services of prayers The Samaritans* still sacrifice the Paschal Lamb at Passover*

SACRILEGE Desecration of holy things or places In modern usage the term apart from applying to misuse or spoiling a copy of the Torah* or a prayer book is used only amongst Jews in the sense of Hillel ha Shem profanation of the Holy Name an act that brings Israel into contempt

In Biblical legislation sacrilege involved trespass upon the Tabernacle and later it included copying the Temple appurtenances or using any part of the ornaments or the incense for profane purposes Cemeteries are still under the rules of sacrilege and that is why the disinterment of bodies is forbidden

SAD AL DAULAH Grand vizir to the Tartar ruler of Persia 1289 91 He was a physician received a court appointment and was successful as a collector of the taxes Argun Khan Mongolian ruler of Persia appointed Sad who knew Mongolian and Turkish first to rule in Baghdad and then as grand vizir of the empire Most of his appointees were Jews and Christians His influence was felt in Egypt and Makrisi alludes to it in his history of the Mamluks who constantly struggled with the Tartars He was assassinated by his enemies and the Jews who surrounded him in Baghdad were persecuted

SADAGORA Celebrated center of the Hasidic wonder rabbis This market town near Czernowitz Bukowina was founded in 1769 during the Russo Turkish war and immediately attracted Hasidim who were per

mitted to settle there more freely than elsewhere owing to the attempt of the ruler to establish an independent principality. Something of this detachment caused Israel of Ruschin the first of the Sadagora dynasty of wonder rabbis to settle there. His name was Israel Friedmann (b. Kiev 1797 d. Sadagora 1850). He was a nephew of Baer* of Meseritz and became at 16 a Hasid rabbi and Zaddik in Ruschin. In the role of Zaddik he lived in princely style, and drove about in a coach and four. In 1838 he was arrested with a score of other Jews on a charge of murder and languished in Kiev prison for 22 months. This added to his reputation. He became a martyr and his prestige was great. Sadagora afforded him an asylum no other part of Austria then offered. So he settled there, built himself a palatial mansion in Moorish style, maintained a private orchestra, and his ministrations made the town a center of pilgrimage. In 1910 Sadagora had 3,410 Jews out of a total population of 4,592. The World War forced the wonder-working rabbis to move to Czernowitz and Vienna, but Sadagora still has a considerable Hasidic population.

SADDUCEES The origin of what was at times a party and in opposition to the Pharisees* a sect is traced back in legend to remote times. Its existence, however, made itself manifest in the late Maccabean period and still more positively during the whole Roman domination of Palestine. The Sadducees represented the aristocracy of wealth, blood and power, and ignoring the Messianic teachings of their times, they struggled for Jewish supremacy or independence in Palestine, negotiating with or fighting the enemy as circumstances warranted. As the Pharisees* who were originally a purely religious party in the state became the dominant factor, we know through them more of the religious than of the political views and policies of the Sadducees.

Josephus* presents them as a Jewish version of the Epicureans. In reality the Sadducees represent a conservative tendency in Judaism. Formed originally as the party which acknowledged the leadership of the priests, the descendants of the Zadokite line (hence the name Zadokim or Sadducees) they took as their religious foundation the Torah* itself. They therefore opposed popular practices such as the Feast of the Water Drawing* and popular ideas such as that of Resurrection* for which they found no warrant in the Scripture. Another main point of disagreement was in the date of Shabuoth* which the Pharisees held must always come on the 50th day after Passover, while the Sadducees maintained that it must always come on a Sunday 50 days after the first Sabbath in the Passover week.

The Sadducees remained the controlling power all through the reigns of John Hyrcanus and Alexander Jannaeus. When Salome Alexandra came to the throne, however, they were supplanted by the Pharisees. Under the

Herodians a new group of Sadducees known as Boethusians or Herodians once more regained authority. They disappeared after the fall of Jerusalem in 70 C.E. which made such havoc among their aristocratic ranks. Sadduceism had its best exponent in the Wisdom of Ben Sira, and Ecclesiastes is regarded by some authorities as the product of the same school. These writings stress the spiritual and the moral but not the religious view. They suggest no fanaticism nor that asceticism which rigorous adhesion to bible texts would have demanded in the Jerusalem of the century that witnessed the destruction of the Jewish state.

SAFED City in Upper Galilee. One of the four holy cities. Situated on the top of an almost conical mountain 3,000 feet above sea level, it was fairly inaccessible and no wheeled traffic entered it till 1915. Safed was founded c. 200 but was for centuries so remote that the village of Pekin* with its aboriginal Jews in its immediate vicinity was till recently unknown. Though it is mentioned in the Crusades, it only became a city of importance with the accession of the Mamluk rulers who treated Safed as the military capital from which they defended Palestine from the Tartar incursions. Some Jews settled in Safed c. 1200 and there are allusions to Jews in Safed in 1336-50. It did not, however, rise into prominence as a Jewish city till the exiles from Spain came to Palestine. In 1492 there were 10,000 Jews in Safed. From then throughout the 16th century it became the dominant center of the school of scholarship and mysticism exemplified by its successive leaders: Solomon Alkabez, Jacob Berab*, Joseph Caro*, Moses of Cordova*, Moses Galante the Elder*, Moses Mi Trani, Joshua b. Nun. Its academy was strengthened by Samuel Oseida and Moses Alsheikh, both natives of Safed. The city was frequented by students from all parts of the world and its Hebrew printing press was established in 1558. There were 18 synagogues in Safed named for the Spanish, Portuguese and Italian groups who organized them. In 1625 Jews dominated Safed and under the leadership of Barzilai, its schools continued their authority to the beginning of the 17th century.

The plague of 1742 killed off the population and the earthquake of 1759 destroyed the city. At the later date Safed was controlled by Zaher the Bedouin and was the center of endless strife. In 1776 the Jewish community was refounded by immigrants from Wilna, Volhynia, Podolia and the Ukraine. The plague of 1812 decimated the population and thereafter those who survived were the victims of exaction and persecution until the great earthquake of 1837 in which 4,000 Jews were killed. The dead and ruins were left for a decade and in 1847 a plague again ravaged the miserable quarter in which Jews were huddled. Moses Montefiore* visited Safed seven times and was largely instrumental in its resuscitation which began after 1860 when Persian Moroccan

and Algerian Jews settled there. In 1882 there were 6 000 Jews in Safed in 1904 7 000 and in 1914 7 000. During the World War the majority of the Jews who had been supported by the Halukkah left Palestine. Since that date the whole population has been reduced in numbers. There was considerable emigration after the August 1929 riots and the present Jewish population is not in excess of 3 000.

A o t h r e a s o n w h c h m a y h a v e b e n d e s v n f a v o f a t t a g m m g n t s t o S f e d w s t h m p l e l f e l e d b y t h n h a b t n t s o f t h t c t y . A n a n o n y m o u t v l l w h o p d t h r o u g h S a f d n t h y a 1496 w t o f t h l n e d R b b P h a e C i b t h e h d o f t h c m m u n t y t h t h k e p t a s h o p w h e r e t l e s f f d w e o l d b y w h h e m a d a l g — S c h e c h t e r S t u d e n J u d a s m (S e c o n d S e e) 1908

SAGES Translation of the Hebrew term *Hakammim* which is used in the Mishnah to indicate the majority of the teachers. The rule there is that the accepted practise is always according to the opinion of the sages. Thus in the very first verse of the Mishnah the limit for reading the Shema prayers in the evening is according to one teacher at the end of the first watch according to another at dawn but the sages fixed the limit at midnight and this remains the accepted view.

SAGERIN Woman leader of women in prayer. As the separation of the sexes in prayers was even observed in the Temple women were permitted to appoint one of their number as the leader in prayer. The *sagerin* was known in the Middle Ages and still functions in large congregations on the high festivals.

SAHL B MAZLIACH Karaite author teacher of the Law and important polemist against the Rabbanites b Jerusalem 910. A member of the highly pious and ascetic portion of the Karaite community at Jerusalem he was well versed in Hebrew and Arabic literature. He wrote *Sefer Hamitzvoth* (Book of the Commandments) a compendium of Karaite religious obligations. He wrote also a small work important in its day in which he attempted to refute the attacks upon Karaism made by the great proponent of Rabbanism Saadia Gaon * whose younger contemporary he was. As a result Sahl was drawn into a literary and oratorical contest with Saadia's disciple Jacob b Samuel. A I S

See Karaism

ST LOUIS See Missouri United States of America

ST PETERSBURG See Leningrad

ST THOMAS (SAO TOME) This island in the Gulf of Guinea when discovered by Portuguese navigators in 1470 was uninhabited. Various minor attempts were made by the Portuguese to colonize it to 1593 when 2 000 Jewish children who had been forcibly baptized were brought there. The subsequent fate of these young slaves has not been investigated but there is a legend at Loango the port of French Equatorial Africa about 100 miles

to the south of the island that many of them escaped and intermarried with the Congolese and their descendants formed a Jewish sect.

SAINTLINESS In Hebrew *Hasidut*. Although the Talmud recognizes the *Hasidim* *h'rishonim* the early saints the connotation of the word is not that implied by its use in either the early or late Christian churches. It was employed by the rabbis to describe Adam * of whom nothing is known and David * who was neither pious nor moral. It was a better description of the lives of Hillel * and Johanan b Zakkai *. There are in the Jewish record a few instances of extreme piety associated wholly with unworldliness and expressed through abnormal conduct though nothing that goes to the length of the pillar saints of the early Christian church or the popular monastic attitude which succeeded it. Amongst the Jews it was therefore merely a description of a devout pious life guiltless of wrongdoing to human beings as much as of close observance of ritualistic discipline. The higher word *Kedoshim* * (holy ones) which approximates closer to the meaning of saint was reserved for martyrs *Zaddik* * (righteous one) used by modern *Hasidim* implies the attribute of miraculous power usually ascribed to saints. See Lamed Vavniks

SALAMAN CHARLES KENSINGTON Composer b London 1814 d there 1901. In 1830 he composed the ode for the Shakespeare Jubilee Festival and in 1836 he set to music Shelley's *I Arise from Dreams of Thee*. He set to music a wide range of poems in many languages including Hebrew. In 1847 he conducted the first performance of a Beethoven symphony in Rome and witnessed the removal of the ghetto gates on the eve of Passover. Later in England he organized the Musical Society of London. His liturgical music is used both by the synagogue and the English church. In 1885 he published an historic resume of the emancipation in England entitled *Jews as They Are*.

SALAMON NAHUM Inventor b London 1828 d there 1900. He introduced the American sewing machine into England established the first factory for bicycles in Coventry and developed the manufacture of saccharin on commercial lines.

SALANT SAMUEL Chief rabbi of Jerusalem (1878 1911) b Byelostock 1816 d Jerusalem 1911. In 1841 he went to Jerusalem and settled there following an immigration of 500 East European Jews who had preceded him. From 1848 to 1851 he was mostly in Eastern Europe as the messenger of the Palestinian Halukkah * and after 1868 visited western Europe in the interest of the same cause. In 1878 he succeeded Meir Auerbach as chief rabbi of the Ashkenazim of Jerusalem and with Jacob Saul Elyashar the Haham Bashi did much for the reorganization and harmonization of Jewish life in Palestine.

SALANTER ISRAEL See Lipkin Israel

SALING MARIANNE Famous beauty b Berlin 1786 d there 1869 She was the daughter of the court jeweler Jacob Salomon and niece of Fannie von Arnstein * Theodor Korner made a celebrated bust of her Goethe was inspired by her grace and charm and Grillparzer showered poems on her She married the Spanish Ambassador to Prussia and became a Catholic

SALKOWSKI ERNEST Pathologist b Koenigsberg 1844 d Berlin 1923 In 1864 he became assistant in the medical clinic in his native town after holding a similar position in Heidelberg He was in 1872 appointed professor in the Pathological Institute of Berlin and in 1880 made chief of the chemical laboratory of the institute He contributed by his research to the great advance made in medical science in Germany

SALOMAN GESKEL Swedish painter b Tondern Schleswig 1821 d Stockholm 1902 In his childhood he went with his parents to Copenhagen where he studied painting and from 1845 to 1848 won a number of art prizes After spending some years in Paris and Algiers he settled in Stockholm where he was appointed professor at the Art Academy 1872 The better known of his pictures include Gustavus Vasa and the Dalecarlians 1886 Salomon was a strictly observant Jew but his only popular Jewish painting is The Blessing of the Sabbath Lights 1900

SALOME ALEXANDRA See Alexandra (Salome)

SALOMON EDWARD S American general b Schleswig Holstein 1836 d Frankfort Ky 1909 He emigrated to Chicago where he was elected an alderman in 1860 He joined the 24th Illinois Infantry as second lieutenant and participated in the battles of Fredrickton and Mainfordsville Ky and reached the rank of major in 1862 He then helped to organize the 82nd Illinois Infantry in which he advanced to the rank of colonel He took part in the battles of Chancellorsville Gettysburg Chattanooga Lookout Mountain and Missionary Ridge being breveted brigadier general in 1865 In 1870 President Grant appointed him governor of Washington territory which position he resigned in 1874 settling in San Francisco and taking an active part in state politics

SALOMON GOTTHOLD Preacher b Sondersleben 1784 d Hamburg 1862 In 1815 he delivered his first sermon in a private synagog in Berlin and in 1818 he was appointed preacher in Hamburg and gained a reputation throughout Europe as an eloquent preacher He used his oratorical powers in defense of the emancipation of the Jews and was an ardent controversialist on the side of the Reform movement

SALOMON HAYM American patriot b Lissa Poland 1740 d Philadelphia 1785 He emigrated to the United States in 1772 and during the Revolutionary war identified himself with the American cause and was imprisoned in 1776 by the British in New York In 1778 he escaped to Philadelphia engaged in business as a broker in European exchange and credits He then became associated with Robert Morris who was superintendent of finance and between 1781 and 1784 Morris recorded 75 transactions with Salomon In 1782 Salomon was permitted to advertise the fact that he was broker to the office of finance He was at the same time broker to the French consul and fiscal agent of the French minister to the U S and was the most important depositor in the Bank of North America founded by Morris It was at this period that it is claimed Salomon made large advances to the U S A which were never returned The facts of these loans have never been definitely established though the heirs of Haym Salomon made a number of efforts to recover their claims from the U S Government In 1850 a U S Senate committee reported that Salomon gave great assistance to the Government by loans of money and by advancing liberally of his means to sustain the men engaged in the struggle for independence at a time when the sinews of war were essential to success In recent years the issue has been revived and a heated controversy has followed the desire of the American Polish Jews to honor his memory by a monument referring to these unrecouped advances The U S Government has never definitely recognized the claims

Salomon was as liberal with his means to private individuals in important position as to the government and his liberality is mentioned by James Madison He was an active member of the group which founded Congregation Mikve Israel Philadelphia His great grand son William Salomon (b Mobile Ala 1852) was for years a member of the banking firm of Speyer & Co and in 1902 established in New York the banking firm of William Salomon & Co

He had supported the needy members of Congress during the year 1791 as a public servant that was not wanting He staked William Morris soaped together the funds that had kept the treasury going—drunk him self Rnd him if not improved his child—
CHARLES EDWARD RUSSEL Haym Salomon and the Revolution N w Y k 1930

SALOMONS Sir DAVID Bart Leading figure in the Anglo Jewish struggle for emancipation b London 1797 d there 1873 He was the son of Levi Salomons born in London of Netherlands descent who acquired a commanding position amongst London merchants in the 18th cent In 1832 David Salomons became one of the founders of the London and Westminster Bank and an underwriter on the Royal Exchange In 1835 he was elected a liveryman and freeman of the Coopers Company one of the City guilds and from then on devoted himself with consummate skill and

great patience to the struggle for emancipation.

In 1835 he achieved his first success when he was elected sheriff of London and Middlesex and a special act of Parliament was passed to ratify the election of the first Jew to such an office in England*. In 1838 his election as a magistrate for Kent and in 1839-40 his appointment as high sheriff of the county forced the waiving in his favor of the oath on the true faith of a Christian. At the same time he carried on the fight within the City of London* by being repeatedly elected for the Jewish wards as an alderman and finally took municipal office in 1847 when the oath was amended. Sir Robert Peel then introduced and Parliament removed the municipal disabilities against which Salomons and his fellow Jews had fought. Accordingly he was in 1855 elected Lord Mayor of London and his term of office was a conspicuous triumph. One of its striking incidents was that he forced the erasing from the monument of the Great Fire of London of the line attributing that incident which occurred in 1666 to the Roman Catholics.

In 1837 Salomons began to contest seats in Parliament and when in 1851 he presented himself in Parliament as a duly elected member he refused to take the oath on the true faith of a Christian. This drew national attention to the problem and the excitement became intense when Salomons took his seat unsworn and voted in Parliament. He was ordered to withdraw and fined £500 for illegal voting. His constituency Greenwich in which probably not a single Jew resided at that date stood gallantly by their member and reelected him regularly until in 1858 the oath was changed so that at the 1859 session Salomons took his seat in the House of Commons. It is related that when the House of Commons was rebuilt Salomons purchased the original seat from which he had been ejected in 1851 and preserved it as a heirloom in his country home. In 1869 he was made a baronet rounding out a remarkable career of political achievement. He was devoted to Jewish affairs, was president of the Board of Deputies* and an officer in many communal organizations.

SALOMONS Sir JULIAN EMANUEL, Australian statesman, chief justice. N S W b Birmingham Eng 1834 d Sydney N S W 1909. He emigrated to Australia* having trained for the legal profession in London. In 1869 he was appointed solicitor general. In 1886 he was offered and for a brief period held the post of chief justice. He resigned it to become agent general for N S W in London, a position which with a brief interruption during which he served in the cabinet of the colony he held to his death. Prior to the federation of the Australian commonwealths each colony had in London its agent general, the equivalent of ambassador of the colony to the mother country.

SALONICA (Salonika) From the New Testament it may be assumed that there were Jews in ancient Thessalonica but nothing specific is known of the Jewish community there till the period of the Crusades when the Jews enjoyed a type of local autonomy in exchange for payment of taxes to the Byzantine emperor. The community was however practically reorganized from the refugees of the French, Spanish, Italian and German expulsions to the 14th cent. The conquest of Salorica by the Turkish sultan Amurath in 1430 gave the Jews there the largest measure of equality accorded them anywhere in Europe at that date and Isaac Zarfatî, their leader, invited the German Jews to settle there. These came in considerable numbers—hence the popularity of the surname Ashkenazi and its derivatives throughout Turkey—but they were swamped by the Spanish refugees who responded to the welcome offered them by Bayazid II (1489-1512). Salonica rapidly became the largest and freest Jewry with many congregations, libraries and a keen intellectual life. In 1545 200 persons, 8000 houses and 18 synagogues were destroyed by a fire but this catastrophe did not seriously affect the prosperity of the community.

In opposition to the rabbis who both denounced the cause and banished Shabbethai Zebi* from the city, the mass responded keenly to the impostor, a face that suggests that Salonica had fallen on evil days in the middle of the 17th cent. which is substantiated by the suspension of its Hebrew press during that period. The aftermath of the pseudo-Messiah was the Donmeh* who still live on bad terms with the Jews in Salonica.

As a port town Salonica continued to attract Jews and throughout the 19th cent. it had 75000 Jews, mostly poor, many of them fishermen and porters but generally religious. As Salonica was 60 per cent Jewish in its population, Sabbath observance had a greater influence on public life than elsewhere in Europe. From 1875 the Alliance Israélite Universelle* and Allatini Freres, the great Macedonian tobacco operators, did much to develop modern schools in the city.

The post War treaties changed the position of the Salonica Jews. The city became Greek and was made part of the great transfer of populations. The total inhabitants of Salonica now approach 250000 but the Jews have not increased in number. They gained in the sense that their community was made the head of Greek Jewry and they were given political equality and their representatives sit in the Greek Parliament. On the other hand there have been disturbed local relations since 1925 and in 1929 there was a pogrom. Salonica Jews have been steadily settling in Palestine during the last few years.

SALT Sanctity has been attributed to this condiment since the earliest times. The sprinkling of salt on bread, on making motza (the blessing of the first portion of a loaf), the

offering of bread and salt to sovereigns all follow from the injunction (Lev ii 13) to season the sacrifice with salt

SALTEN FELIX (Salzmann) Author and dramatist b Budapest 1869 He achieved his first reputation as a serious literary journalist in Vienna Then he embarked with success on the career of a popular novelist and scored heavily in the German reading world Of his novels Little Veronica is perhaps best known The third phase of his literary career has been as dramatist His two animal plays Bambi and Fifteen Hares have been translated into half a dozen languages and presented in all parts of Europe and the United States Salten was first encouraged as a writer by Theodor Herzl* After visiting Palestine in 1925 he wrote A New People on an Old Land

SALVADOR FRANCIS American patriot b London d S Carolina 1776 He was a descendant of a wealthy Marano* family originally named Rodriguez and played a conspicuous part in Anglo Jewish affairs His immense wealth was however swept away by the Lisbon earthquake of 1755 and the failure of the Dutch East India Company He emigrated to America in 1773 settled in the South bought land and joined the Southern leaders of the Revolution He was elected a member of the first and second Provincial Congress which met in Charleston in 1775 In 1776 the British who were attacking South Carolina from the sea attempted to create a diversion by inducing the Indians to rise Salvador gave the alarm and joined in the battles with the Indians In a skirmish near Esseneke in 1776 Salvador was shot and scalped by the Indians

He t a n d h s e n s s t o t h l a t , n d w h n M j r W i l m s o n c m e u p a n d s p o k e t o h i m h e a n x o u l y a s k e d w h e t h e e n m y w a s t e n n d u p o n b n e t i d t h t t h e y w r e h e p l d h e r e j c e d a t t w h h k n g t h M a j o r b y t h e h a n d h e b d h u m f a e w e l l — n d d d — L a s s o n J e w s h F i n e e r s n A m e r 1492 1848 New Y r k 1931

SALVADOR JOSEPH Historian b Montpellier 1796 d Versailles 1873 In his early career he was a physician but abandoned that profession for literature as he possessed an independent fortune His first work 1822

The Law of Moses and the Religious and Political System of the Hebrews was an attempt to place the Mosaic code on a rationalistic basis and reflected on current politics in that Salvador attempted to prove that the ancient Hebrew kings were constitutional monarchs His next two works were his toric reviews of the Hebrew institutions and of Jesus Christ and His Doctrine

In the latter he set the mode of treating Jesus as an historical figure and Renan who later made this type of presentation popular acknowledged Salvador's pioneer effort In 1846 he completed his account of the period which interested him most by his History of the Domination of Judea by the Romans and

the Fall of Jerusalem In this work though he was a staunch Jew he viewed the destruction of the Jewish state as a prelude for the spread of what he described as the Christian form of Judaism A posthumous work was Paris Rome Jerusalem or the Religious Question in the 19th Century In this trilogy Paris represented liberalism

SAMARCAND It was only after its annexation by Russia in 1868 that this central Asiatic state became a center for Bokharian Jews Some 3000 strictly orthodox Jews are settled there They are silk dyers silver smiths bookbinders tailors and carpenters

SAMARIA Today nothing but the collection of ruins known as Sebaste the name given it by Herod* this Palestinian city was the capital of Israel built by Omri* and developed by Ahab* the remains of whose gigantic palaces abound (See Archeology) It was captured by Alexander the Great in 331 b c e In 312 b c e its fortifications were dismantled by Ptolemy and in 296 b c e it was again destroyed John Hyrcanus* captured it c 107 b c e Pompey rebuilt it and in 25 b c e Herod restored it and made it a place of importance

SAMARIA DISTRICT OF The third ancient and modern division of Palestine It lies north and west of Jerusalem A good deal of the Plain of Sharon and the coast to Haifa is within the area Its valleys are well watered and in Herodian days it was the most closely cultivated part of Palestine It is celebrated in Jewish history as the domain of the Israelitish kings and therefore the antithesis to Jerusalem The cultivation of the olive and fruits were always the chief occupation of its inhabitants Nablus is its most important city and British military headquarters are maintained at Tulkarem The name survives not only in the handful of Samaritans* but in the well known phrase the Good Samaritan

SAMARITANS A religious community developed in central Palestine after the fall of the kingdom of Israel* In place of the Israelites killed and transported Sargon brought to Samaria a colony of Babylonians and Cuthites This was increased by Assyrians (Ezra iv 2 10) Although priests were sent to instruct these people in the worship of Jehovah they adopted a semi heathen faith After the return the Jews rejected their aid in the rebuilding of the walls of Jerusalem and the breach between the two groups widened Sanballat who was hostile to the Jews built the temple on Mount Gerizim and evolved an Israelitish as against a Judean code The racial admixture was increased by Alexander the Great who after the capture of Samaria brought a colony of Macedonians there John Hyrcanus* destroyed their temple it was however rebuilt and finally destroyed in the revolt against the Romans in 484 Its erection transferred the center of the Samaritans from Samaria to Shechem which Vespasian took settled it with Roman soldiers

and re created it as Neapolis (Newtown) whence the modern name Nablus

The Samaritans joined the Jews in the Bar Kokba* revolt led in some of the later rebellions were dispersed and fled to Persia where they interested the Chosroes dynasty in the capture of Palestine in 614. They led the Arab army into Palestine and were rewarded for their share in its conquest. Colonies of them were developed in Egypt and elsewhere but their numbers dwindled and they appear mostly in Arab records as public functionaries.

Interest in their community was aroused in 1616 and since that date archeologists and biblical scholars have paid much attention to their scant records and literature. There are still some 150 Samaritans who reside in Nablus use an Aramaic dialect in prayer but speak Arabic and sacrifice the Paschal lamb on Mount Gerizim on the Passover*.

The Samaritans are strict monotheists who follow the primitive Israelitish code with its emphasis on Gerizim as opposed to Jerusalem reject the prophets and the Talmud* and adhere closely to their version of the Pentateuch* which is closer to the Septuagint* version than to the Masoretic text. It emphasizes the importance of Gerizim and is free from the anthropomorphisms to which the Samaritans object. This too is characteristic of their liturgy. Defer. So whilst their prayers composed by their own teachers and priests differ considerably from the Jewish form the rubric or order differs materially only in the Passover sacrifice and the three annual pilgrimages to Gerizim. During the 13th and 14th cent. the Samaritans experienced a religious literary revival and their best records prayers etc date from that period. Critics find the text of their ancient Pentateuch mss. and history valuable but so far no far reaching differences from accepted Jewish codes and history have been evolved from the study of Samaritan records.

SAMBATION The legendary river the chief characteristic of which is that its turbulent waters rest on the Sabbath. The Ten Tribes* were supposed to have been carried north of it and hence it appears in all mystical stories as south of their lands but impassable. Josephus* mentions a stream which Titus crossed on his northward march from Beirut which ceased to flow periodically and Pliny also alludes to it. Eldad the Danite* made the Sambation famous as the river around which his legendary Benai Moshe were settled in independence and prosperity.

They encamp by the bank of Kedron together with the scattered remnants of the exile. The book is called Sambation which encompasses them with a dross of two months walk. The river is sand and stones continuous a while during the six days of the week but on the Sabbath they rest. On the eve of every Sabbath a flaming fire ascends from one side of the river so that no one approaches until the Sabbath has come to an end. No man has ever seen these flames of the river Sambation except the descendants of Dan Asher Gad and Naphtali. The river Sambation is four cubits

wide as far as a bowshot aches. The noise it makes is exceedingly loud like the bull of the sea and like a mighty tempest and in the night time the sound is heard at a distance of half a day's journey. If sand from that river is placed in a flask it will be about during the six days of the week but on the Sabbath it rests. —GASTER. The Chronicle of Jerahmeel. London 1899.

SAMEK 15th letter of the Hebrew alphabet. Its numerical value is 60.

SAMOLOWICH RUDOLPH LASAROWICH Russian Arctic explorer b. Azov on Don 1880. Whilst studying engineering at Freiburg Saxony he became interested in the Social Democratic movement. He returned to Russia in 1904 and was one of the leaders of the Odessa Jewish Self Defense during the 1905-06 riots. For his share in opposing the government troops he was exiled to Archangel but fled to Petrograd and took an active part in the Bolshevik demonstrations. He was arrested and sentenced to three years in Archangel. There he began his Arctic studies and in 1911 was permitted to join a Polar expedition to Spitzbergen. In 1912 his exile was ended and he joined another polar expedition which discovered coal in the northern regions. In 1918 he took part in founding the commission for the development of the North and in 1924 he was made chief of the institute for northern enterprise. He had in the meantime made numerous trips into the frozen seas. In 1928 the whole world was stirred by the loss of the Italian aerial expedition to the Pole led by General Nobile. Samolowich was commissioned by the USSR government to attempt the rescue of Italians. He outfitted the icebreaker Krassin fought his way through the floating ice and rescued the survivors.

SAMSON Judge of Israel renowned for his strength his riddles and his contest with the Philistines (Judges xiii-xvi). Even in Talmudic times some doubts were thrown on the historicity of a character that has many engaging qualities and has been productive of many stories and several well known opera and dramas.

In contrast to other judges Samson was not the leader of an army but an individual fighter who made peace or war according to his own caprice. The story of Samson is told in the Bible with a wealth of detail and a broad humor. Samson performs the greatest feats of strength with the greatest of ease indulges in revelry and riddles and perpetuates the grimmest of jests. Eventually he is betrayed by a woman Delilah is captured blinded and thrown into prison. According to the story Samson's strength lay in his hair and it was only when this was shaven that he became as other men. In prison his hair grew again so when the Philistines brought out Samson to make merry with him at one of their festivals he pulled down the house and destroyed thousands together with himself.

Some critics have attempted to explain the story of Samson as a solar myth since his name means sun like and his feats in many respects resemble those of Hercules who in

turn is only a Grecized version of the Phœnician god Melkarth

The first evidence of his gigantic strength is given when he uprooted two giant men and rubbed them against each other. Such feats he was able to perform after his spirit of God was poured out over him. When victory thus happened to him and he was victorious, it brought him victory and comfort, both like and unlike, and he did not offend—Ginzberg. The Legends of the Jews

SAMSON B ABRAHAM of Sens. One of the leaders of the French Rabbinical school b 1150 d Acre Palestine c 1230. He was a pupil of Rabbenu Tam* and exercised an influence on French Jewry equal to the greatest among the group of Tosafists* and joined the opponents of Maimonides*. He was one of the 300 English and French rabbis who emigrated to Palestine in 1211 where he probably completed his commentaries on the Sifra

SAMUDA JOSEPH DAGUILAR Engineer and British M.P. b London 1813 d there 1885. He was associated in business with his brother Jacob Samuda in building marine engines and ships. From 1868 to 1880 he was a member of Parliament representing a semi-Jewish district of London and was accepted as an authority on engineering and transportation. He and his family were baptized

SAMUEL Prophet and priest son of Elkanah and Hannah of the tribe of Ephraim. He occupies a unique position as succeeding the Judges and anointing both Saul and David as kings; he created the monarchy against his own inclination. Despite his prophetic calling he was the last non-monarchical ruler of Israel. The impress of his personality is conspicuous in the two books credited to him. His yielding to the Divine Will despite his aversion to a monarchy, his attempt to spread religious instruction and Saul's consultation with his spirit through the witch of Endor combine to set Samuel in a distinct category which has provided the historical critics with arguments that lead to a great divergence of view as to the age of various parts of the narrative of his period. Originally there was only one Book of Samuel but in all the accepted translations the work is divided into two books.

The Books of Samuel cover more than the period of the life of the prophet-judge for I Samuel xxv begins. And Samuel died and briefly describes his funeral. The title therefore indicates not the author but the most important person mentioned in these narratives of the conditions prior to the founding of the kingdom and of the reigns of Saul and David until his purchase of the threshing floor of Araunah for the erection of an altar.

The critics trace in the Books of Samuel several different sources including two biographies of Samuel, a biography of Saul, two separate accounts of David and various public records and poetic pieces.

SAMUEL Tax collector to Ferdinand IV of Castile. He was a native of Andalusia where he was born in the last quarter of the 13th cent. Though he enjoyed the king's favor he incurred the enmity of the queen mother Maria de Molina.

SAMUEL IBN ADIYA Poet-warrior. Lived in Arabia first half of the sixth cent and was a member of one of the Arab Jewish tribes. His name (in Arabic Samau al ibn Jarid ibn Adiya) survives in Arabian folklore as a synonym for faithfulness. He was a supporter of a local prince Amru al Kais and protected his family and possessions. Samuel's son was captured by Amru's enemies and when the father was offered the alternative of saving his son's life by giving up Amru's possession he preferred the death of his son to breaking his pledge.

SAMUEL Sir ARTHUR MICHAEL Statesman and economist b Norwich England 1872. He is a retired manufacturer who became prominent in the service of the British Chambers of Commerce. His program of British Trade Policy was used in 1916 as the basis of the Paris Economic Conference held by the Allied Powers. He was elected to Parliament in 1918 and was appointed under Secretary of State for Foreign Affairs Parliamentary Secretary to the Board of Trade and minister for the Department of Overseas Trade 1924-27 and Financial Secretary to the Treasury 1927-29.

SAMUEL BERNARD German court banker b 1650 d Paris 1738. He was the son of a poor painter and began his own career as the keeper of booths at fairs. He won the interest of Chamillard who was minister to both Ludwig XIV and Ludwig XV and was appointed court banker to both monarchs. He acquired a great fortune and at his death his estate was worth 35,000,000 thalers. He gave 10,000,000 thalers for loans for impoverished tradesmen and was ennobled for his benevolence.

SAMUEL Baron DENIS DE Financier b London 1782 d there 1860. In early life he established himself in Rio de Janeiro and though a Jew was instrumental in founding a British Protestant church there in 1821. He was popular at the Brazilian court and his title was awarded him by the Portuguese government.

SAMUEL HAEEM Ben-Israel communal worker b Alibag near Bombay 1830. In 1851 he entered the Indian government service and championed the cause of his brethren the Ben-Israel. He organized their first institutions in 1853 and a high school in 1881 and a prayer hall in 1888. He wrote a sketch of the history of the Ben-Israel.

SAMUEL HAROLD Pianist b London 1879. He has specialized in the performance of Bach's compositions but it was not until 1921 when he gave daily recitals of Bach in

London that his incomparable interpretations were recognized. He has repeated this cycle in many countries since and visited the U S in 1924 and 1925. He is on the staff of the Royal College of Musicians, London.

SAMUEL Sir HERBERT First High Commissioner of Palestine and British cabinet minister. b London 1870. Youngest son of Edwin L. Samuel and nephew of the first Lord Swaythling*. He began his political career in 1895 but it was not till 1902 that he was successful in his contest for parliamentary honors. From that date except for the period he held office in Palestine he has been a member of Parliament. He was under secretary for the Home Department 1905-09, chancellor of Lancaster with a seat in the cabinet 1909-11, postmaster general 1910-16 as well as president of the Local Government Board 1914-15 and Secretary of State for Home Affairs 1916. In 1919 he was British special commissioner to Belgium and from 1920 to 1925 High Commissioner of Palestine. On his return to England he became chairman of the Royal Commission on Coal Industry and from 1927 to 1929 chairman of the Liberal Party. In 1931 he again became secretary of the Home Department but as a Liberal Free Trader resigned from the MacDonald national cabinet in 1932.

Sir Herbert has never been a member of the Zionist organization but he submitted his Zionist views to Premier Asquith in 1914 and took an active part in the pre Balfour Declaration negotiations and in all the discussions between the British government and the Zionists prior to his appointment as high commissioner of Palestine. On his arrival in Palestine in 1920 he was hailed as the successor of Ezra* but his transfer of the Beisan lands to the Arabs aroused considerable criticism. Since 1930 he has taken some share in the discussions provoked by the Passfield White Paper and the 1933 attack on the Jews in Germany have led him to support the campaign for their succor. Sir Herbert is an orthodox Jew. His eldest son has married in Palestine and made that country his home.

SAMUEL B. HOFNI Last gaon of Sura d there 1034. He was reputed for his intellectual independence. He opposed Saadia's interpretation of miracles, denying all supernatural manifestations and rejecting all attitudes and ideas which were contrary to human reason.

SAMUEL B. JEHIEL Martyr of the First Crusade 1096 in Wevelinghoven, a village near Cologne, having blessed his son and then killed him. The congregation after reciting the Shema* committed suicide by drowning Samuel at his own request, was slain with the knife with which he killed his son by Mena hem, the sexton of the congregation.

SAMUEL B. MEIR (RaSHBaM) 11th cent exegete, grandson of Rashi*, who flourished in Ramerupt, France c 1085 to 1174.

His biblical commentaries include a large portion of the Pentateuch*, Judges*, Kings*, Isaiah*, Jeremiah*, Ezekiel*, the 12 Minor Prophets and most of the writings. He claimed that he converted his grandfather to some of his views in which he emphasized the progress made by the exegetes of his own time over those of prior generations. He was a literalist and interpreted old texts according to the exact connotation of words. To this extent he was a radical in his interpretations but he accepted many of the superstitions prevailing in his age.

SAMUEL HA NAGID (Samuel ha Levi b. Joseph ibn Nagdela) Statesman and scholar. b Cordova 993, d Granada 1055. A thorough linguist, he was forced to emigrate in 1013 and settled in Malaga where he earned his living as a calligrapher. He was thus employed to write the confidential letters of the slave of the vizir Abu al Kasim ibn al Arif. It was in this capacity that he became secretary to the vizir who on his death bed in 1027 recommended Samuel to King Habus, who appointed him vizir. From then to 1037 Samuel, who continued his modest scholarly life, conducted the military and political affairs of the kingdom. On the death of Habus two factions rose in Granada but Samuel supported Badis, the eldest son of the deceased monarch, in the contest for the throne. Badis won and Samuel became de facto ruler of Granada and on his death was succeeded by his son Joseph in the office of vizir.

To Jews of Granada Samuel was Nagid, rabbi, and devoted to the collection of a great library and the support of Jewish scholars with many of whom he corresponded. Even the Arab poets extolled his piety and scholarship. Some of his responsa, his methodology of the Talmud and some of his poems have been preserved. His Hebrew grammar has been lost.

In S mu l t m the k ngdom of sc nce was raised f m ts lowln and th sta of knowledge onc more shone fo th God gave unto hm a g at m nd wh h r hed t th sph s and touch d the heavens so that he mght lov Knowl dge and those th t pu ued h nd that h mght glorify Rel g on and h r f ll wers — MOSES IBN EZRA.

SAMUEL B. NAHMAN Palestinian amora of the third cent. He undertook a number of diplomatic missions for the Academy. He went to Babylon and later appeared before Zenobia* at Palmyra as a petitioner for the life of a young revolutionist. He also waited on the Emperor Diocletian at Tiberias and Banais.

SAMUEL Sir SAUL Bart Australian statesman. b London 1820, d there 1900. He emigrated to New South Wales when 12 years old. His public career began in 1846 and in 1856 he entered the Representative Assembly. In 1859 he joined the ministry and held office continuously to his appointment in 1880 as agent general of N S W in London. He was in turn minister of finance, of trade,

and postmaster general. He took an active interest both in Australia and in England in Jewish institutions.

SAMUEL YARHINA AH (Mar Samuel) Scholar and leader b Nehardea Babylonia 165 d there c 257. This Babylonian amora was known as an infant prodigy and he studied in Palestine because at an early age he had no superior in Babylon. On his return to Nehardea he founded a school and was appointed judge by the exilarch. Later he became chief of the Academy of Nehardea which with Sura soon passed the Palestine institution in reputation for scholarship. After the death of Rab the head of the Sura Academy Samuel was the preeminent leader of his generation. He limited profits in trade to one sixth of the cost price. He studied medicine and many of his rules and dietetic maxims are reported in the Talmud*. He claimed proficiency in astronomy but could not explain the nature or movements of comets. Because of his astronomical knowledge he doubted the necessity of celebrating the double day holidays in the Diaspora and wrote a 60 year calendar in which he fixed the rising of the new moon for all the months involved. He laid down the guiding rule that the law in the country in which the Jews are living is binding upon them. He expected the restoration of the Jews to Palestine would result from an agreement of the various governments permitting the Jews to return and set up an independent state. See Academies Babylonian.

SAMUEL ZARFARTI Papal court physician d Rome c 1519. He was a French Jew under the protection of Louis XII and was first court physician of Pope Alexander VI the Borgia and reappointed by his successor Julius II whom he revived and nursed to health after he had been given up for dead by other medical attendants. Samuel was freed from wearing the badge and his family were wards of the Vatican.

SAN FRANCISCO See California United States of America.

SAN MARINO There have been Jews in this Italian republic since 1350. They were mostly pawnbrokers. A small community still exists there.

SAN SALVADOR (Bahia) On the east coast of Brazil Jews settled here as early as the end of the 16th cent. Their presence is officially noticed in 1624 but there are earlier references to the presence of Maranos* who came from Portugal. The formation of the Dutch West India Company in 1622 is generally assigned as the date at which the Maranos threw off their Christian masks for they aided the Dutch in their commercial ambitions. In the latter part of the cent Bahia was a settlement for reconciled Maranos who it is generally assumed were eventually absorbed in the local Catholic population. A handful of Jews, Orientals, French, German,

Russia, Dutch and Californian reside in San Salvador the capital.

SANCHEZ ANTONIO RIBEIRO Russian court physician b 1699 d Paris 1783. He studied medicine in Leyden, Holland having fled from Portugal. In 1731 he was sent to Russia as medical adviser to the Empress Anna Ivanovna and later attended the Empress Catherine II. She dismissed him in 1747 because he was a professing Jew. He thereupon settled in Paris where he introduced the use of the Russian vapor baths.

SANCTIFICATION See Kiddush.

SANCTUARY A place made sacred by its dedication to divine service. The Tabernacle* of the Wilderness was the first sanctuary. The whole of the Temple* was a sanctuary but the Holy of Holies was sacrosanct, untouchable by others than those ordained for its service. The Ark* enshrining the Torah* is a sanctuary.

SANDALFON Name of an angel who has been identified by the Cabalists as the one who redeemed Jacob (Gen xliii 16).

SANDERS DANIEL German lexicographer b Altstrelitz 1819 d there 1897. His career as a lexicographer began in 1850. The value of his contributions to the grammar of the German language was demonstrated in 1876 when Sanders was called to Berlin to assist the Ministry of Instruction in the task of purifying German by eliminating from it all foreign terms and expressions. His works are standard books in his field.

SANHEDRIN The factual historical material relating to the high court of the Jewish State is scant. Neither its origin nor the method of electing its members can be stated with certainty. Alexander the Great was greeted by a senate. Antiochus V wrote to the gerusia or magistracy. Both terms have political and democratic implications and as the Great Sanhedrin is identified in the Talmud as the body which sat in the hall of hewn stone and dealt exclusively with religious and ritualistic matters, the existence of a secular court which as Gabinius recognized for each of the five provinces must be assumed since neither Josephus* nor the Gospel authors refer to the religious body.

Under Roman rule this civil political court had limited powers in dealing with criminal cases and it ceased to function when the State was destroyed. It may be noted that forty years before the fall of the Temple it could no longer inflict capital punishment (Jer Sanh 18a). The religious or Great Sanhedrin is traceable to the Great Synagog convened by Ezra* and Nehemiah* and traditionally it is accepted as a permanent continuation of that body. Concerning its membership and functioning there is more information for its authority was on the fall of Jerusalem vested in the academy at Jabneh*. The Talmudic tra-

tise Sanhedrin deals with the functioning of the Great Sanhedrin though it details the functions and procedure of the civil courts as well as those having criminal jurisdiction. There were 71 members including the president who was called (prince or patriarch). The Ab Beth Din—father of the house of judgment sat at the right hand of the president and the rest sat before them in the form of a semi circle H P S

SANHEDRIN FRENCH Convened by Napoleon I and opened February 9 1807 in Paris to give legal sanction to the principles enunciated by the Assembly of Notables in their answers to the twelve questions submitted by the government. The institution of both gatherings was dictated by the regulative spirit which animated Napoleon as well as by his keen desire for the historic decoration of his acts. He did not esteem the Jews but his policies befriended them greatly and the French in their conquests after the revolution enforced emancipation and equality wherever they marched through western Europe.

In May 1806 Napoleon summoned the Assembly of Notables in order to question these leaders on the moral character of the Mosaic code. One hundred and eleven representative Jews were selected by the prefects. The notables under the chairmanship of Abraham Furtado* of Bordeaux—the gathering included some of the ablest Jews in France was met with 12 questions and at the conclusion the meetings lasted nearly two months the notables presented their unanimous answers. Napoleon was entirely satisfied with the response but in order to give them the authority of religious sanction he ordered the convening of a Sanhedrin patterned on the ancient Jewish institution composed of 71 members two thirds (46) rabbis and a third (25) laymen with a president and two vice presidents. David Sinzheim* (1745-1812) rabbi of Strasbourg presided. Joshua Ben Zion Serge rabbi of Vercelli and Abraham de Cologna rabbi of Mantua were the vice presidents.

As Amsterdam Italy and much of Germany was then under French domination these Jewish communities were represented in the Sanhedrin. A number of the addresses were delivered in Hebrew. Eight sessions were held. The Sanhedrin affirmed the decisions of the notables in nine articles drawn up in French and Hebrew. The Assembly of Notables was then reconvened and on April 6 1807 it presented its official report and was dissolved. The permanent result was the organization of the Consistoire system of communal institutions promulgated in 1808 but on which neither of the Jewish gatherings passed judgment.

The 12 questions were

- (1) Is it lawful for Jews to have more than one wife?
- (2) Is divorce allowed by the Jewish religion? Is divorce valid although pronounced not by courts of justice but by virtue of laws in contradiction to the French code?

(3) May a Jew marry a Christian or a Jew a Christian woman? Or do Jewish laws demand that the Jews should marry only among themselves?

(4) In the eyes of Jews are Frenchmen not of the Jewish religion considered as brethren or as strangers?

(5) What conduct does Jewish law prescribe towards Gentiles in matters of Jewish religion?

(6) Do Jews bring in France knowledge of France as they do in other countries? Are they bound to defend it? Are they bound to obey the laws and follow the decisions of the civil code?

(7) Who appoints the Rabbis?

(8) What magical powers do the Rabbis exercise over the Jews and what judicial authority do they possess?

(9) Does the rabbinical authority rest upon written laws or tradition?

(10) Are there taxes which are forbidden to the Jew by his religion?

(11) Does the law forbid Jews to exact usury from the Gentiles?

(12) Does the law permit them to exact usury from the non-Jewish population?

The decisions of the Sanhedrin formulated in nine articles and drawn up in French and Hebrew were

(1) In conformity with the decree of R. Gershom polygamy is forbidden.

(2) Divorce by Jewish law is valid only after previous decision of the civil authority.

(3) The religious authority of marriage must be preceded by a civil contract.

(4) Matters between Jews and non-Jews are binding although they cannot be celebrated with religious formulas.

(5) Jews recognize the fellow citizenship of other faiths as their birthright.

(6) Jews recognize the land of their birth or adoption as their fatherland and defend it when called upon.

(7) Judaism does not forbid any kind of handicraft or occupation.

(8) It is laudable for Jews to engage in agricultural manual labor and trades.

(9) Jews are forbidden to extort usury from Jew or non-Jew.

The replies showed that the Jews were not one nation dans la nation—to use the words of Napoleon H P S

The tragedy of Esther was presented to the court by Talma in July 1806. The next day Talma appeared as usual at the emperor's breakfast which Madame de Champany minister of the interior assisted. The conversation turned on the play. Ah suer was but a poor sort of king—said Napoleon to Talma and then turning to David Champaigne said: What about the present Jews? What is the rest of existence? Make me out a portrait respecting them. The portrait was presented on July 26 the Assembly of Notables was convened—BIBLIOTHEQUE DE POISSONNIERE Hist. p. 120.

SANTANGEL LUIS (Azarias) DE FIN ancier of the discovery of America*. His father who bore the same name was the farmer of the taxes of the royal domain of King John of Aragon. The son on his father's death in 1476 continued the same service to the court and was appointed royal counselor and later chancellor of the royal house of Aragon. In 1491 he appeared as a confessing Jew in the procession of the penitents at the auto da fe* of Saragossa, of July 17. For his cooperation in the discovery of America and for other services rendered to the crown his children and grandchildren were freed from liability to the charge of apostasy and the Inquisition* was inhibited from investigating their religious beliefs and practices.

SAPHIR JACOB (Eben) Traveler to Oshmiany Lithuania 1822 to Jerusalem

1886 He settled in Safed Palestine when a child and in 1848 and again in 1854 he toured India Yemen Egypt and Australia in the interest of the Halukka He wrote several travel books and some poetry He was instrumental in bringing many Halukka * families into Palestine

SAPHIR MORITZ GOTTLIEB Humorist b Lovas Bereny 1795 d Baden near Vienna 1858 In the second quarter of the 19th cent Saphir was probably the best known as well as the most popular humorist in continental Europe He not only edited a series of German humorous publications and a collection of satirical books some of which brought him into sharp antagonism with governments but his rapier like after dinner quips and his practical jokes were part of the popular gossip of the period 26 vols of his writings were published Like many contemporary writers he was baptized in 1832

SARAGOSSA This community which began to flourish in the 10th cent at its height was constituted of about 5 000 Jews who had 12 synagogues and were not only traders but manufacturers and artisans Cloth dealers dyers goldsmiths cutlers tawers tanners strap makers saddlers shoemakers organized into Jewish guilds are indicated by the street names of the Jewish quarter The community achieved a great reputation for scholarship and wealth Its Maranos * were amongst the most famous in Spain Saragossa Jewry was destroyed by the massacre of 1391 the plague of 1429 48 the Inquisition * which began to burn Jews at the local stake in 1486 and finally by the expulsion of 1492

SARAGOSSI JOSEPH Cabalist and Talmudist b Saragossa Spain He lived in the latter part of the 15th and the first part of the 16th cent When driven out of Saragossa because of his Cabalistic views he traveled through Sicily then visited Beirut Syria later he lived at Sidon for a time and finally settled in Safed Palestine where he became a rabbi and lectured on the Cabala Saragossi brought with him to Safed the study both of Talmud and Cabala as a result where of the Safed community began its career as a historic center of Cabala Saragossi was extremely mystical and pious He was well liked by the neighboring Mohammedans and was interested in promoting communal and inter religious harmony When because of his community's lack of funds Saragossi wished to leave Safed the Mohammedan governor of the region contributed a considerable part to his annual salary in order to keep him there

A S

SARAH Wife of Abraham * and mother of Isaac * (Gen xi 29 and xxi 17) It was for her that Abraham bought the cave of Machpelah as a burying place The Bible emphasizes her attractiveness and rabbinical literature stresses her beauty

SARAH First Jewess recorded to have practised medicine in Europe She lived in Bistum Wurzburg Germany at the beginning of the 15th cent For an annual fee of 10 gulden Archbishop Johann II on May 2 1419 gave her a license to practise medicine within his diocese Her practise was successful and remunerative for the purchase by her of an estate and the employment of a knight to represent her rights in court are on record

SARAJEVO See Yugoslavia

SARASOHN KASRYEL H Yiddish newspaper publisher b Pelser Poland 1835 d New York 1905 His father Elijah Sarasohn was rabbi of Pelser and had acquired some fame for eloquence and learning About 1859 the father was called to the rabbinate of Suwalki and while there Kasryel H Sarasohn was married to Basha Yaholomstein the only daughter of David Yaholomstein a distinguished Talmudist of that city During the early years of his marriage Kasryel H Sarasohn pursued a mercantile career traveling through many cities of Europe and finally visiting the United States in 1869 He returned in 1871 and again in 1873 when he became the rabbi of the Orthodox congregation at Syracuse N Y

In 1874 he came to New York and there met his brother in law Mordecai Yaholomstein who was one of the pioneers in the Haskalah movement in Poland and had achieved international fame as a Talmudist and Hebrew writer and who had been associated with Henry Bernstein and others in the publication of newspapers in the Yiddish and Hebrew language which however were unsuccessful

In 1874 together with Mordecai Yaholomstein he founded the Jewish Gazette Yaholomstein being editor and Sarasohn publisher The Jewish Gazette struggled along as a weekly publication until about 1883 when the Russian persecutions caused a huge wave of immigration to this country with a resulting increase of the circulation and influence of the newspaper

In 1886 he started publication of the Jewish Daily News the first daily Yiddish newspaper in the world which continued for over a half cent as one of the largest and most influential Jewish publications in the United States

After the Jewish Daily News was established on a firm financial footing Sarasohn devoted himself to charitable communal and educational work and amongst his many activities along these lines he founded and was the president until his death of the Hebrew Sheltering House (Hias *) He was an active officer of the Talmud Torah and chief of the organization for the collection of funds for the poor Jews in Jerusalem His funeral attracted thousands throughout the country by the outpouring of over 100 000 mourners who followed the body to the grave

A H S

SARATOF Russian city in which there have never been as many as 1 000 Jews became prominent in 1853 for a Blood Ritual Accusation * for which one Yushkewitzer his wife and son were arrested. After a protracted trial they were declared innocent but the case compelled the Russian government to appoint a commission of scholars to investigate the libelous charge that the Jews used Christian blood for religious purposes.

SARDINIA There is no modern record of any Jewish community in this mountainous Italian island in the Mediterranean. Four thousand Jewish youths were sent by the Emperor Tiberius to Sardinia in the year 19 as a punishment for the misdeeds of four Jews who collected much treasure from the Romans on the pretense that they were collectors for the Temple at Jerusalem. Thereafter 11 Jewish communities including one at the capital Cagliari are noted and these are reported to have lived in considerable freedom. Sardinia was ravaged by the Vandals, Goths and Saracens the last being dispossessed by the Pisans in the 11th cent. and the Jews do not emerge frequently in the records till Sardinia was taken over by Aragon in 1325 from which date the Jews on the Island began to experience the common fate of the Jews in Spain. They were banished soon after 1492.

SARGENES From the French for serge. The shroud or robe which is worn at the Seder on New Years and Atonement and in which the pious owners are buried. In eastern Europe it is called kittl. It is of white material and brides are married in this robe.

SARNOFF DAVID Radio engineer b Uzlian Russia 1891. He started as an office boy with the Marconi Wireless Telegraph Company of America in 1906, he became a wireless operator and in 1922 became vice president and general manager of the Radio Corporation of America. He was secretary and director of the Institute of Radio Engineers 1915-18. He has been honored by foreign as well as by the American government for his contributions to commercial radio development.

SARPHATI SAMUEL Physician and economist b Amsterdam Holland 1813 d there 1866. His name was given to one of the leading modern streets of Amsterdam leading to the permanent exhibition building Volksvliet which was erected under his initiative. He played a great role in the rebuilding of a large section of his native city and the pre-war new Amsterdam was the result of his planning. The filling of canals and of founding commerce schools and cooperative societies were all part of his effort for modernization.

SARUG ISRAEL Cabalist disciple of Isaac Luria b Germany. He lived in the 16th cent. After Luria's death he introduced Lurian

(practical) Cabala * into Italy where he succeeded in winning many converts to it. The most important of these was Menahem Azariah da Fano who at his persuasion expended great sums of money for acquiring Luria's manuscripts and for having various Cabalistic works printed. Then Sarug lectured on Lurian Cabala in Amsterdam, Holland and in several cities of Germany. In Amsterdam he became the teacher of Abraham de Herrera. Sarug wrote various Cabalistic works and a work on asceticism called Hanhagath Yosher (Introduction to Righteousness). A I S

SASPORTAS JACOB B AARON Rabbi and anti Shabbethaian b Oran 1610 d Amsterdam 1698. As a young man he was rabbi in a number of Moorish cities and about 1646 was imprisoned by the Moorish ruler and escaped to Amsterdam about 1653. He was recalled to Morocco and appointed (c 1659) envoy to the Spanish court. In 1664 he was invited to become rabbi of London. The next year he went to Hamburg and officiated there till 1673 when he was called to Amsterdam and appointed head of a yeshibah. He was for some time rabbi in Leghorn and finally settled as rabbi of Amsterdam. Although a Cabalist * he was one of the most bitter opponents of the Shabbethai Zebi * movement and exerted himself greatly to unmask its imposters.

SASSOON The Rothschilds of the East, members of David Sassoon & Co, a British Indian family originating in Baghdad and which after 1832 played a great commercial role in India and later became the representative Indian family in England, reputed for its wealth, munificence and high standing at the court of St James. The Sassoons shared with the Rothschilds in London in the 19th cent. respect for their rigid observance of the Sabbath and Jewish festivals and their checks and notes had the name of the firm printed in Hebrew. In the second and third generation they married into the Rothschild family. The firm preserved not only its identity as bankers of the Orient operating in London but they were on many occasions the hosts for the British government of Oriental royalty including the Shah of Persia and Indian princes.

Sir Albert Abdallah David Sassoon (b Baghdad 1817 d Brighton England 1896) eldest son of David Sassoon was the founder of the London firm, continued the family tradition of large commercial and industrial development in India coupled with princely philanthropy and loyalty to the British crown. He was knighted in 1872 and in 1873 was the first Anglo Indian given the freedom of the City of London.

David Sassoon (b Baghdad 1792 d Bombay 1864) was the founder of the firm. He was the son of a Mesopotamian merchant who was treasurer to the Turkish governor of Baghdad and recognized by the Jews in the Orient as Nasi, Prince of the Captivity.

and perhaps one of the last Jews formally so addressed David Sassoon carried on his banking business in Baghdad till 1822 when he went to Bassorah and then settled in Bombay to which he brought his family in 1832 He extended his business by branches to Calcutta Shanghai Canton and Hong kong and obtaining a monopoly in the opium trade reached out to Yokohama and Nagasaki in Japan He built magnificent synagogues and Hebrew schools in Bombay and at Puna homes for sailors and a considerable number of educational and philanthropic institutions He endeared himself to the British by his attitude during the Indian Mutiny of 1857 and his liberal support of the widows and orphans of the British relief expedition A statue in his memory was erected in Sassoon Mechanics Institute of Bombay and a bust in the Albert Memorial in London

Sir Edward Albert Sassoon Bart (b Bombay 1853 d London 1924) son of Albert Sassoon was educated in England joined a crack regiment and became a member of Parliament In 1899 and in 1902 he was president of the Sephardic community of London

SASSOON Sir JACOB ELIAS Leader of Indian Jewry b Bombay d there 1916 He was a banker and head of the local firm of David Sassoon & Sons but devoted to the development of cotton and employed 15 000 persons on his plantations He spent much in charity in India and in Palestine He bequeathed his library of 2 000 rare oriental books to the library of the Hebrew University * Jerusalem

SASSOON Hon Sir PHILIP (Albert Gustave David) Under secretary of state in British cabinet b London 1888 He has been in Parliament for Hythe since 1912 and was appointed under secretary for air 1924-29 and was reappointed 1931 and is a trustee of the National Gallery and other art collections During the World War he was private secretary to Field Marshal Sir John Douglas Haig commander in chief of the British armies in France and was thrice mentioned in dispatches He was made an officer of the Order of Black Star of France receiving both the French and Belgian military crosses and other decorations He was for a time parliamentary secretary to Lloyd George and is the commodore of the air fleet His sister Sybil married the fifth Marquis of Cholmondeley

SASSOON SIEGFRIED Poet b London 1886 He is a nephew of Sir Philip Sassoon * He is keenly interested in hunting and much of his poetry deals with that theme During the World War he served on the Palestinian front and was wounded His published works include The Old Huntsman 1917 Counterattack 1918 Satirical Poems 1926 The Heart's Journey 1928 and Memoirs of an Infantry Officer 1930

SATAN In all the biblical references except in the Book of Job* this word has the connotation of adversary In Job Satan has that same characteristic but is one of the celestial beings privileged to go to and fro in the earth which in later ages became a very definite factor in the belief in Satan

Satan has an individual super human character in Zechariah iii where he acts as a sort of heavenly prosecuting attorney to charge the high priest Jeshua with certain faults In the Book of Job he challenges the contention of God that Job is entirely righteous and is therefore given the power to inflict various losses and bodily suffering upon him In I Chronicles xxi however Satan is definitely presented as the tempter who misleads David into taking a census of the people Later writings expanded this part until in the New Testament we find Satan as the angel that is cast out of heaven as the tempter of Jesus and the leader of the demons who inflict various kinds of diseases on man In other Jewish literature he is identified with the serpent who persuades Adam and Eve to eat of the fruit of the Tree of Knowledge and therefore causes their expulsion from Eden In this way there was built up the familiar figure of Satan that has become famous in Milton's Paradise Lost

Satan is however more characteristic of the New Testament than of Jewish writings though popular superstitions gradually found their way into Talmudic and in other writings The Cabalists increased the powers of mischief controlled by the devil but Judaism has never seriously accepted the concept of a power almost co equal with God and fighting for possession of the world or individuals Belief in a personal Satan is rare amongst Jews

S C

SATANOW ISAAC HALEVI Poet and satirist b Satanow Poland 1733 d Berlin 1805 He settled in Berlin in his youth and was a protegee of the banker Daniel Itzig * and through David Friedlander * came into association with Moses Mendelssohn * and cooperated in the publication of Meassif He was personally a paradox and his writings betray the same contrasts He lived like an orthodox Polish Jew and favored the German Haskalah His most important work Mishle Asaf 1789 and Gam de Mishle Asaf 1791 was at once blamed for its modern conventional torrid rhetoric and praised for its loyalty to simple Biblical Hebrew

SAUDEK ROBERT Author b Kolín Bohemia 1880 He is a member of an old Jewish family that has been settled in Kolín since 1619 He is at present attached to the Czechoslovakian diplomatic service in London though he is the author of a score of successful farces and plays He is a recognized authority on graphology

SAUER EMIL Virtuoso pianist b Hamburg 1862 He was a pupil of Nicholas Puhlstin and he studied with Liszt He made

his first appearance in England in 1894 and in New York in 1899. In 1910 he was appointed head of a department of piano at the Vienna Conservatorium. He has written 24 studies for the piano and an autobiography *Meine Welt* 1901.

SAUL First king of Israel reigned for about twenty years in the 11th cent c.e. By nature a modest character and endowed with an unusual strength Saul was the choice of Samuel * to lead the nation in the war against the Philistines. He was at first not widely accepted but a victory over the Ammonites gave him prestige and from that time on he maintained a more or less irregular sway over the nation. Without attempting to set up a regular government he maintained a standing army which was probably supported by voluntary contributions. Despite minor successes and the winning of independence he did not entirely succeed in removing the Philistine menace the result was essentially a draw with the Philistines superior in the plain but unable to overcome Saul in the hills.

A new factor came into the situation with the advent of David * who now became the young and vigorous leader while Saul was incapacitated by an evil spirit evidently some form of melancholia. This led him to an insane jealousy of David which caused him to attempt his life to chase him out of his court and to pursue him relentlessly. David was ultimately forced to take protection with the Philistines and the forces of Israel was that much weakened. The Philistines promptly took advantage of this situation to outflank the range of hills that had been Saul's bulwark and to force him to meet them in battle at Mt. Gilboa. The result was the utter rout of Israel and the death of Saul who died by his own hand rather than fall into those of the enemy.

Much of the narrative which relates Saul's reign makes the king serve as a foil to David and rather obscures Saul's valiance and his sacrifice for the cause of Jewish liberty. His royalty evidently sat lightly upon him and except his anointing and coronation there is little in his career that separates the first of the kings from the last of the judges whom he succeeded.

Y daughters f Isr el we p ve Saul
Wh lothed you n sea let w th oth r d lights
Who put n m nts of gold up n y u ppa el
How a e th m ghty fallen n th m d t f the b tle!
—II SAMUEL 24 5

SAUL OF TARSUS (Paul the Apostle) Actual founder of Christianity and opponent of Judaism b of Jewish parents in Tarsus Cilicia c 10 d after 63. Attempts have been made unsuccessfully to identify him with Elisha b Abuyah * Aher as he was called was however a profound Jewish scholar whilst in the eyes of critics Paul quoted from the Septuagint * and not from the Hebrew Scripture. His mental outlook was entirely different from the Talmudic rabbis both in that he is described as preaching a denation

alized Judaism—quite apart from theological differences—and that religiously he burdened life with the concept of original sin and all the ideas of necessary redemption that flow out of it.

SAVOIR ALFRED DE (Ponanski) French essayist and dramatist b Lodz 1884. He settled in Paris in 1900 and became a typical Parisian both as journalist and writer of typical French comedies. Since 1907 he has scored at least a dozen hits with his slightly acid humorous comedies on the vagaries of love affairs. Died Warsaw 1934.

SAXONY The early history of the eastern border state of Germany is vague because till the Middle Ages the frontier line was at the Elbe and the Saale rivers and it is only after the Germans permanently crossed these streams that events were recorded. The Jewish settlement in Magdeburg dates back to 963. Somewhat later Jews settled in Halle, Merseburg, Erfurt and Nordhausen. Most of these Jews were money changers and their conditions were tolerable. Persecution began in the 13th cent and reached its climax in the Black Death * persecutions of 1349. The refugees scattered but the Jews returned to Saxony only to suffer so severely that in 1450 they were forced into Poland. In the 16th cent the only Jews in the kingdom were at Nordhausen *. A little later some came to Halberstadt. Early in the 18th cent Jews settled in Leipzig and Dresden but lived in these cities under great pressure. No synagogues only private prayer rooms were permitted them and they were compelled to pay for protection.

Conditions in Saxony changed for the Jews after 1848. In 1925 there were in Leipzig 10,000 Jews, in Dresden 5,120, Chemnitz 4,000, Magdeburg 2,361, Halle 1,236, Halberstadt 850, Erfurt 819, Nordhausen 430.

SCANDIANI ANGELO General director of La Scala Milan b Venice 1872 d Milan 1930. He was trained as an engineer but possessing a good baritone voice joined an opera company. In 1920 he was made director of the celebrated opera house La Scala Milan. He was succeeded in the office by a Jewess Anita Colombos.

SCEPTER LEGEND OF The miraculous powers exhibited by Moses' rod and the blossoming of Aaron's rod which was preserved in the Ark has given rise to one of the most fascinating legends in rabbinic literature. According to it at twilight on the sixth day of Creation God created a staff on which was incised two words meaning 'possessor of all'. Thus He gave to Adam who used it as the first plough. It guided Cain in his wanderings and Lamech who was blind. It was Jacob's staff when he went to Laban; it aided Joseph to interpret dreams and became the staff by which Moses performed miracles before Pharaoh; raised the coffin of Joseph from the Nile; smote the rock and which as Aaron's

rod blossomed and brought forth almonds and was preserved in the Ark Samuel gave it to Saul who bequeathed it to David Solomon adorned it with gold and made it the scepter of Israel

Each king of Judah so used it and it was buried with the last of the kings in the royal tombs A Cabalistic adornment which Disraeli* used in his David Alroy* adds The scepter remains in the hands of the last of the kings and the test of the Messiah is that he descend into the tombs of the kings and wrest the scepter from the embracing royal fingers Success identifies the Messiah and recreates that power with which the rod was endowed when it was created in the Garden of Eden

SCHAFFER SCHEPSEL Rabbi b Bausk Latvia 1862 In 1893 he became rabbi of Shearith Israel Baltimore Md In 1895 he affiliated with the local Zionist Association and was the first American delegate to attend a Zionist Congress 1897

SCHAIKEWITZ NAHUM MEIR (Shomer) Yiddish novelist and playwright b Nesvizh Minsk 1849 d New York 1905 In Russia as a lad he began writing stories in Hebrew Later he lived for a time in Roumania and Bessarabia and there fell under the influence of the Yiddish stage In 1888 he came to New York and became the most prolific as well as the most popular romance writer for the Yiddish press He wrote over 200 novels in Yiddish whilst over 30 of his plays were performed in New York

SCHAIANEANU LAZAR Roumanian philologist b Ploesti Roumania 1859 d Bucharest 1934 He was an associate of M Gaster* and was devoted to philology His brilliance was early recognized and he was accepted as the leading authority on the Roumanian and cognate languages He published many books on the subject and was encouraged by the government and was permitted to teach at the Bucharest University The government though inimical to the Jews favored Schaineanu and submitted to the Roumanian parliament a measure for granting him full citizenship so that he might be appointed a professor Parliament refused to pass this law and though Schaineanu was persuaded to apostatize he did not receive the appointment for he had offended the anti Semites beyond redemption by stating in his book on Jews and Tartars that the Roumanian Jews were descended from the Chazars* and therefore were older settlers in the country than any of the present population In his later years his survey of languages included a study of the Yiddish used in Roumania

SCHALAL ISAAC COHEN Last Egyptian Nagid* He died in Jerusalem in 1525 having retired there after the Turkish sultan abolished the office he held in Cairo

SCHALKOWITSCH ABRAHAM (Ben Avigdor) Author b Scheuludok Wilna 1866 d Karlsbad 1921 In his youth he came under the influence of Achad Ha Am* and joined him in Zionist effort Later he devoted himself entirely to literary work and founded the two important Hebrew publishing concerns Achassaf and Tuschija In 1921 he visited the USA in the interest of Hebrew publishing and died on the homeward journey Of his own numerous Hebrew writings one of the most interesting is his book Arba Meoth Shana (After 400 Years) an account of Spanish Jewry before the expulsion of 1492

SCHANZER CARLO Italian statesman b Vienna 1865 He was at one time Italian deputy in the Austrian Reichsrat In 1902 1907 he was appointed postmaster general of Italy and in 1920 21 he was the head of the Italian delegation at the naval conference held in Washington D C In 1922 he was appointed minister for foreign affairs and to 1924 he headed the Italian delegation at the Council of the League of Nations

SCHAPIRO HERMANN Originator of the Jewish National Fund b Erswilken Russia 1840 d Cologne 1898 In 1883 he settled in Heidelberg as a tutor in mathematics and 1887 was appointed extraordinary professor He was at the same time intensely devoted to Jewish affairs an accomplished Hebraist who published some important works on rabbinics and wrote for the Hebrew weeklies on current topics He is however immortalized as the originator of the Jewish National Fund* An ardent Zionist and a delegate to the first congress he advanced on a mathematical basis the need for establishing out of small resources a fund which as it grew would be identifiable as corporate national Jewish wealth

SCHATZ BORIS Sculptor painter and founder of Bezalel* b Kovno 1866 d Denver Colo 1932 A pupil of Antokolski Schatz began his artistic career as a sculptor He resided for years in Bulgaria and there modelled many ghetto subjects and produced his masterpiece Mattathias Maccabee He next modelled many portrait busts and exhibited in 1904 at the St Louis Exposition From some date thereafter however he threw himself with heart and soul into a twofold project the founding of an arts and crafts school in Palestine in order to provide a technical basis for industrial development and at the same time to create in all the arts a quality and a line that might be regarded as an expression of Jewish art

Schatz in the latter objective differed entirely with the ideas promulgated by the Lilien school of Jewish Art He attempted to develop what he believed were historical characteristics of Jewish craftsmanship and essayed to create a synthesis out of what he found in the Orient and in the European ghettos Thus he assumed on the basis of his

own researches that in architecture the Jews followed the Egyptians not the Greeks and Romans whereas in weaving mosaics and kindred arts he associated them with the colorful detailed and symbolic work of the Persians. In ironwork and jewelry he blended the work of the medieval Jewish goldsmiths and the typical filigree work of the Yemenite Jews.

In Jerusalem he founded the Bezalel* school carried it on right throughout the War and for a number of years thereafter. He set up classes in all the industrial arts and endeavored to make his task sustain itself by selling the products of his workshops. Commercially the effort was not successful because many of its trinkets ran counter to the modes and fashions. On the other hand Schatz's influence has made itself felt particularly in the remarkable illustrated books issued from the Jerusalem presses. Individually he abandoned sculpture for painting and after 1928 toured the world with his own remarkable collection of Palestinian paintings. It was on a tour that he died in Denver. He was buried in Palestine.

SCHATZKES MOSES AARON Tal mudist b Karlin 1825 d Kiev 1879. His rationalization of all the legends of the Talmud in Hamafteah (1866-69) met with the opposition of the orthodox who burned or destroyed all copies of the work they could procure. His Yiddish stories ironic and humorous are rated as the best transcript of Jewish folkways in East Europe in 1850.

SCHECHTER SOLOMON President of the Jewish Theological Seminary of America and founder of the United Synagog of America b Focsani Roumania 1847 d New York 1915. Whilst studying in Berlin with Steinschneider* and Israel Lewy he met Claude G. Montefiore* who invited him to London where he continued his studies. In 1885 Schechter published his first essay *The Study of the Talmud*. This was followed by his *Abot de Rabbi Nathan* and a number of contributions to the *Jewish Quarterly Review* and other scientific publications which were collected in his first *Studies in Judaism* 1896. In 1890 he was elected reader in rabbinics at Cambridge University and in 1892 he was made M.A. honoris causa. In 1895 he visited the United States and delivered a course of lectures. In May 1896 his attention was called to a leaf of the Hebrew mss of Ben Sira* brought from Southern Palestine to Cambridge by Mrs. Lewis and Mrs. Gibson. This led to his visit to Cairo and the investigation of the Geniza and the bringing of its material to England.

As a compliment for his discoveries Cambridge in 1898 conferred the Litt.D. on him and in 1899 he was appointed professor of Hebrew at University College London. In 1901 prior to his departure for the United States where he had accepted the presidency of the Theological Seminary* he addressed a series

of epistles on the Occidentalization of Judaism to the Anglo Jewish community which was considerably exercised over his scathing remarks.

From his settlement in the United States where he also acted as editor of the Talmudic department of the *Jewish Encyclopedia* Schechter served as the rallying center of the school of historic or conservative Judaism. His ripe scholarship was combined with a live interest not only in contemporary Jewish events but in literature and scholarship in general. Although English was to him an acquired tongue his years of residence in Cambridge made him a master of the English essay and he applied its form its flair for criticism and appraisal as well as pleasant presentation to his own field of rabbinic theology and literary historic investigation. He was reputed for an acid wit in speech some touches of it give zest to his books. His principal books besides those mentioned were

Midrash ha Godol to Genesis 1902. *Studies in Judaism* three series. *Some Aspects of Jewish Theology*. *A Glimpse of the Social Life of the Jews in the Age of Jesus*. *The Son of Sira* 1904. *Saadyana* 1903. *Document of Jewish Sectaries*. *Seminary Addresses and Other Papers* 1915.

Th un th ng of the G n ah was th v nt of D to Schecht s ca e mo e d amatic even than the d scov ry f th H b ew text of E les st u Th k un d gr und n s ing thou ds poss bly m ny as on hund ed th u d fr gm nts of m nu pts am d t th um l t d du t nd d t f ntu s impa r d hi le lth to such n ext nt th t h began to p ss alm st f m th pp n f young man t a m n f c n d bl ag —Cyrus Adler Ame c n Jew sh Year b k 1916

See Sirach

SCHEID ELIE Director of Rothschild Palestinean colonization b Hagenau Alsace 1841 d Paris 1902. He was educated for the rabbinate but owing to an impairment of his voice became a social worker and so served during and after the Franco Prussian war. In 1883 he was appointed by Baron Edmond de Rothschild* to supervise his agricultural settlement work in Palestine and he spent the larger portion of the 16 years following in Palestine supervising the original colonies. At Artuf there are the ruins of his most ambitious project the founding of a glass blowing plant. He retired from active service in 1899.

SCHENK LEOPOLD Embryologist b Urmeny Hungary 1840 d Schwanberg Styria 1902. In 1898 he startled the world with his *Determination of Sex* which made its author known internationally. His theory was that the sex of a child could be determined by the kind of nourishment partaken of by the mother. Several royal ladies permitted Schenk to experiment on them but the criticism of the faculty of the University of Vienna to which he was attached was so severe that Schenk resigned his chair. The elaboration

and practice of his theory were terminated by his early death

SCHEURER EDMUND Communal worker b Berncastel on the Moselle 1847 He came to Canada after the Franco Prussian war having been engaged in business in Alsace and France He settled in Hamilton Ont as a member of the jewelry firm of Levy Bros & Scheurer He founded there the first Reform congregation in Canada In 1886 he moved to Toronto where he still is a leader in communal and philanthropic affairs

SCHEY von KOROMLA Joseph Frei herr Austrian juridical authority b Vienna 1853 His grandfather was ennobled in Hungary for his philanthropy and for his contributions to the industrial development of the state Schey was appointed professor at Vienna University in 1885 and after holding a similar appointment in Graz was reappointed to Vienna in 1897 He is recognized as the outstanding authority on Austrian civil law and all his writings deal with related themes At the close of the World War he represented Austria on the Mixed Tribunal appointed to settle war claims

SCHEY PHILIPP Baron VON KOROMLA Hungarian philanthropist b Guns 1798 d Baden near Vienna 1881 For his services to the imperial dynasty during the revolution of 1848-49 he was ennobled being the first Hungarian Jew made an Austrian noble He was president of the Jewish community of Pecs

SCHICK BELA Hygienist and bacteriologist b Boglar Hungary 1877 He was professor at the University of Vienna 1918-23 The most important of his medical achievements was his discovery in 1913 of the 'Schick test' for diphtheria which has been universally accepted He is physician in chief of the Mt Sinai Hospital New York and pediatrician in chief at the Willard Parker Hospital and the New York Infirmary for Women and Children In recognition of his services to medicine he was elected honorary member of the Harvey Society

SCHIFF HERMANN (Isaac Bernays) Novelist b Hamburg 1801 d there 1867 Schiff who was best known by his pen name Isaac Bernays was a relative of Heinrich Heine* He published his first novel in 1826 and for some years devoted himself to the German romantic field In 1838 he began to write Jewish stories The best known of these is *Die Wilde Rebizin* 1866

SCHIFF JACOB HENRY Financier and philanthropist b Frankfort on the Main 1847 d New York 1920 The Schiff family has been traced back to Jacob Kohen Zedek Schiff dayan of Frankfort in 1370 which is about as far back as German genealogies can be traced Jacob H Schiff was trained in his father's brokerage house in Frankfort and came to the United States in 1865 but it was

not until a decade later after a trip to Europe that he joined the firm of Kuhn Loeb & Co, of New York

His German connections attracted German capital to the financing of American railroads which at that date was one of the outstanding enterprises in the development of the West He soon became the head of the firm which refinanced the Union Pacific Railroad in 1897 and in 1901 fought the Great Northern Railroad Company for possession of the Northern Pacific Railroad a struggle which resulted in the Stock Exchange panic of 1901 and in the supremacy of Kuhn Loeb & Co in Western railroad finance In the following decade the firm was conspicuous in the financing of the Northern Securities Company the Western Union Telegraph Company the Pennsylvania and Baltimore & Ohio railroads and the great Japanese war loans From then on it participated in many international loans and secured itself a ranking position in international finance

The Schiff era in American Jewish philanthropy practically began and ended with Jacob H Schiff He exhibited in Jewish matters a range of interest wider than perhaps any other benevolently inclined millionaire Intellectually he had never cast himself adrift from the Frankfort of his birth and at the same time he was deeply attached to all things American He thus was a formal Reform Jew a member of Temple Beth El a supporter of the Hebrew Union College* and its funds and at the same time he was an ardent supporter of the Jewish Theological Seminary of America* and presented it with its valuable Steinschneider* collection and helped it financially

Summering in Bar Harbor and anxious to observe orthodox custom during a year of mourning he erected in Bangor probably the handsomest small town orthodox synagogue in the United States He also aided many Talmud Torahs and Yeshibahs besides supporting a number of institutions in Germany prior to the World War So too whilst he was a member of the American Jewish Committee* he assented to the New York Kehillah which at the time represented the democratic opposition He almost became a Zionist purchased stock in the Jewish Colonial Trust* helped to finance loans for Palestinian wine growers but never could conscientiously assent to a Jewish nationalism minus a religious platform He gave \$100,000 for the founding of the Haifa Technicum at the request of the Hilfsverein* which projected the plan but prior to the World War withdrew from the German directorate and opposed its plan for Germanizing instead of Hebraizing the Palestinian schools He subsequently financed the repurchase of the Haifa property by the Zionist executive

Equally characteristic was his interest in matters cultural He financed the Semitic department of the New York Public Library gave the Denard collection to the National

Library Washington D C founded and endowed the Semitic Museum at Harvard gave the funds necessary for the publication of the Jewish Publication Society's translation of the Bible and endowed its Hebrew Classics Library In 1915 he gave \$500 000 for the Students Hall at Barnard College provided a chair in social economics at Columbia University and provided a chair in culture at Cornell

His charities included large gifts to the Montefiore Home New York of which he was president to the Henry Street Settlement large donations to the regular Jewish charities and munificent gifts to all the war relief funds Jewish and non Jewish Both the Ethical Culture Society and the Salvation Army were included in his bounty The list here presented is typical and not intended to be exhaustive and no capitulation of his gifts during half a cent has been attempted Equally marked was the fact that whilst a staunch supporter of institutional charity he gave considerably by way of personal and private gifts and the range of these was large from helping to finance archeology in Palestine and Egypt to supporting Ehrlich's experiments which culminated in the discovery of salvarsan As a Jew he struck a distinct note in giving \$500 000 for the Galveston Experiment* in distributed immigration in his fervent support of liberal immigration and in his unrelenting opposition to Russia whilst its government persecuted the Jews and his investing a million rubles in the bonds of the Kerensky government as soon as that revolution was successful

I el e fully what s at st ke f r the firm of Kuhn L b & C n the d c on we gong t make But c m wh t m y I annot un c nt to my c n nce I nnot sac fic my p ofound t conv ct ons fo the sak f what v bu ness ad utag I nn t tult fy my elf by ad ng th e who in b tte enm ty have t rtu ed my p ope nd wll cont nue t d wh t e fin p of s ns th y m y make n the hou of ne d I am wllng th t Kuhn Loeb & C h uld j n n th l n and th l d sh p of the t ans ct n p oved that w ued n w t ng by th m m s n on b h lf of the British nd F en h g v rnm nts that n t ne cent of the p o d s f the loan wll b g v n Ru s —CYRUS ADLER quoted n J cob H S h ff H s L fe nd Lette s V I II

SCHIFF MORITZ Biologist b Frankfort on the Main 1823 d Geneva 1896 He joined the rebel forces in the Baden revolution of 1849 and after it failed went to Switzerland where he became professor of comparative anatomy at the University of Berne transferring to Florence in 1863 He remained there till he was given the chair of physiology at Geneva in 1876 Schiff's researches demonstrated the functions of the thyroid gland His investigations covered the wide field of the nervous system and he has been described as the great anticipator of many subsequent discoveries

SCHIFF MORTIMER Banker b New York 1877 d there 1931 He was the son of Jacob H Schiff and after spending two years in railroad work and two years in Europe

studying banking he joined his father's firm Kuhn Loeb & Co He was interested in the Boy Scouts of America He contributed considerable sums for the publishing of the Jewish Classics and for the purchase of Hebrew libraries and was president of the Jewish Board of Guardians His mother gave the Boy Scouts \$250 000 for a memorial which was unveiled in 1932

SCHIFF PAULINE Italian feminist and professor b Mannheim d Milan 1926 She was professor of German at Pavia University In 1882 she was a delegate from Milan to the Genoa Women's Congress and from then on was closely identified with the suffrage and feminist movement in Europe In 1894 she became secretary of the II League of Feminists and founded the organization for the insurance of motherhood in Italy From 1899 to her demise she was the president of the Woman's Commission of the Peace Conference at the Hague Holland

SCHIFF (David) TEBELE Chief rabbi of London (1765-92) b Frankfort on the Main d London 1792 a collateral ancestor of Jacob H Schiff His scholarship led to his appointment as chief rabbi of the Great Synagogue of London which at that date was expanding He figures in the life of Lord George Gordon as the chief rabbi who refused to accept the nobleman as a convert to Judaism

SCHIFFERS EMANUEL Chess master b St Petersburg 1850 d there 1904 He began to play chess at 15 and became the leading player in Russia In 1873 he first played Tchigorin to whom he conceded a knight but the pupil soon surpassed the teacher and in 1880 Schiffers lost the championship of Russia to Tchigorin In 1895 in an international tourney in England he won sixth place

SCHILDKRAUT RUDOLPH Actor b Constantinople 1862 d Hollywood Cal 1930 He spent his boyhood in Braila Roumania but having a bent for the stage went to Vienna where he was specially trained in dramatic art For a number of years he played minor roles scoring his first success in Shakespearean parts in Germany in 1900 He came to the U S A in 1910 and won the public with his performance of Peter Gynt playing the leading part 148 nights in succession With Ossip Dymow* he founded in 1925 the Intime Yiddish Theatre in New York His son Joseph Schildkraut has followed in the father's footsteps

SCHILLER SZINESSY SOLOMON MAYER Reader in rabbinic Hebrew at Cambridge University b Alt Ofen Hungary 1820 d Cambridge 1890 An ordained rabbi and a professor at Eperies he was conspicuous in the 1848 revolution and blew up a bridge to stop the advance of the Austrian army He next escaped from a fortress the night before his intended execution He managed to reach Ireland and preached there and in Manches

ter England. In 1863 he settled in Cambridge and prepared his Catalogue of the Hebrew Manuscripts Preserved in the University Library Cambridge which was published in 1876. Besides publishing several editions of old books he contributed freely to the current discussions on Jewish topics in an earnest religious vein.

SCHLEMIHL Hebrew compound phrase which has found its way into a number of languages meaning unlucky or shiftless person. According to some authorities it is a compound of the German *schlimm* and the Hebrew *ma zal* implying unlucky star.

SCHLESINGER BRUNO See Walter Bruno

SCHLESINGER FRANK Astronomer b New York City 1871. He was in charge of the International Latitude Observatory Ukeah Cal 1899-1903 astronomer to Yerkes Observatory 1903-05 director of the Alleghany Observatory 1905-20. Since the latter date he has been in charge of the Yale University Observatory.

SCHLESINGER JOSEPH South Slavic composer b Zombor Hungary 1794 d Serbia 1868. He was the son of a popular cantor who had the boy trained in infancy in music. By 1820 he was the leader of a popular Hungarian band and in 1830 he was appointed conductor to the court of Serbia. Here he devoted himself with great success to the writing of Serbian, Turkish, Wallachian and Hungarian folk tunes. Later he extended the field to Arabic and Yiddish songs. In response to an offer of a high musical appointment if he would apostatise he is reported to have answered: "If I knew how to make myself more of a Jew I would do it."

SCHLESINGER SAMUEL Hungarian naval official b 1800 d 1894. He studied in a naval school and in 1848 during the revolution commanded the only vessel possessed by the Hungarian revolutionaries. Later he was made chief inspector of all vessels using the Danube within the Hungarian limits. He explored and mapped the great river and wrote on its currents and tides.

SCHMIELES JACOB (Jacob Bassevi von Treutenberg) Court Jew in Bohemia b 1580 d Jung Buntzlau 1634. One of the financiers of the Thirty Years War Schmieleles was ennobled with the title von Treutenberg. He played a conspicuous part in the affairs of Bohemian Jews particularly in Prague and had a reputation for large hearted philanthropy.

SCHNABEL ARTHUR Pianist and composer b Lipnik Czechoslovakia 1882. He began to study when six years old and in 1888 was placed under Leschetizky in Vienna. His interpretations of Brahms and Beethoven have added considerably to his popularity. As a composer he belongs to the Expressionist School.

SCHNITZER EDUARD See Emin Pasha

SCHNITZLER ARTHUR Novelist and playwright b Vienna 1862 d there 1931. He was educated for the medical profession but early took to writing and was hailed as the incarnation of the spirit of Vienna though during the larger portion of his life he lived in Paris. Anatol 1893 was his first and most characteristic work. A series of dramatic sketches of the love adventures of a young Viennese it exhibited the limpid style, the mocking humor, sex adventures and clever characterizations for which Schnitzler became famous both on the stage and in his novels. Liebele 1895, Freiwild 1896 and Reigen 1900 were all naughty, sweet little girl plays, one of them so risqué that even the Vienna stage withheld it for many years. His novels include Sterben 1895, Leutnant Gustl 1901, Der Weg ins Freie and Der Junge Medardus 1920. Of those translated into English his novel Casanova's Homecoming 1925 and the play Prof Bernhardi were the most popular. Although during a good deal of his life he moved amongst Jews seriously devoted to Jewish problems it was only in his last years that he betrayed interest in Jewish affairs.

SCHNORRER Beggar used also as a term of reproach. After the Khmielnicki massacres* in Poland (1648-57) the Jewish schnorrer became a recognized institution throughout western Europe. Whilst a pauper with a tin cup standing on the sidewalk is a schnorrer and such types are met with in congested Jewish areas and were familiar in Jerusalem the typical schnorrer lived in part on his wit and even impudence in part on the imperative duty of those who have means to do charity. Hundreds of humorous schnorrer stories depend entirely upon the idea that the poor were necessary to the rich if they desired a share in the world to come.

What I pay n honor of Yankelé — a dirty Schnorrer!
Is th t the way you spe k of you gu st ? sa d
Man sseh n pa n d st nishment. Do you fo get that
Yankelé has broken b ad at y ur table? Pe haps th s is
how you talk of me when my back is turn d. But be
wa e. R member the s y ng of ou sage. You nd I
cannot l ve in th wo ld. id God to the haughty man.
—ZANGW L. The King of the Schnorrers 1899.

SCHOENBERG ARNOLD Composer b Vienna 1874. He studied violin and the cello and later composition under his brother in law Alexander Zemlinsky. At 19 he wrote a piano arrangement of Zemlinsky's opera Sarema and his string quartet in D minor was performed in 1889. In 1900 he wrote his gigantic symphonic chorus Gurrelieder. He wrote considerably during the ensuing four years evolving his modernistic concept and creating storms on the presentation of his compositions. Thereafter he became the exponent of atonality. The performances of Five Orchestral Pieces were met by hisses and even more violent objections in

London and New York in 1925. He taught for years in Berlin where he attracted a host of disciples whom he profoundly influenced. Some of the leading German composers owe their artistic development to his influence. In 1933 Schoenberg was forced to leave Germany and is now teaching at the Malkin Conservatory Boston Mass. W F

SCHOMBERG Sir ALEXANDER British naval officer b 1716 d Dublin 1804. He was a son of Meyer Low Schomberg of Metz and settled in England in 1720 where he added the Schomberg to his name. Low and became a practicing physician. His son Isaac who also became a physician and held public appointments was baptized. He entered the navy in 1743 and taking part in the Canadian war was promoted captain and commanded his frigate in the capture of Belle Isle. He was knighted in 1777 and for years headed the list of British naval captains.

SCHONERER GEORGE VON Austrian anti Semitic agitator b Vienna 1842 d Gut Rosenau Lower Austria 1921. He was a Jew by birth who formally apostatized in 1899 but from 1873 when he entered political life he ardently espoused the anti Semitic cause till his retirement in 1895. He was a member of the Austrian Diet and for one of his extravagant attacks on the Jews suffered four months imprisonment.

SCHORR JOSHUA HESCHEL Galician Haskalah* leader b Brody 1814 d there 1895. Son of a man of independent means he was able to devote himself to Hebrew scholarship and under the influence of Isaac Erter and the writings of Samuel David Luzzatto* he developed a highly critical spirit. By the publication of a Hebrew journal He Halutz he gave vogue to the word now generally applied to agricultural pioneers. He took a keen interest in Galician communal problems was a fervent nationalist and advocate of Jewish denominational schools and bequeathed his property and his considerable library to the Vienna rabbinical seminary.

SCHOSSBERGER DE TORNA SIMON WOLF Promoter of the Hungarian tobacco industry b Sasvar 1796 d Budapest 1874. For his activities as an industrialist he was elected to the nobility in 1862 assuming the name De Torna. He was the first Hungarian Jew ennobled and his son Sigmund von Schossberger was in 1885 the first Jew created a Hungarian baron.

SCHREIBER MOSES B SAMUEL (Moses Sofer) Orthodox leader b Frankfurt on the Main 1763 d Presburg 1839. He began his career as a boy prodigy in Talmudic studies and was ordained before he reached his majority. He was also proficient in secular sciences. He was for a time head of the Yeshibah in Prossnitz and rabbi of Dresnitz. In 1803 he accepted a call to Presburg where he established a Yeshibah for 500 students. In 1819 he became an active opponent to Reform

Judaism and continued to attack it throughout the remainder of his life. He wrote no less than 100 books.

SCHREINER ABRAHAM Discoverer of petroleum b Galicia 1820 d Boryslaw Galicia 1900. He was a merchant without scientific training who purchased a tract of land in Boryslaw for the building of a storage place. It was on his own property that he noticed the greasy earth which the peasants used for healing wounds and to which they ascribed miraculous healing powers. Schreiner had no faith in these stories but curiosity led him to experiment with this healing soil. Impressed with the results he began to experiment with the greasy wax laden mass extracting the liquid. The result led him to dig a well and set pumps. The liquid thus obtained he tested out in the old fashioned vegetable oil lamps then in use. Its bursting into a fierce red flame led to the construction of the first petroleum lamp.

Schreiner was familiar with the primitive method of distilling alcohol from potatoes in use amongst the Jews in Galicia and so recognizing the need for clarifying his crude oil he proceeded to distill the crude oil in an open pot over a stove. Schreiner was as a result badly burned and suffered for years from the explosion. On his recovery he obtained the aid of a local apothecary in setting up a safer distilling apparatus. From the resulting oil Nickolaus of Lemberg produced the first refined oil which was sold in bottle to consumers. Its use spread quickly.

Traction companies in Austria began to investigate its use and Schreiner invested his resources in pumps and the necessary plant. When put to use his factory caught fire and Schreiner was impoverished. He was too old to begin what was now a fierce competitive business so he opened a dram shop and ended his days selling liquor to the peasants earning their livelihoods in the industry he had started. Schreiner's discovery dates from 1853. The rock oil of Oil Creek Pa. was first pumped in 1854 but the effort was not successful till 1858 when a well bored 72 feet yielded 1 000 gallons daily.

SCHUDT JOHANN JAKOB Polyhistor b Frankfurt on the Main 1664 d there 1722. Schudt who was a non Jew wrote considerably on Jewish historical topics. One work of his *Judische Merckwurdigkeiten* 1714 17 is the source book of half of all the anti Jewish prejudice in central Europe. Schudt borrowed a good deal from Eisenmenger's *Judaism Unmasked* but presented it in a new semi historical and therefore more plausible vein. Incident after incident has been borrowed by compilers of other books of Notable Events. Not a little of his legendary material has finally been converted by careless writers into ostensible historical fact.

SCHUL Germanism for synagogue which was already in use in the 13th cent. Philologists attempt to explain its use in the unity of

the synagog and school building and the habit of Jews in periods of persecution of alluding to their going to school instead of saying they were going to synagog

SCHULKLOPFER Beadle who summoned the members of the congregation to prayer. Such an official is still to be met with in eastern Europe and in Palestine

SCHULMAN KALMAN Hebrew author b Bykhov Russia 1819 d Wilna 1899. He was one of the earliest to resuscitate biblical Hebrew as a literary language in which to convey modern knowledge. He did not modernize the tongue but adhered loyally to biblical usages and expressions. In his numerous works which included a translation of Eugene Sue's *Mysteries of Paris* and a large universal history *Dibre Yeme Olam* 1867 he managed to adhere to an undefiled form of speech and bring modern knowledge to his community in which his writings were exceedingly popular.

A translation of *Les Mysteres de Paris* published in Wilna in 1847. It introduced the romantic movement among the Jews and at the same time the novel into the Hebrew language. From the literary point of view Schulman's achievement is not so great as it was the first to offer to readers of Hebrew past literature a fiction in place of the serious writings of the humanists. The enormous success obtained by this first work of the translator testified to the existence of a public that craved light literature. For the length of a half century he was regarded popularly as the master of Hebrew style—*Sivuchsz* The Renaissance of Hebrew Literature.

SCHUSTER Sir ARTHUR Physicist president of the British Association b Frankfurt on the Main 1851. Son of F J Schuster a Frankfurt banker who settled in England and became a British subject. He studied astronomy and mathematical physics and in 1875 headed the Eclipse expedition to Siam. From 1888 to 1907 he was professor of physics at the Manchester University. He was an official of the Royal Society from 1912 to 1924 and president of the British Association in 1915. He was knighted in 1920 for research work during the World War. His brother Sir Felix Schuster Bart was chairman of the Central Association of Bankers London and of the Committee of the London Clearing Banks.

SCHUTZJUDE Protected Jew. Originally the Jews who traveled with royal passports were protected Jews. When in the Middle Ages all the Jews in Europe came under the direct authority of the crown they were all protected and could only move about on presenting *schutzbriefe*, the equivalent of modern passports. They had however to pay *schutzgeld* (protection money).

The *schutzbriefe* was the condition of the readmission of the Jews to Hesse in 1524, to Bavaria in 1599 and to Frankfurt on the Main in 1617. It also controlled the admission of the Jews to Berlin 1670. The *schutzgeld* was a variable amount for it was periodically increased with scant reference to the numbers

who had to pay it. In this sense it was a communal and not a personal tax.

See Golden Penny Kammerknecht Liebzoll.

SCHWAB LÖW Participant in the Hungarian Revolution of 1849 b Krumau Moravia 1794 d Budapest 1857. He was a rabbi and the first to preach in German in Moravia and took an active share in the communal development of Budapest. Though religiously a conservative he took so determined a part in the revolution of 1849 that he was tried by court martial and imprisoned for several months.

SCHWAB MOISE Librarian and author b Paris 1839 d there 1918. In 1868 he was appointed librarian at the Bibliotheque Nationale Paris. His best known work is his translation of the Talmud in 11 vols in French (1871-89). His books on Jewish history and literature and his biography of Salomon Munk are valuable contributions to French Judaica. He wrote 410 scientific memoirs many of them relating to Jewish history.

SCHWARZ ANTON Founder of the Brewers Academy of the U S b Polna Bohemia 1839 d New York 1895. He was a trained chemist who after spending several years in brewing in Budapest came to the United States in 1868. He wrote for and later edited *The American Brewer* published in German and in 1880 founded the Brewers Academy. His son Max Schwarz (b Budapest 1863 d New York 1901) was an advocate of pure beer.

SCHWARZ DAVID Inventor of rigid airships. He was a native of Germany d Berlin 1897. In 1890 he laid his plans for a rigid airship the gas container to be made of metal. He presented his plans to the Austrian minister of war who rejected them because of a lack of financial appropriation. In 1892 Schwarz went to Russia where the first rigid airship was built under his direction in St Petersburg but the container was made of inferior metal and would not retain the gas. His invention came to the attention of the German government which purchased his patents for \$75,000. The shock of a telegram authorizing to build a rigid airship for the government killed him. He dropped dead in the street as he read the message. William II placed the construction of the first airship under the direction of his widow Melanie Schwarz. An imperfect Schwarz airship rose in the air Nov 5 1895.

SCHWARZ JOSEPH Palestinian geographer b Flosz Bavaria 1804 d Jerusalem 1865. In 1821 he began an intensive study of the geographical history of Palestine. In 1833 he settled in Jerusalem and devoted his life to a series of researches and explorations ranking with the best of the archeologists and geographers of his period. In 1849 he visited the United States and spent some time in

Europe as the representative of the Halukkah* He however soon returned to Palestine and continued his investigations He composed a Luah or time table of the rise and setting of the sun for the latitude of Jerusalem and a good historical and descriptive geography of Palestine which is particularly valuable for the incidents narrated during the first half of the 19th cent

SCHWARZFELD ELIAS Secretary of the ICA b Jassy Roumania 1855 d Paris 1915 He was a Roumanian historian and novelist devoted to the Jewish cause who in 1885 was expelled for his activities in the interest of his fellow Jews He was immediately appointed secretary to Baron Maurice de Hirsch* and on the founding of the ICA* became its secretary Despite his residence in Paris he continued his active interest in Roumanian Jewish affairs assisting in the editing of Egalitatea founded by his brother Moses (b Jassy 1857) in 1890 He also wrote a number of Roumanian ghetto novels Moses Schwarzfeld did much for the revival of Jewish culture amongst the Jews in Roumania and was the means of founding a Jewish Historical Society From 1873 to 1893 he published 19 vols of Jewish annals

SCHWOB MARCEL Editor b Chaville France 1867 d Paris 1905 His father was editor of the Phare de la Loire and he became editor of a number of Parisian dailies As a writer he was responsible for recreating the vogue of the French poet Villon whose life and adventures he described in Jargon des Coquillards en 1455 1890

SCIENCE OF JUDAISM (Wissenschaft des Judentums) A term coined by Leopold Zunz* when in 1819 he founded in Berlin a society for Jewish culture and study He believed it was possible to bring all the knowledge of Judaism within the domain of the sciences Because it subserved Reform Judaism the term was not popular with the orthodox Since the beginning of this cent when sharp distinctions were drawn between the liberal arts and the sciences Zunz's term has been dropped It had and has nothing in common with Jewish Science

In order to know whether it is still valid which of the old or the new is to be adopted we must betake ourselves to the study of the problem both in its political and its moral sense—Leopold Zunz's Introduction to Complete Works

SCOPUS The name meaning view or vista applied to Mount Olivet facing Jerusalem was used in its Aramaic and Greek forms in the period of the Herodians

SCOTLAND Jews first settled in the northern part of Great Britain in the early part of the 19th cent A few Jews were attracted to Edinburgh in 1816 others settled in Glasgow in 1830 Congregations were formed in Greenock and Dundee the last to be organized was that of Aberdeen in 1893 There are about 20 000 Jews in Scotland half

of whom reside in Glasgow The communities are all under the spiritual supervision of the chief rabbi Joseph H Hertz* and uniformly orthodox

SCOTT CHARLES ALEXANDER (Karl Blumenthal) English adventurer b London 1803 d Venice 1866 In 1848 he joined the Italian revolution against Austria and later enlisted under Garibaldi From the latter he sought permission to set out for Rome with some companions disguised as monks in order to abduct young Mortara* The plan was abandoned He bequeathed considerable sums to Jewish charities

SCRIBES Soferim Originally the body of teachers who followed the example of Ezra* and continued to instruct the people to the Maccabean era The period of their authority therefore runs from about the middle of the 5th cent b c e to about the 2nd cent As a rule their names are not preserved but various emendations made in the text of the Bible by them are known in Jewish literature as Tikkun Soferim or a correction of the scribes The term is used in the Gospels in a general sense (Scribes and Pharisees) to indicate Jewish teachers but no longer appears in the contemporary Jewish literature which prefers the term Hakamim or sages

They revived the knowledge of pure Hebrew which fell into neglect during the captivity and are responsible for the passage of the script itself from the crude Phoenician irregular in form to the square letter still in use In the post Palestinean state the Scribes were public notaries and professional letter writers They at the same time served as the calligraphers of all ritualistic paraphernalia In that capacity scribes have survived to this day though their services are limited to writing of Scrolls of the Law Mezuzot* and the scrolls in phylacteries* for which there have been established a specific detailed ritual

SCROLL OF THE LAW Sefer Torah the five books of Moses written on a scroll according to a fixed system (See Pentateuch) The scroll itself was and is held in great reverence and if spoiled torn or mutilated is buried Its rolling binding together covering and the ornamentation of its mantle and silver ornaments all follow custom These are aids in the veneration which has kept the text itself unchanged and maintains the moral authority of its teachings through the many vicissitudes of Jewish history

SEASONGOOD MURRAY Mayor of Cincinnati O b there 1878 A lawyer by profession he has since his graduation in 1903 taken an active interest in local civic reform problems has been a member of the National Civic Reform League and has participated in the institutional life of his native city He is a trustee of the Hebrew Union College and a member of many Jewish organizations He was a member of the Cincinnati Council and in 1927 was elected mayor of the city

SECOND DAY OF THE FESTIVALS

The date and circumstance under which the second days of Passover * Shabout * New Year * and Tabernacles * and the eighth day of Passover were instituted as holy days of equal significance with the biblically instituted first days is not known. The practice is ancient. The traditional explanation is that until the calendar was formally fixed in the 4th cent the news of the rising of the moon on Rosh Hodesh * Nisan * Ellul * Kislew * Adar and Tishri * was conveyed by messenger to the diaspora and in order to overcome error due to possible delay in transmitting the information the double observance was instituted and being a custom was continued after the calendar was fixed.

Although there is no other explanation of the double days the tradition has poor warrant in history and topography. The reference to the use of a dial * in Isaiah's time shows that there was practical knowledge of the necessary astronomy and mathematics to make such calculations. The arguments on the dates of the festivals in the Book of Jubilees * shows that at the time of its writing the knowledge of practical mathematics had not disappeared. The important factor settled by Rabbi Hillel in the 4th cent was the intercalation of the leap year months in order to balance the lunar and solar systems which did not affect the problem of the time of the rising of the moon or the exact duration of the four phases of the moon. The suggestion that month by month the rise of the moon was ascertained only by observation could not have been a purely Palestinian experience because the chances are that from Kislew to Nisan both included the new moon is not visible in Palestine for that is the rainy season.

Actual observation shows that a flare by night or a signal flag by day set up on Mount Hermon is visible at Abu Ghosh and at the pass of Ajalon by the naked eye. So too Hermon is visible in detail from Carmel and no doubt from eastern Cyprus. A flare on the Cyprus shore is equally visible from Caesarea to Beirut. Hence messengers would have only been employed when the Jews were confined to the lowlands of the Sharon plain or when they were in the plain and valley of Galilee where both Jerusalem and Hermon are cut off from view. This experience describes condition after 70 c.e. According to many itineraries a fast runner or dromedary cannot reach Alexandria from Jerusalem in less than four days and the distance to the other important diaspora Antioch was much greater.

A possible explanation is that Jerusalem is ten degrees west of the Babylonian centers and being on the same latitude as the southern tip of Florida Jerusalem is probably two hours behind Sura or Pumbedita in beginning the observance of the New Moon and the festivals. The double days might therefore be a means of retaining for Palestine its primacy in observance. But if that fact was known the

calendar did not depend for its actual validation on the physical observance of the rise of the little horn of the moon.

SEDER The order of service contained in the Hagadah *. The first and second nights of Passover * are called Seder nights and the Seder ceremony is the most important home ceremony in the Jewish religion. The Seder consists of four parts: (a) the recounting of the deliverance of the Israelites from Egypt; (b) the festive meal preceded by Kiddush * and the partaking of bitter herbs and unleavened bread and followed by Grace; (c) the recitation of psalms of praise and the singing of songs; (d) the partaking of four cups of wine taken at the proper time. **M A**

SEDER OLAM RABBAH Earliest post-exilic chronicle in Hebrew. It consists of 30 chapters from Adam to the Bar Kokba * revolt but is only detailed to the period of Alexander the Great. The Talmud however contains passages from this chronicle which show that originally it was a more extensive work. The accepted biblical chronology is based on the calculations of the Seder Olam Rabbah. It is generally assumed that its author was Jose b. Halafai *.

SEDER OLAM ZUTA A supplement to the Seder Olam Rabbah which according to Zunz * was composed in 804 but which later investigation ascribes to the 6th cent. Its historical value is in its detailed history of the lives of the exilarchs.

SÉE GERMAIN Physician b. Ribeauville Alsace 1818 d. Paris 1896. In 1866 he was appointed professor of therapeutics in the medical faculty of the Sorbonne and in 1869 he became professor of medicine and member of the Academy of Medicine. He studied therapeutics from the physiological point of view and engaged in experimental pathology. His *Diagnosis and Treatment of Maladies of the Heart* 1878 brought him a reputation throughout Europe.

SÉE LEOPOLD French general b. Bernheim Alsace 1822 d. Paris 1904. In 1849 he received his captain's commission and served in Algeria. He later took part in the battles of Inkerman and Traktir during the Crimean War and was wounded in the storming of the Malakoff. He continued on active service throughout the Franco-Prussian war. In 1880 he was promoted general of division and held that command in Paris till his retirement in 1887.

SEER See Prophet

SEFER HATORAH See Pentateuch Scroll of the Law

SEFIROT THE TEN Cabalistic concept according to which there are ten powers or agencies through which God manifested His existence in the creation of the universe.

The *ew* e the ten Sefirot which were explained as the ten agencies through which God created the world.

Wsd m Insight Cogn t on Strength Power Inex
o ables Just e Rght Lo e and Me cy There we e
n t ns bo t sp its and angels The w s the doctrine
f the mysteri u powe s of the Hebrew alphabet.—S A.
HIRSCH The Cabal st

See Cabala

SEIXAS GERSHOM MENDEZ Rabbi and American patriot b New York 1745 d there 1816 He was the son of Isaac Mendez Seixas (b Lisbon 1708 d Newport R I 1780) who came to America via Barbadoes in 1730 Gershom Mendez Seixas was appointed minister of Shearith Israel in New York in 1766 and at the outbreak of the American Revolution he espoused the patriotic cause He compelled the closing of the synagog at the approach of the British and left New York rather than come under British rule He and some of the congregation settled in Stratford Conn but later went to Philadelphia and founded Congregation Mikve Israel there In 1783 he opposed the religious test act which was later modified In 1784 he reopened Shearith Israel and was one of the first ministers 1789 to preach a Thanks giving Day sermon He participated in the auguration of George Washington as first President of the United States In 1787 he became a trustee of Columbia College and held that office to 1815 He preached in St Paul's Church (1800) and supported the Administration during the war of 1812 His grave is in the old cemetery at Chatham Square New York and is decorated regularly on Memorial Day A tablet in his memory is conspicuous in Shearith Israel

SELAH Hebraic term which has found its way into many languages and which occurs 71 times in the Psalms It is generally employed as a term of finality an addition to the word Amen but its meaning is doubtful

SELF DEFENSE (HAGANAH) The determination on the part of Jews to organize themselves in order to defend themselves against pogroms and assault is a wholly modern attitude The details as naturally obscure because such organizations are mostly the response to incidents and are not prepared for in advance The first definite self defense movement of which there is any record is that established in Russia during the constitutional riots of 1905 06 There are references in the post War history of Russia and Poland to organized self defense making itself evident prior to 1920 and the movement has reasserted itself in Poland in 1934 Jabotinsky* is praised and blamed as the advocate of permanent self defense corps in all countries in which Jews suffer from assault His view has the support of the Polish Jewish War Veterans who have organized themselves in defense of their fellow Jews and have repeatedly rendered service in the last few years The Haganah in Palestine is a very definite factor on Jewish life The original Shomerim* organized by Israel Shohet* have acted as such guards Jabotinsky organized one in 1920 to

defend the Jews against the Arabs and the movement exists at this time in the form of the Haganah and the Brit Trumpeldor

SELIGMAN EDWIN ROBERT ANDERSON President American Economic Association b New York 1861 fifth son of Joseph Seligman* (b 1819 d 1880) He was prize lecturer at Columbia in 1885 full professor in 1891 and in 1905 was appointed head of the faculty of economics and sociology He has devoted himself to municipal taxation and has served on a considerable number of public bodies dealing with taxation problems He was president of the American Economic Association 1902 04 of the Society for Ethical Culture and editor of the Political Science Quarterly Series in History Economics and Public Law and is the editor of the Encyclopedia of Social Sciences now (1933) in course of publication His numerous writings include Economic Interpretation of History Principles of Economics The Social Evil The Income Tax Essays in Economics and Studies in Public Finance Many of these vols have gone through a number of editions and have been translated into various languages

SELIGMAN JESSE Banker and philanthropist b Bayersdorf Bavaria 1827 d Coronado Beach Cal 1894 He came to the United States in 1841 being the fourth son of David Seligman to come to this country He first established himself at Clinton Ala then moved to Watertown N Y and with his brother Leopold settled in San Francisco in 1850 and remained there till 1857 when he came to New York and joined the banking business which his family has established there He helped to found the Hebrew Orphan Asylum in 1859 and was associated with it till his death He was a member of the Union League Club and a vice president but in 1893 he resigned because the Club blackballed his son Theodore for the reason that he was a Jew

SELIGMAN JOSEPH Founder of Seligman Brothers b Bayersdorf Bavaria 1819 d New Orleans 1880 The eldest son of David Seligman he led the way for his family's striking success in the world of commerce and finance He came to the United States in 1837 and after a brief experience in railroading settled as a dry goods merchant at Greensboro Ala In 1848 with his brothers he opened an importing house in New York By the intense cooperation of eight brothers who shared profits and losses the Seligman family were in 1857 able to open a banking business and gradually dropping their clothing trade became instrumental in negotiating large flotations in Europe and America

In 1862 the firm of J & W Seligman & Co was established in New York and branches with slightly different names in San Francisco London Paris and Frankfurt on the Main As head of the firm Joseph Seligman obtained

all the European financial support available for the Civil War. In 1877 he aided the American government by enabling it to postpone payment of its large debt to his firm for a year. In 1879 with the Rothschilds he took over the whole of the \$150,000,000 bonded loan of the U. S. A. Notwithstanding this Joseph Seligman was in 1877 refused admission to the Grand Union Hotel, Saratoga, N. Y. because he was a Jew. He was a founder of the Hebrew Orphan Asylum as well as of the Society for Ethical Culture to which he gave large sums and of which he was president till his death. The firm he founded, now in the third generation, holds a premier position in the field of international finance.

SELIHOT (Singular *Seliah*) From the verb *Salah* to forgive, pardon.

Prayers for forgiveness and mercy for the ending of suffering and for the coming of a happier day. Asking for pardon involves reference to sinfulness of the individual or the nation. Hence the Selihot implore forgiveness not for our sake, but because God is merciful and forgiving, also in the hope that the suffering of Israel may be penance for his sins.

Although verses or brief prayers for pardon are found in Bible and Talmud, the Selihot represent a distinct type of literature produced mainly between the 7th and the 16th cent. in practically every country where Jews lived but mostly in Spain, France, Germany, eastern Europe and the Orient. While practically all the great scholars composed Selihot, there are some who were preeminent as Seliah writers or whose compositions are outstanding in the entire Selihot literature. We might mention such names as Amittai, Solomon, The Babylonian, Solomon ibn Gabirol, Isaac ibn Ghayyath, Rashi, Judah Halevi, Moses ibn Ezra.

Selihot are included in both the Sephardic and Ashkenazi rituals but the two Minhagim differ as to the number of days and the time when the Selihot are recited, the authors whose works are included, the subject matter and the literary style of composition. Of the Selihot we know 1,000 were composed by five Spanish authors while in France, Italy and Germany about 250 authors composed some 1,200.

The Selihot represent various types of composition. Many are alphabetical, most of them are acrostic, revealing the name of the author or spelling out names of God; others elaborate biblical quotations, each verse of the Seliah commencing with a word of the quotation. Some Selihot are rhymed, most of them are metrical, all of them reflect the literary style of the lands of their authors.

Selihot are recited on those days of mercy, considered most auspicious for imploring forgiveness, such as Rosh Hashanah, Yom Kippur, the days intervening and during the period preceding the New Year, also on fast days and anniversaries of national

calamities. The subject matter of the Selihot is in accord with the occasion. On Rosh Hashanah they deal with the Akedah, Creation, Judgment on Yom Kippur with human frailty, God's forgiveness, confession, famous martyrdoms. Fast Day Selihot deal with the destruction of the Temple, the Crusades, Galuth, suffering and events which the facts commemorate.

The Selihot plead not only for the forgiving of sin but for the ending of Israel's oppression. Since Jewish suffering continued so many centuries, the Selihot motif has been incorporated in the daily prayer book and especially in the ritual for Monday and Thursday mornings.

The following quotations, taken almost at random from the entire range of the Selihot literature, may well serve as a summary and characterization of this division of Jewish liturgy.

Our Father, we daily our supplications before Thee because of our guilt, us acts but because of Thy abundant mercy, deal with us in charity for Thy Name's sake, see how we stand before Thee, but our hearts are empty, for our evil deeds, but our hearts are heavy, we have become a nation among the nations, we arested full with contempt, yet we have not forgotten Thy Name. As a father, he has mercy upon His children, O Lord, have mercy upon us, our hope is in Thee, O God of forgiveness.

C D M

SEMIKAH Laying on of hands. It originally applied to sacrifices. The donor placed his hands upon the head of the animal to be sacrificed in his behalf. From this it developed as part of the ceremony of ordination. In practically all religions the symbolism involved in laying on of hands is the same, that of transferring a right or ownership or power.

SEMINAIRE ISRAËLITE DE FRANCE French rabbinical school founded in 1704 by Abraham Schwab and his wife Agathe in Metz as a Yeshibah. In 1819 it was converted by the government into a Talmud Torah, and in 1829 it was by government ordinance elevated into a rabbinical school. In 1859 it was transferred to Paris and is maintained there at the present time. It is part of the consistorie system and the chief rabbis of France have been intimately associated in its management.

SEMITES From *Shem* (Gen. x. 21, 30) used to designate all the races which in the Bible descend from Noah's eldest son, philologically all those Oriental peoples whose kinship is based on a commonly derived language. It was first applied to the Hebrews and allied races by Eichhorn. Sayce holds that the true Semite is distinguished by ethnological features as definite as the philological features which distinguish the Semitic languages. He belongs to the white race using the term race in its broadest sense. Most scholars agree that Arabia was the cradle land of the Semites. According to archeological computations the oldest known Semitic

civilization began in Babylonia c 5000 bce Israel was of Aramean extraction (Gen xii xxvii xxxii) but adopted the Canaanitish language which linguistically was identical with Phoenician. The Semitic group are credited with the beginnings of astronomy and mathematics and the invention of the alphabet. The Greeks further credited them with the invention of navigation and the discovery of glass.

It is the Semitic race which has the glory of having created the religion of mankind.—ERNEST RENAN *Life of Jesus* (Hutchinson translation)

SEMITIC MUSEUM HARVARD UNIVERSITY Founded by Jacob H Schiff * in 1889 the collection being housed in its own building the gift of the donor in 1902 03. The library and archeological specimens on view cover the whole range of the Semitic contribution to civilization.

SEMON CHARLES Philanthropist b Danzig 1814 d Switzerland 1877. He settled in Bradford England in his youth became mayor of the town in 1874 and was prominently identified with its wool industry. He was interested in local and Jewish charities and erected a number of institutions.

SEMON Sir FELIX Laryngologist b Danzig 1849 d London 1921. He was an assistant surgeon in the Franco Prussian war and in 1874 settled in England specializing in diseases of the throat. In 1894 he received the title of professor from the crown of Prussia. In 1897 he was knighted by Queen Victoria and in 1901 he was appointed physician extraordinary to Edward VII. He was one of the founders of the Laryngological Society of London and editor of the *International Journal of Laryngology and Rhinology*.

SENATOR HERMAN Clinician and medical author b Gnesen Posen 1834 d Berlin 1911. He established himself as a physician in Berlin in 1858. In 1868 he was admitted to the University of Berlin as privat docent and in 1875 he was elected assistant professor. In 1899 he was appointed professor with the title *Geheimer Medicinalrath*. For nearly 40 years he was the chief physician of the medical department of the Augusta Hospital and of the Charité. In 1899 he became honorary professor at the University of Berlin but because he was a Jew he was never made ordinary professor although he was recognized as the leader of internal medicine in Germany in his day. He was chairman of the Berlin Medical Association and was for 15 years a representative in the Berlin Jewish community and was religiously a conservative.

SENIOR ABRAHAM Court rabbi of Castile flourished in the 15th cent. He was tax farmer in chief and his office was political and not religious. His influence was such that he was personally mainly responsible for the marriage of Ferdinand of Aragon to Isabella of Castile thus uniting the Spanish

crowns and providing the means for the power of the Inquisition and finally the expulsion in 1492. In the preceding decade while Castile was at war with the Moors he and Isaac Abravanel * rendered notable service to the crown and the army. He raised and gave large sums for the ransoming of the Jews taken prisoners at the capture of Malaga. When the expulsion decree was issued Senior who had presented Isabella with a fabulous rope of pearls on her betrothal hastened to the queen imploring her to reverse the decree. At her suggestion however he deserted his brethren and with his son was baptized at Valladolid in June 1492 and assumed the name of Coronel. A contemporary Hebrew writer wrote he lacked knowledge and the fear of God.

SEPHARDIM The biblical reference to Sephard was first applied to Spain * and later to the Jews in the Iberian Peninsula. As after the expulsion these scattered through southern Europe Turkey the Orient and northern Africa including Egypt Sephardim has come to denote all the Oriental Jews and those in southern Europe who follow the Sephardic minhag * and use the Sephardic accents in pronouncing Hebrew. The term is further used as a sharp contrast, distinguishing the Sephardim from Ashkenazim * the Jews of western and northern Europe. Anti Semites have tried to draw what amounts to a racial distinction between the two groups which has no basis in fact. Whilst the Ashkenazim and the Sephardim have reacted to their environments and have acquired distinct characteristics in manner custom and speech and have evolved separate rituals—differing only in minor usages and prayers—historically there was a constant if not large commingling of the groups even before the expulsion. After the expulsion Sephardim settled and were absorbed in Germany Bohemia Galicia and even in Russo Poland. Ashkenazim on the other hand formed congregations in Italy * and Constantinople and in scores of other places and were absorbed in the larger or older Sephardic communities. Just as the German Jews settling in Poland preserved their German dialect which became Yiddish * so the Spanish Jews preserved their Castilian which became Ladino * or Spaniol.

Historically the Sephardim rose to power influence wealth and culture centuries before the Jews of northern and central Europe. This together with their martyrdom and the acute sufferings of the Maranos * strengthened their grandezza personal dignity and bearing and their aversion to engaging in some of the callings characteristic of Jewish life in northern Europe. During their heyday they were the chief transmitters of the culture of the Orient—itsself partly Eastern and partly Greek—to the West. Their contribution to Hebrew literature is an outstanding fact in diaspora history for Maimonides * in Judaism and Judah Halevi * in Hebrew poetry to mention only two men each supreme in his field.

have not been surpassed. The Moorish incursion into Spain presented the Sephardim politically with an opportunity to which there is no resemblance in northern Jewish history. They took full advantage of it and thus produced a galaxy of leaders in every field of political and cultural endeavor which makes the golden era of Spanish and Jewish history and which is only being gradually matched by the Ashkenazim since the middle of the 19th cent.

Modern Contributors It is usual to look upon the Sephardim as just the Jews of Spain* and Portugal* their descendants in the lands fringing the Mediterranean Sea together with small colonies in Holland* and England* in Hamburg* or Vienna* yet smaller settlements in North Central and South America.

We concede that their golden age under the Moors in Spain was really a golden age in Jewish history brilliant because of its Jewish scholars prosperous because of its far reaching commerce and happy because of Moorish toleration. It is however implied that today they do not figure prominently in Hebrew history and activities.

The Sephardim played a predominant part in the spiritual conquest of that part of the civilized world where Catholics, Protestant, Greek Church and Islam rule. It is no small part of the world where those great powers ruled. It is no small part the Sephardim played. That is their true glory far greater than the glory of their prominence in science or the glory of being stars in philosophy, medicine, astronomy, mathematics, invention and map making that made possible the fate of a Columbus, a Magellan, a Vasco da Gama.

They promoted that thought activity which birthed the Protestant Reformation. By their philosophic and theological writings they influenced Christian thought leaders such as the Scholastics, William of Auvergne, Siger of Brabant, Thomas Aquinas, Thomas a Kempis, Duns Scotus. The teacher of Reuchlin was a Jew. The distich

S. Lyrus non lyra s. t.
Luthe us non Saltasset!

will occur to many readers if it had not been for Nicholas de Lyra whose teacher was a Hebrew. Luther would never have moved! Those Sephardim by inspiring the Reformation made Christianity more human, defiled as it was by Church councils, popes and Torquemadas.

Whatever influence the Sephardic Jewish thought had upon the Reformation, the influence was exercised unostentatiously. That peculiarity of the Sephardim, quiet work, has been preserved to this day and is to be observed wherever Sephardim have settled.

In Amsterdam* a Spanish Jew, Joseph de la Vega, gave the first full account of stock exchange methods. No trumpets were blown.

In 1740, Moses de Aguilar* left Vienna where a Sephardic community had settled

and made London a power in the world's commerce. No newspaper announced it.

The firm of Montefiore* in South Australia, the brothers de Pass in Cape Town, Barnato* in South Africa, did but continue Sephardic tradition of valuable but unostentatious work. So a good cent before had an Aaron Lopez a Rivera in Newport, R. I., a Touro* of New Orleans, a de Lyon in Georgia, a Dr. Jacob Rodriguez Pereira in Aquitaine in commerce and in patriotism to the land of their birth in philanthropy and in medicine, merciful medicine for did not that Pereira initiate kind yet efficient treatment of the deaf and dumb? So in days nearer Sir Moses and Lady Judith Montefiore, like the old Joseph Mendes and his saintly aunt Donna Gracia, three cent before them pleaded for the afflicted of their people, sacrificed their strength, their worldly means for them. That old Don Joseph, better known as Duke of Naxos*, sent them word of hope. Come here to Tiberias where the sultan has given me land. I will give you land, homes, the means of earning living, come free passage in my ships—that Lady Gracia redeemed captives, rescued families, helped all with open hand, founded synagogues, schools, printing presses.

Modern Socialism owes much to Olinda and Eugene Rodrigues and their cousins Isaac and Jacob Pereira* who helped to create the Credit Français and the Crédit Mobilier who were chief agents in developing the railway system of north France. They were Sephardim of France.

In New York they did their share of communal work. Through members of the Sephardic congregation founded by Sephardic refugees from Brazil in 1655 were established the Jews Hospital, now Mt. Sinai Hospital, the Jewish Training School for Nurses, the Montefiore Home for Chronic Invalids, now the Montefiore Hospital, the Deaf Mute Society, the School for Jewish Crippled Children, the School for Jewish Deaf Mutes, the Work for Jewish Blind, the Young Women's Hebrew Association. The Sephardim congregations of New York and Philadelphia largely founded the Jewish Theological Seminary* the New York one housed the seminary for its first year. But they did not proclaim Sephardism.

Sephardism! The word means a group of Jews, Jews who like many another group in France, Germany, Poland, Russia, worked for Judaism's weal, suffered for Judaism's woe and labored for Judaism's destiny. H. P. M.

SEPPHORIS This mountain city of Palestine which became famous in Jewish history was one of the Galilean towns established in the Maccabean era and which was destroyed by the Romans in the third cent. It took a notable part in the Roman war, siding with the Romans according to Josephus until the later phases of the struggle. In the early Talmudic era it became a distinctly Jewish center and a stronghold of the nationalist

struggle Its crushing was due to its participation in the revolts against the Antonines but prior to that it was either superior or co equal to Tiberias* in population schools and commercial success The excavations in recent years in the vicinity of Sepphoris promise to shed new light on its history for the finds of large and magnificent synagogues suggest a larger population and more opulent condition than has been hitherto construed from scattered references in Jewish history

SEPTUAGINT Greek version of the Hebrew Scriptures so named because according to tradition it was composed by 72 men in 72 days in Alexandria in the reign of Ptolemy Philadelphus c270 b c e It is the accepted version in the Greek Church The text is of great value to scholars in the study of biblical texts Neither in order or contents as it includes the Apocrypha does it correspond with the accepted Hebrew Bible canon

SERAPHIM Isaiah in a vision saw heavenly beings seraphim each had six wings before the throne of God who exclaimed 'Holy holy holy is the Lord of Hosts the whole earth is full of His glory' (vi 2 3) This is the only allusion in Scriptures to these ministering angels who however play an important part in apocalyptic literature

SEREBSZCZYNA Land tax imposed upon the Jews of Lithuania So called because it had to be paid in silver

SERENE Pseudo Messiah of the reign of Yezid II (720 24) He was a native of Syria who created a temporary stir by his Messianic pretensions but on examination by the caliph was handed to the Jews for punishment

SERVANT OF GOD Title of honor given the Patriarchs Moses Joshua David Isaiah Jeremiah Job etc The term was also nationalized so that Israel as a whole were the servants of God

SERVI CAMERÆ See Kammerknecht

SERVIA See Yugoslavia

SEVILLE The golden tower at Seville is emblematic of Jewish history in this Spanish city When Musa the Moor captured Seville he placed it in Jewish charge and until the massacre of Granada Jews lived in peace and prosperity in Seville In 1248 when Ferdinand III of Castile captured Seville the Jews met him with Scrolls of the Law and presented him with an inscribed key of the ghetto He showered favors on the Jews gave them land and turned over to them some of the mosques for synagogues He employed Jewish financiers physicians and tax collectors and the epitaph on his tomb is perhaps the most laudatory of any written by Jews in memory of any monarch By 1350 there were about 30 000 Jews in Seville The politics of Don Joseph Pichon* and the business of the Jewish tax farmers created fertile soil for the anti

Jewish agitation which in 1391 produced the outbreak which led to the murder of 4 000 Jews the baptism of thousands and the sale of many Jews into slavery The ghetto and all Jewish possessions in Seville were formally disposed of by Henry III in 1396 which is the principal reason why modern Seville is so poor in memorials of the golden era of Spanish Jewry Some Jews and many Maranos* struggled on in Seville not only to the expulsion in 1492 but some were there as late as 1580 Even at that date the memory of the Jews was a source of bitterness to the Sevillians for they ruthlessly destroyed whatever was left of the ghetto

After 1870 Jews from Tangiers and Algiers settled in Seville and they number about 1 000 souls today

A laby nth of c ol med æv l lan s th Ba o ad ly vok s t past It n t hard t peopl ts mult tud of ne ent wh t washed hous w th the 30 000 J ws who flo sh d n its p tio —LOWEN H L A Wo ld Pa ed By 1933

SHA ARE ZION Collection of mystical prayers recited at midnight services and on occasions for mourning the destruction of Jerusalem They were compiled by Nathan ben Moses Hannover and first published in 1662

SHA ATNEZ Wearing of garments made from a mixture of wool and linen was forbidden (Lev xix 19) The prohibition follows the general ordinance forbidding the cross breeding of animals and plants the yoking of the ox with the camel or the production of mules

SHABBAT Sabbath A treatise in the Mishnah Tosefta and the Talmuds* treating of all the regulations and laws covering Sabbath observance is so entitled

SHABBETHAI ZEBI Pseudo Messiah and Cabalist b Smyrna Turkey 1626 d Dulcigno 1676 His father at first in poor circumstances became rich with the rise of Smyrna as a commercial center during the Turco Venetian war and so was enabled to send Shabbethai to the local yeshiba Here he proved himself such a proficient student that at the age of 15 he was fully conversant with the Talmudic and Rabbinic literature However the dry tortuous and rationalistic explanations of the traditional religion failed to satisfy his restless and avid spirit and so he turned his full attention to the study of the Cabala*

This immersion of the spirit into mystic teachings was for him a real romantic excursion a journey into delectable lands of dream hope and regeneration Shabbethai's sheer magnetic personality his beautiful form and his melodious voice drew a group of like minded enthusiastic youths about him who emulated him in his ascetic practices fasting doing penances and performing ablutions Vain as he was this success in acquiring a spiritual following in Smyrna strengthened Shabbethai's self confidence and made him

even arrogant To an overwhelming pride and also to his rising conviction that he was the elect may be ascribed the fact that he divorced his first two wives

He now made a further study of the practical Cabala with its magic formulas and mystic incantations Continued penitent acts and holy chastisements caused ecstatic visions and hallucinations in his mind and soon he began to interpret the Messianic passages in the Torah* and the Zohar* as referring to himself He believed himself chosen to influence the course of Jewish history The times were ripe for it the massacres in the Ukraine and the plight of Jewry all over the world indicated the immanent redemption both among Jews and Christians Cabalistic messianic speculations ran high Convinced of his Messiahship and eager to test the response of the Jews of Smyrna he decided to commit a sacrilegious act in the year 1648 when he was 22 he pronounced the Ineffable Name permissible only to the High Priest* on the Day of Atonement* This act shocked the community and he was excommunicated by Rabbi Joseph Escapa his former teacher

Banished from his home town a few years later he began a pilgrimage which resulted in the spreading of his fame far and wide For it was on this journey through various cities of the Near East that Shabbethai came in contact with all those men who were to become his supporters and disciples Abraham Jachne scribe and Cabalist who made his master's claims to the Messiahship more authentic by forging a document foretelling the birth of Shabbethai and his call to leadership Rabbi Joseph Chelebi rich treasurer at the court of the governor of Cairo who backed the Messiah with money and indirectly made him popular with the Jewish masses in Jerusalem In Cairo he also married Sarah who imagined herself the bride of the Messiah in a manner similar to ecstatic Christian nuns Samuel Primo* his secretary who promulgated the various innovations in ritual and who broadcast news of the Messiah's wonderful deeds throughout Jewry and finally Nathan Ghazati* his Prophet and the most untiring and enthusiastic of his disciples

The campaigns of enlightenment which these latter two disciples organized in Jerusalem by means of circular letters sent to all Jewish communities and their rabbis resulted in a wide spread interest in the new movement already prepared for it by the writings of the Cabalists

Due to bickerings with the staunch Orthodox Shabbethai had to remove the seat of his activities from Jerusalem he decided to go back to his home town where rumors of his greatness had traveled ahead of him The Jews of Smyrna believed that he was the Messiah* and were proud of living in the city of the Elect When he reentered Smyrna in 1665 he was joyfully received and acclaimed King and Messiah

Asara B Tebet* and Tisha B Ab* were abolished as days of mourning and declared feast days other minor innovations in the ritual were also introduced Shabbethai continued his ascetic practices in order to strengthen his spirit for the end It soon came

The Turkish Government became more apprehensive at this turn of events Shabbethai's following increased by leaps and bounds His fame had spread to all corners of the world Former Maranos* now settled in Amsterdam* received the news of the Messiah with an eagerness fed by generations of furtive and tenacious belief in definite deliverance His name was whispered with awe by the poverty stricken Jews of Poland whose numbers had been decimated in the Cossack uprisings by communities in Hamburg* and Venice* Morocco* and Moravia Delegations of rabbis were sent to visit him to be held the God chosen leader and to bring back the happy tidings The sultan and his grand vizir became fearful of this tide of enthusiasm And the apocalyptic year 1666 was at hand the Jews were clamoring for action they must be given a signal to start out for their homeland Shabbethai must betake himself to the sultan and conquer him by a miracle and so he set out for Constantinople

Arrested and imprisoned on his arrival there he was later sent to the fort of Abydos but in order not to incite the populace to rebellion he was accorded royal comforts and granted permission to receive delegations of Jews Finally however enlightened by Nehemia Ha Cohen a Cabalist—who turned Mohammedan—regarding the seditious nature of the movement the Vizir decided that its continuance was a threat to the state through Gundon a Jewish renegade and physician at the court he intimated that Shabbethai embrace Islam on pain of death Shabbethai put on the fez as a symbol of compliance He failed in the supreme test

Neither his inglorious and ignoble denial of himself and of his cause nor his death in 1676 at Dulcigno whither he was banished could put a stop to the Messianic agitation Regarding his apostasy as the natural tribulations of a Messiah many of his followers turned to Islam in imitation of their master and formed the Islamic sect of the Donmeh* In Western countries the Messianic movement became tinged with Christian sectarian ideas Although repeatedly banned the Shabbethaians continued secretly in Central Europe and Galicia The open apostasy of the Frankist Shabbethaians in Poland and their conversion to Christianity in 1759 marks the end of the movement

A B

SHABBOS GOY Sabbath Gentle a Gentle engaged by orthodox Jews to do on the Jewish Sabbath work forbidden to Jews, such as kindling lights and tending fires

M A

SHABBOS HA GADOL The Great Sabbath The name of the Sabbath before Passover So called on account of the importance of the approaching festival for Passover marks the birth of the Jewish nation M A

SHABUOT Known also as the Feast of Weeks the Festival of the Giving of the Law and Feast of the First Harvest The festival as observed covers all these concepts i e it is held seven weeks after 2nd day of Passover synagogues are decorated with flowers and the service relates the giving of the Law on Mount Sinai The Book of Ruth * is recited because it refers to the barley harvest In recent decades Shabuot has been distinctly associated with confirmation * exercises See Pentecost

SHADCHAN Marriage broker The institution was known in Talmudic times though the word only gained currency in the 13th cent The ancient betrothal with its arrangements for dowry together with the Oriental seclusion of females no doubt gave rise to the profession of marriage broker which is by no means extinct today His right to compensation was dealt with in the Or Zarua and the Mordekai and in the ordinances of the Council of the Four Lands

In P s t r n E u p the p r e n t l g t i o n s a p r e d d b y t h c t v t y f a m t m o n l a g n t a p i d v s t n t h k o m f e v e y m g e a b l e g i l — C o t n J w i h L f n M d n T m e s 1914

SHALET (Sholent) The Sabbath dish evolved to meet the rules prohibiting cooking on the Sabbath

S h l t a y o f l i g h t i m m o r t a l l
S h l t d a i g h t f l l y m l
S h d S h i l o n g u n d e d
H a d h e e v e t s t e d s h a l t

F o t h s s h a l e t t h e v y
F o d f h v n w i h n S n a
G o d H m s l f n t u t d M s e s
I n t h e s e c r e t o f p e a r i n g

—HEINRICH HEINE.

SHALOM Peace Today the customary greeting or salutation used by the Jews in Palestine It is an abbreviation of the longer Sholom Aleikem The Arabs use a single word greeting Saida

SHALOT SEUDOT Literally the three meals ordained by the Talmud to be consumed during the Sabbath The term however is applied to the congregational gathering held after Mincha and before twilight on Sabbath at which light refreshments are served and hymns chanted and which constitutes the third meal

SHAMGAR One of the Judges (Judges iii 31) who smote 600 Philistines with an ox goad Critics believe the narrative is a confusion of a Samson or a Davidic story

SHAMIR Adamant According to legend the stone Moses * used as a stylus to inscribe the names of the 12 tribes on the breastplate of the high priest

SHAMMAI Prominent teacher of the first cent b c e and founder of the school that

bears his name he was a contemporary of Hillel * The teachings of Shammai and his school (Beth Shammai) were for the most part more rigorous in the minutiae of the Law than were those of Hillel they were also less ready to accept proselytes Stories sprung up in later times of how various non Jews approached Shammai with questions but were driven off by him in anger only to be accepted later by Hillel These are contradicted by an authentic saying of Shammai preserved in the Mishnah * Receive every man with a friendly countenance Like many of the teachers of the time he supported himself by manual labor working as a carpenter S C

SHAMMASH Servant The head of the congregation in the United States reform congregations employ no corresponding official He functions when necessary as assistant hazan he is dues collector and generally exercises an influence in the allotment of the honors aliyahs of the service and is still an important functionary in orthodox congregations

SHANGHAI See China

SHAPIRA M W Forger of antiques b Poland c 1830 committed suicide Rotterdam Holland 1884 He was an apostate who settled in Jerusalem and after the discovery of the Moabite stone in 1872 sold to the Prussian government a collection of spurious Moabite potteries In July 1883 he created a sensation by offering to the British Museum for £1 000 000 a collection of leather strips containing variants of Moses addresses in Deuteronomy which he claimed to have found in a cave and which he suggested were of preexilic origin The find was heralded all over England and the purchase seriously contemplated by the British Museum authorities Clermont Gauveau the celebrated French archeologist however detected the fraud which consisted of writing the variants over some old sections of a Scroll of the Law which on examination still bore the original stylus rulings Few bolder attempts at forgery have ever been perpetrated for Shapira was evidently an excellent scholar well versed in the arguments of the Higher Critics and had written variants of the Masoretic text which almost agreed with the arguments of the biblical critics His forgery being exposed he committed suicide

SHAS Abbreviation for the six orders of the Mishnah * but applied to the whole Babylonian Talmud A Chevra Shas is an organization of men devoted to the study of the Talmud *

SHAVING The Mosaic code forbade the shaving of the head and the beard and most specifically the removal of the corners of the beard The detailed statement Ezek xlv 20 which directs the priest to poll his head and forbids the growing of long hair suggests that the injunction opposed effeminacy as much as the imitation of the customs of foreigners.

As a clear distinction was drawn between the use of the razor and the scissors in the removal of hair the use of depilatories became the vogue among Jews after the 16th cent. The peot or earlocks were in ancient Judea worn by the common people

SHEBAT 11th ecclesiastical and fifth civil month of the Jewish year. The 15th is celebrated as the New Year's Day of the Trees. This festival has been recently revived in Palestine and is observed as Arbor Day. It generally occurs about the middle of January.

SHE'ELOT U TESHUBOT Name attributed to the Responsa Prudentia or that branch of Rabbinic literature comprising an interchange of Rabbinic opinion on matters of Jewish Law. The earliest allusion to it is found in the Pentateuch wherein Jethro advises Moses his son in law to appoint judges to judge the people advising that they have recourse to Moses only in difficult cases (Ex. xviii 5 22 26). Later Joshua is told to inquire of Eliezer the priest and to act accordingly (Num. xxvii 21). One of the primary functions of the priest was to advise in matters of statutes and judgments (Deut. xxxiii 10). The Prophetic literature too prescribes this as one of the functions of the priesthood to teach (the difference) between things holy and profane and to make known the distinction between the holy and the clean (Ezek. xlv 23). Of the Levite it was said: The law of truth was in his mouth and they should seek the law at his mouth (Malachi ii 6 7). Teaching for reward or hire is severely criticized by the prophet (Micah iii 11).

In Mishnaic literature we encounter the advice of Rabban Gamaliel * to secure a teacher that all doubt may be avoided. Among the many illustrations of the responsa may be enumerated that of Rabbi Simon b. Gamaliel seeking the advice of the sages in respect of the blemishes of the first born.

Rabbi Akiba * relates that he consulted Rabban Gamaliel and Rabbi Joshua on legal matters upon which there had not heretofore been any adjudication. Nevertheless by analogy and on the strength of accepted canons of construction exegetical and juridical decisions were rendered. Furthermore where there was conflict of authority queries were addressed to the sages to determine the prevailing rule.

The use of the She'elot U Teshubot in written form began at the close of the Mishnah when the committing to writing of the Halakot * was permitted. The Responsa literature served a twofold purpose. First it greatly facilitated the process of determining the law and made for definiteness. This achievement will be the more readily appreciated when it is recalled that ascertaining a decision from the great bulk of thousands of Halakot (laws) scattered throughout Mishnaic literature was an exceedingly difficult task. Even

when the law was found there was always the possibility of an equally authoritative contrary opinion being invoked (Rashi to Shabuot 139a). In such instance the Responsa declared in favor of one or the other Tanna whose view then became the accepted rule.

With changing conditions new problems were bound to arise which the glossators and codifiers could not have anticipated. Thus Rabbi Judah ha Nasi * inquires of R. Ami and Rabbiin tells of a query he asked of his rabbis. From the Academy of Rab letters were addressed to Samuel whose customary salutation generally read: May our teacher enlighten us on (Gittin 66b)? The useful function of the She'elot U Teshubot literature is convincingly evidenced by the unbroken span of its eventful 17 cents of existence and by its number which bulks many hundreds of thousands (Ersh and Greuber Encyclopedia put the numbers at over 1 000 collections).

The Responsa literature may properly be divided into two parts: the first to and including the 16th cent. which served as the sources for the codification of Joseph Caro * and for the notes (Hagahot) to the Shulchan Aruch by Moses Isserles *.

These are designated the earlier ones (Rishonim) whereas the responsa from the 17th cent. to the present are the Acheronim (later writings). The Responsa literature continues and from all indications will continue so long as partial autonomy exists among the Jewish people. Changes of place, time and conditions will invariably give rise to new problems and demands. These will have to be met and resolved by newer decisions founded on the authority of Halakic literature and supported by the reason of contemporaneous exigencies.

I W

SHEFTALL BENJAMIN American patriot b Savannah Ga 1735 d there 1797. He was one of the first white children born in the colony and the son of Benjamin Sheftall who was one of the 40 immigrants who arrived in Savannah in July 1733. Sheftall founded the first synagogue in Savannah in his private house and completed the memoir written by his father on the founding of the Jewish community. At the outbreak of the Revolution he joined the American cause and in 1777 was appointed commissary general to the troops in Georgia, his office being later extended to cover a good deal of the South. On the fall of Savannah in 1778 he was made prisoner and was taken to the West Indies where he wrote an account of his experiences. He was one of the leading personalities in the Union Society and its president. He later settled in Philadelphia and was one of the founders of the Mikve Israel Congregation. For his services in the war he was given a land grant. After the revolution he returned to Savannah and secured the land for the first Jewish cemetery. He and other members of his family who suffered during the revolution are buried there.

SHEHITA While the Jewish religion makes no prohibition in regard to eating of vegetables of any kind the consumption of animal tissues for food purposes is greatly restricted by Jewish law. Not only are certain classes of animals prohibited but certain portions of permissible animals may not be eaten and even those portions which are allowed may only be ingested if the animal has been slaughtered according to the prescribed ritual. The term Shehita is applied to the ritual slaughter of permissible animals for consumption as Kosher food. The general biblical injunction which is the basis of the various ordinances pertaining to ritual slaughter is found in Deuteronomy (xii 21) "And thou shalt kill of thy herd and of thy flock according as I have commanded thee." The exhaustive details and regulations governing the Shehita are found in the Oral Law namely in the Talmud the Tosefta and the Jewish Codes and Rabbinic Responsa a vast literature which every orthodox rabbi must know. The Shehita is performed by an ordained slaughterer the Shohet*. Such a person must be a man of both perfect physical health and unblemished character versed in the laws pertaining to the Shehita and acquainted with the various pathological conditions of slaughtered animals which he must inspect immediately after killing. A distinction is made between the terms Nevelah and Terefa. The first refers to the flesh of animals dying from natural causes while the second is applied to that of animals dying from severe wounds and other violent means. The meat of neither of these is permissible for food it is only the flesh of animals which are slaughtered according to ritual that is pronounced Kosher*. The various wounds and pathological conditions of cattle and fowl which render them Terefa are enumerated in the codes (Yoreh Deah). They all refer to serious injuries of the body or deficiency or absence of certain vital organs and are classified as follows: Derusa Hasera Kerua Pesuka Nekuva Netula Nefula Shevura.

In the performance of the Shehita or correct slaughter of animals great stress is laid on (1) the training of the Shohet or slaughterer (2) the proper preparation of the knife or Chalef which must be sharpened to a very keen edge without nicks or other imperfections in the blade and (3) the method of slaughter. Five points are stressed in connection with severing the windpipe esophagus and other tissues of the throat for the purpose of producing rapid and painless loss of consciousness with complete drainage of the blood from the animal's body (1) the cutting must be effected without interruption with one stroke (Shehita) (2) it must be done with a very sharp knife without the slightest pressure on the instrument and through simple severing of the tissues by drawing the blade over them (Derusa) (3) the cutting must be done without intervention of any foreign body between the knife and the animal (Halada) (4) the

incision must be made in the prescribed vulnerable area so that the cutting may lead to free bleeding and quick death of the animal (Hagrama) (5) the blade must be flawless and keen without the least irregularity of the edge which might produce tearing instead of cutting of the tissues (Ikkur). All these regulations undoubtedly are intended to render the process of slaughter as painless as possible to assure such free and rapid bleeding from the large severed vessels as to produce unconsciousness and the animal's death expeditiously and to effect complete drainage of the blood from the carcass before it begins to congeal. To facilitate complete drainage of the blood the animals are placed in a suitable position usually with hind legs raised and heads down. These details in regard to Shehita are rigidly observed in the slaughter of permissible cattle. The same regulations with certain minor modifications apply also to the killing of permissible birds or fowl. So much for the historical and ritual aspects of the Shehita.

From the standpoint of veterinary medicine on the one hand and hygiene on the other the Jewish method of slaughter has received the attention of a vast array of scientists particularly physiologists surgeons veterinarians and general biologists. From a purely disinterested scientific point of view it has been conceded by practically all biologists and other experts that the Jewish method of slaughter is not only the most painless and humane one but also that most conducive to wholesome meat for human consumption. The classical research and investigation on the Shehita is the monograph by J. A. Dembo of St. Petersburg (Petrograd) published in 1894¹. In the resume of this extremely interesting and thoroughly scientific research the following conclusions are reached:

(1) From the standpoint of the prevention of cruelty to animals there is no more humane method of slaughter for practical purposes than the Shehita because

- (a) it induces most rapidly and completely anemia of the brain with loss of consciousness and sensation and because
- (b) the cutting of the tissues with an extremely sharp blade is instantaneous.

(2) From the standpoint of hygiene there is no more rational method of slaughter than the Shehita because

- (a) complete exanguination of the tissues yields meat which remains fresh for a long time and is more resistant to putrefaction and fermentation of proteins and other poisonous substances and because
- (b) it forms an unfavorable culture medium for bacteria and because
- (c) the epileptic convulsions produced by exanguination soften the muscle fibers and make the flesh more tender and more palatable.

(3) From the standpoint of practical utility and economy the Jewish method of slaughter is a very desirable one because

- (a) though the more rapid onset of rigor mortis the

me t becom s su table f r onsumption mo e
qu ckly nd b cau
(b) th o gh a g t sst n e to p t ef ct on and
() th ugh d n ng f the blood th e s u ally m e
m at pe po nd than th in c se of a mals
sl ught r d by oth m thod

The superiority of the Shehita or Jewish method of slaughter over all other methods of killing animals up to the present day is detailed in the Gutachten or opinions on the subject collected by the Jewish Society for the Defense and Furtherance of the Shehita in Germany. The first collection of these was printed in Berlin in 1894 and contained expert opinions of 253 authorities 50 of whom were university professors in Germany Austria Hungary Holland England Denmark Switzerland Italy and France 14 directors of great schools for veterinary medicine 24 professors in veterinary practice 151 medical specialists on animal pathology etc. Only a few may be mentioned as follows du Bois Reymond Langendorff von Pettenkofer Virchow von Voit Ziegler Exner Hering Einthoven Engelmann Foster Lister McCals ter Bohr Schiff Carl Vogt Mosso Laborde Richet Gamgee Gerlach Zangger Fuchs Harms Hertwig and Vogel. This collection of opinions was followed by three supplementary Gutachten in 1908² 1924⁴ and 1927²⁸ respectively. Well known names of other authorities those of the present day who approve and recommend the Jewish method of slaughter are Bethe Cremer Dusser de Barenne Krogh Magnus Mangold Rubner Skerrington Ascher Bijlsma Burkner Dittler Ebbecke Gerhard Klein Roos Rosemann and Weiss.

In conclusion attention may be called to some recent work in appreciation of the Shehita carried on by a number of medical authorities. S. Lieben of Prague has published numerous physiological and pathological papers dealing with the vertebral arteries and circulation of the brain etc. all of which tend to prove the painlessness of the Shehita as demonstrated by the latest methods of study.

The late Sir William M. Bayliss wrote a special lecture approving and recommending the Jewish method of slaughter. Other contributions worthy of mention are those of Professor Bongert¹¹ of Berlin concerning the rapid loss of sensation produced by the Jewish method of cutting the papers of Professor Dexler on the subject of involuntary muscular movements and contractions after death and the experimental investigation of Jacobi and Magnus on electronarcosis and its shortcomings in relation to the slaughter of animals. Finally the American physiologist and pharmacologist David I. Macht, has recently contributed an appreciation of the value of the Shehita through experimental work of an entirely different character. This investigator studied the effect of arteriotomy or severing the vessels of the throat and that of other methods of slaughter on toxicity of both blood and muscle tissues of a large variety of animals. He found that

when animals were killed by bleeding after arteriotomy muscle extracts taken from them when studied by special pharmacological methods proved to be much less toxic than those obtained from animals of the same species killed by a blow on the head or other injury to the brain by the administration of general anesthetics by the inhalation of poison gases or by electrocution.

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- 16 Macht D I nd M E Dav s Quant tat ve Com pa n of So Mus l and Nerv Rat n afte D e b ton nd Dec p t t n—Ame Jour Phys ol 1932 CII 138

D I M

SHE HEHEYANU Benediction pronounced on the first night of festivals on eating fruit for the first time in its season or when putting on new clothes or on hearing new good tidings.

SHEITEL See Wig

SHEKEL The unit of weight as well as of coins amongst the ancient Hebrews. As a weight the shekel was one sixtieth of a mina which was one sixtieth of a talent. Later the shekel was one fiftieth of the mina and was equivalent to about 16.72 grams. The coin arrangement was similar the silver shekel by weight being worth the same as the gold shekel the ratio of gold to silver being approximately 40 to 3 the silver shekel being cumbersome it was subdivided so that the half shekel as a tax was more commonly referred to than the whole shekel. The Macca

bean shekels recovered weigh from 14.50 to 14.65 grams

The shekel is the dues paid for membership in the World Zionist Organization * and varies in different countries from 25 to 50 cents

The donation of a half shekel (about 25c) to charity on Shabbat Shekalim was a custom that prevailed in western Europe 50 years ago

SHEKINAH The visible presence of the Divine Majesty The concept of the Lord dwelling in the bush or on Mount Sinai occurs with fair frequency in the Pentateuch * Later the word often replaced the term God or is a synonym for God Implying radiance the term gradually assumed a mystical meaning to which expression is given in the suggestion that where 10 men are engaged in study of the Torah the Shekinah is present and in art it is represented by light rays descending from on high

SHELIAH ZIBBUR Messenger of the congregation in the sense of advocate or pleader before the throne of God The priest or the high priest was the messenger of the congregation After the destruction of the Temple the priest was replaced by the Sheliah Zibbur who recited the prayers After the sixth cent the term Hazan came into vogue for the same office Sheliah Zibbur is however still employed to describe the Hazan's office when he recites the services of New Year's and the Day of Atonement for then he is the agent or messenger of the congregation pleading for forgiveness

SHEM Noah's eldest son See Semites

SHEM HA MEFORASH Tannaitic synonym or paraphrase for the unpronounced name of God The utterance of the word JHWH * the exact sound of which is not known was limited to the High Priest on the Day of Atonement At all other times the word Adonai was substituted Synonyms were therefore introduced in discussion Of these Shem ha Meforash Shem ha Meyuhad Tetragrammaton acquired sanctity and became objects of esoteric speculation The Samaritans follow the Jews in this usage but employ the word Shem (name) instead of Adonai

SHEMA Hear the initial word of the confession of faith (Deut vi 4) Hear O Israel the Lord our God the Lord is One Its recital twice a day is taken for granted from the institution of the biblical ordinance In the time of the Temple the morning Shema was uttered when the first rays of the sun struck the golden candelabrum outside of the Temple placed there by Queen Helen of Adiabene for that purpose The evening recital was between twilight and midnight Actually it is repeated thrice a day as it occurs in the night prayer It is also recited in the Neilah of the Day of Atonement at the bedside of the dying and was the confession of the martyrs at the stake In the liturgy the Shema service

is completed by reading Deut vi 4 9 xi 13 21 and Num xv 37 41 This ritual and the benedictions which precede and complete the Shema were instituted by the Great Assembly

SHEMAIAH Leader of the Pharisees c 50 b c e He was an Alexandrian and one of the important members of the Sanhedrin Josephus * relates that when Herod * who offered to be tried for a murder appeared before that body in the royal robes and thus cowed the court Shemaiah rebuked the king for his impertinence and the court for its fear of the monarch

SHEMINI AZERET Eighth day of Sukkot azeret being the name used in Lev xxiii 36 as a day of solemn assembly after the seven days of Sukkot and now utilized according to the orthodox minhag' as an occasion for a memorial service for the dead and the recital of the prayer for rain (Geshem) It is strictly speaking not a continuation of the Sukkot festival and yet not divorced from it No reason is assigned in the Bible for its observance

SHEMONEH ESREH See Eighteen Benedictions

SHEOL Neither the exact origin nor meaning of this word which occurs with fair frequency in Scripture is known It is the place of the dead and being used as the antithesis to heaven represents some concept of the nether world Is xiv 15 threatens Babylon Yet thou shalt be brought down to the nether world to the uttermost parts of the pit and adds a suggestion of consciousness such as the power of observation on the part of the deceased Some English versions of the Bible translate Sheol as hell

SHERIRA B HANINA Gaon of Pumbedita b about 900 He lived to a great age according to one authority he died when over 100 years old He was reputed for his judicial decisions but he became famous for his history of the period from the Talmud era to his own time This he wrote in response to a request from Kairwan that he explain the history of the Mishnah * and the evolution of the literature that follows This chronology and Sherira's explanation of rabbinic titles have been preserved and are included in several medieval chronicles

SHESHBAZZAR Prince of Judah who in 539 b c e headed the Jews who returned from the exile From Ezra i 8 it would appear that he was a descendant of the royal family of Judah and his title acknowledged in Babylon

SHETAR Deed This Hebrew word was Latinized into starrum and then Anglicized into Star Because the arbitrary English court met in the chamber in which the Shetarot of the preexpulsion Jews were deposited it was named the Star Court and Star Chamber proceedings became a by word in describing high handed arbitrary and secret trials

SHIB AH (Shiva) Week of mourning

SHIDDUCH A popular expression of Talmudic origin denoting marriage betrothal or engagement

SHIN 21st letter of the Hebrew alphabet its numerical value is 300 When marked with a dot on the left side it is pronounced *sin* In that form the sound is not distinguishable from *samek*

SHINNUY HA SHEM Following an old superstition it is still occasionally a custom to change a person's name during the crisis of illness The Scroll of the Law* is opened in the synagogue and the first appropriate name human or animal according to the sex is accepted and a special name changing prayer recited This custom explains the existence of many Jewish double names though in some groups an additional name is given to the child born following a still birth or after the death of a child that only briefly survived birth The name Alter as a pre nomen is frequently used as a replacement of either the first or second name in cases of this kind

SHNEOR ZALMAN of Lyady Hasidic rabbi 1746 1812 He early came under the influence of Dob Baer of Meseritz* and began to spread the Hasidic teachings to White Russia and Lithuania the stronghold of Rabbinism Himself a great Talmudist he was able to gather many adherents among the learned His attempt to bring about a reconciliation between the Hasidim* and their chief opponent Elijah of Wilna* failed through Elijah's refusal to grant him an interview On the contrary the antagonism only increased and he was after the death of Elijah twice imprisoned by the Russian government on false accusations by his opponents but finally the charges were removed and he was freed Shneur Zalman is the founder of the Chabad system which is an attempt at a synthesis between Rabbinism Cabala and Hasidism proper While the emotional attitude toward prayer is maintained great stress is laid on the study of the Torah The Zaddik instead of being the superman and mediator between God and man is simply the venerated teacher although also hereditary as it happened to develop for the Zaddikim dynasty of Luybavich (in White Russia) are his descendants A B

SHNEUR ZALMAN Hebrew poet b Sklow Mohilew 1887 His poems inspired by the first Russian revolution made a considerable impression on the younger generation of his day He is an exponent of radicalism and has little in common with the aspirations for Jewish culture etc prevalent among his contemporaries

SHOCHET ISRAEL Founder of the Palestinian Shomrim* He is a native of a little village in Grodno Russia and as a lad settled with his father who was a merchant in Grodno and became one of the founders of the

Poale Zion* He travelled all over Russia in the interest of the cause Being deeply affected by the Kishineff massacre he went to western Europe to complete his education In 1905 he went to Palestine and started as a day laborer in Petah Tikvah Here he organized the Shomrim and when after the first brush with the Arabs he found Palestine lacking Jews who knew Turkish law he went to Constantinople and devoted himself to its study He returned to Palestine and developed the Shomrim The Turkish government affected to believe that it was a conspiracy against itself and Shochet was arrested and imprisoned in Brussa In 1917 he was released and immediately joined the Jewish legion on its formation and so returned to Palestine

His wife Wilbuschewitz Manya Shochet who is well known as a leader in Palestine is a native of Grodno She is of aristocratic Jewish lineage and was born in 1880

SHOFAR Ram's horn sounded on New Years and other important occasions It has no metal mouthpiece or stops The natural horn is shaped by immersion but the nine sounds of alarm are created by holding the shofar obliquely to the lips and blowing with regulated force The four principal sounds are Tekia Terua Shebarim Shebarim Terua A series of 30 blasts continued in quick succession is called the Great Tekia The performer is described as Baal Tekia

SHOHET Slaughterer authorized to slaughter cattle and poultry according to the Jewish ritual The appointment of an official trained in the details of the law dates from the 16th cent See Shehita

SHOLAM The name given a Jewish agricultural colony organized by 11 Jews in Ulster County N Y State in 1838 The project was abandoned in 1842

SHOMER The older use of this term designates a guardian of kashruth the word meaning watchman On the founding of the Jewish colonies in Palestine the colonists for their own protection established a guard Shomrim of men who undertook to protect the lives and property of the settlers This police corps was established on lines similar to those of the Canadian Mounted Police Though most of the members hailed from Eastern Europe they soon acquired great skill in horsemanship and shooting Shomrim are still maintained in the Jewish settlements in Palestine

SHOMER ABRAHAM Originator of the American Jewish Congress b Pinsk 1876 He came to New York with his father Nahum Schaikewicz* in 1891 By profession a lawyer and a successful playwright for the Yiddish stage he devoted himself from 1912 to agitating for the creation of a corporate Jewry as a means of dealing with the Jewish problem This idea was transformed at the outbreak of the World War into the effort to establish the

American Jewish Congress in the preliminary phases of which Shomer took some part

SHOWBREAD The twelve loaves or cakes placed before the altar and replaced weekly (Ex xxv 30) Josephus* states that the showbread was exhibited in the Temple* on an ornate table which had many costly accessories

SHROUD Robe in which the dead are arrayed for burial There is a detailed ritual as to the material method of sewing number of garments method of knotting etc The collective term in Hebrew is takrikim But the coat is sargenes* and amongst the Polish Jews kittl Pious Jews wore the latter on the Day of Atonement and their bodies were robed in it and in their favorite talit*

SHTADLAN Representative of the Jews employed in the Middle Ages and later to plead the Jewish cause before governments and rulers The office differed from that of the court Jew in that the latter was appointed by the government as a permanent agent whilst the shtadlan was appointed or under took service at the behest of the community See Syndic

SHULTZ SAMUEL Justice First Jew ish member of the judiciary of Canada b Victoria B C 1865 d Vancouver 1925 Besides rising to high rank in his profession he was a journalist and a musician of some talent In 1914 he was appointed Judge of the County Court at Vancouver He was interested in communal affairs and active in Zionism His mother was the first Jewess married in British Columbia and the first woman buried in the Jewish cemetery in Victoria

SHUSHAN Modern city of Shaur Persia It was famous for its palace and is mentioned by Daniel* whose alleged tomb is exhibited in its vicinity There are few Jews in the city or the province in which Shushan is located

SHUSHAN PURIM Adar 15 celebrated as the second day of Purim because according to the Book of Esther* (ix 19 21) Purim was celebrated that day in the walled city of Shushan

SHYLOCK Dominant character in Shakespeare's Merchant of Venice The Jew has been traced to Il Pecorone by Giovanni Florentino 1378 though it is generally believed that the trial of Dr Lopez* for the alleged attempted poisoning of Queen Elizabeth suggested the use of the theme and that Richard Barbayn the actor who created the part meant to portray a caricature of Lopez Other versions of the story showing a Christian demanding the pound of flesh have been traced but the concept of the Jew as a usurer was popular witness the Jewish usurer as one of the automata in the celebrated Prague clock Some of Shakespeare's most telling lines might have been borrowed from the Inquisition rules for detecting Jews

Elkan Nathan Adler* has traced the Jew

ish names in the tragedy to R H Herreys Two Right Profitable and Fruitful Concordances printed in 1578 in which the meaning of Shilo Iscah Tubal Leah Chush and Jacob's staff are explained

Shylock was popular with the older schools of histrionic actors but has fallen with all of Shakespeare's tragedies into disuse in recent decades Belasco* with Warfield* as Shylock attempted a colorful Venetian ghetto version of it in New York but the presentation was not a success Jacob Adler* played it in Yiddish with poor results Owing to the efforts of the Anti Defamation League The Merchant of Venice is not given in the English courses in most public schools of the U S

SIBERIA This Russian territory in northern Asia was conspicuous during the Czarist regime as the great penal center of the empire especially for political prisoners It acquired its first group of banished Jews in the 17th cent Courland Jews were sent there in 1829 and they and their children were given more privileges in Siberia than were accorded the Jews in Russia proper In 1836 Nicholas I proposed to found Jewish agricultural colonies in Siberia but the plan was soon abandoned owing to the fear of possible economic power being achieved by the Jews The Jews who were sentenced to penal service in the mines were however on the expiration of their terms permitted to settle in the territory During the restrictive era the Jews in Siberia were also brought under these laws so that under Alexander III and Nicholas II the Siberian Jews were restricted to the towns in which they were domiciled

In 1900 there were 34 000 Jews in the nine divisions of Siberia During the World War fantastic stories were spread of an isolated but exceedingly rich group of Jews who were settled for cent in the extreme north of Yakutsk but the matter has never been investigated

There has been a distinct increase of Jews in Siberia during the last few years owing to the founding of the new agricultural settlements to the west of Manchuria

In 1836 the Government conceived the idea of enlarging the area of Jewish agricultural colonization By an imperial rescript in 1841 land in Siberia situated in the government of Tobolsk and in the territory of Omsk were set aside for this purpose Within a short time 1317 Jews declared their readiness to settle on the new lands In January 1837, the Czar quite unexpectedly changed his mind and the unfortunate emigrants were ordered on the way and conveyed like criminals under a military escort to the places in which they were not in the least interested—DUBNOW History of the Jews in Russia and Poland Vol II

SIBYLLINE LITERATURE Jewish Sibylline Oracles didactic in nature and national in spirit unfold in mystical form the principles of Judaism and the belief in its final triumph over paganism Although enunciated by Hellenistic especially Alexandrian Jews they are presented as the utterances of prophetic heathen Sibyls who were considered the personifications of old age and the instruments of the divine will Thus vesting their teachings with the authority that the dignity

of antiquity and the mystery of prophecy would lend them the authors sought to bring to the attention of the pagan world the inherent values the beauties and the universal appeal of Israel's faith. At the same time they aimed to make the Hellenic world conscious of the shortcomings and degradations of its heathen civilization as compared with monotheism and Mosaic ideals of morality. To lend further prestige to their teachings the Sibyls regarded themselves not only as the vehicles of the divine but also in the prophetic words of Isaiah as the light unto the nations. In this role they unfold Israel's history and future glory uniquely concealing biblical ideology beneath a cloak of Greek mythology so as to render their message in a form conventional and therefore more readily acceptable to the Hellenic world.

Thanks to the zeal of the Church which to serve its purposes has frequently added to their contents these oracles have been preserved and 12 books of them are extant today. These additions involving a mingling of Jewish and Christian elements have in some cases so thoroughly been amalgamated and incorporated into the original text as to render one indistinguishable from the other. In the later books the oracles are purely Christological some are clearly anti-Jewish in nature indicating Gentile authorship. Our difficulty is further increased by the fragmentariness and imperfections of the text. The date of composition ranges from about the second century B.C. when the first oracle appeared in Alexandria* to the latter part of the Roman Imperial period. As the authors were wont to capitalize contemporary current events as the material for new prophecies the dates of the composition of some of the books may with fair accuracy be established.

The first two oracles appear to have been originally of Jewish authorship but have suffered revision at Christian hands. The most important and incidentally the most frequently quoted Sibylline oracle is the third—probably a product of the Maccabean period. Mingling biblical data with Greek mythology it recounts the dispersion of the peoples enumerates the successive rule of various nations and describes the final sway of God's people whose achievements and qualities are glorified. In sharp contrast with this idealization the author denounces the ruling nations and depicts their final judgment. The fourth and fifth books were evidently composed shortly after the destruction of Jerusalem and the dispersion of Israel by the Romans. The former in prophesying against the nations points out that the eruption of Vesuvius in 79 C.E. was a visitation of divine wrath for the destruction of Jerusalem and the Temple. The latter which is a mixture of Jewish and Christian elements since it contains Christological passages and a eulogy of Hadrian which could hardly be a Jewish product depicts the judgment that awaits the nations that are steeped in idolatry. In glowing colors the author pic-

tures the final liberation of Israel and the conversion of the Gentile world. The remaining books of the so-called Jewish Sibylline oracles are mainly Christian in character and comparatively unimportant. Frequently they have been utilized as sources in polemics against the Jews. J. M. R.

SICARII Daggersmen from the Greek *sicea* small dagger. The Zealots* who opposed the Romans bitterly were so called. Josephus* ascribes the assassination of the high priest Jonathan to them. A number of the notable leaders of the war belonged to this faction and they were included in the group that held Masada* and died rather than surrender it.

Blody quarrels daily broke out in the streets of Jerusalem. Felix the procurator employed the Scab, who might be described in modern language as the roughs of the zealous party to insult and assassinate his enemies. Felix commanded a party of them to enter the Temple during service and strike the high priest dead.—ELIZABETH WORMELEY LATIMER, *Judea from Cyrus to Titus*, Chicago 1899.

SICILY At the time of the Spanish expulsion there were 100,000 Jews domiciled in 52 towns in the Island of Sicily. Their history went back to fourth century. They lived there under fair circumstances until 1296 when the restrictions imposed by the Council of Piazza were introduced. These laws were increased steadily so that the badge and the ghetto were established. In 1402 the Jews were given more freedom but this era of liberty ended in 1430, from which date persecution followed persecution until the expulsion. A unique law against the Sicilian Jews by Alfonso V (1416-56) prohibited their emigration to Palestine.

SIDDUR Prayer book for daily Sabbath and new moon services.

SIDRA The section of the Law read in the synagogue. The word means order or arrangement.

SILESIA This Prussian province which was at times Austrian and which was divided in the World War settlements was settled by Slavonic speaking Jews in the 12th century. They were either fugitives from the Crusades or immigrants from Bohemia or Poland. Communities were organized in Breslau, Bunzlau, Glogau, Munsterburg, Troppau, etc. The *Leibzoll** was introduced in 1226 and distinctive garments were imposed in the restrictions of 1267. In the 14th century Silesia was divided into 10 dukedoms and the Jews in these domains had somewhat different experiences. In 1315 autos da fe were held in Breslau, Schweidnitz and Neisse. The Jews in Breslau in particular increased in numbers. In 1327 the 18 Jewish communities of Silesia were sold to the municipalities but upon the payment of a large sum the Jews purchased release from all taxation except the poll tax for 10 years. Thereafter the Jews for nearly two centuries experienced intermittent but furious explosions of persecution those of 1453-55 owing to the violent preachings of Capistrano leading to

burnings at the stake forcible baptism of children and the expulsion of the Jews from Breslau In the 16th cent Jews were readmitted and scattered over a number of towns but their numbers so decreased that the poll tax in Silesia yielded only 100 gulden a year In 1582 they were all expelled but the Jews sought refuge in the country towns and obtained the protection of the cloisters In 1630 the Jews were asked to return to Breslau and they quickly developed the trade with Poland In 1689 their expulsion was again proposed and this proposition was renewed in 1738 when they were again expelled Frederick the Great admitted them in 1744 but in 1746 he expelled all but 12 families from Breslau The restrictions were evaded and immigration increased the Breslau community so that it grew from 300 to 3 000 souls some of whom were receptive to the Mendelssohnian movement gradually opened schools and in the 19th cent founded the well known seminary In 1905 there were 47 593 Jews in a population of 4 668 405 divided into 36 Jewish communities Of these there were 18 440 Jews in Breslau maintaining 11 synagogues and other institutions See Germany statistics

SILOAM INSCRIPTION Oldest known Palestinean inscription in Hebrew accidentally discovered by boys in the sidewall of the conduit of Siloam in Jerusalem recording the cutting of the underground channel from both ends and the piercing of the final rock from both sides The making of the pool is recorded in the reign of Hezekiah* (II Kings xx 20) the inscription now in the museum at Constantinople is written in the same script as the Moabite stone The conduit is 500 meters long The words in the inscription are separated from each other by points and those not obliterated by breaks in the fragments made in the attempt to steal the stone are plainly legible

SILVA ANTONIO JOSÉ DA Poet and martyr b Rio de Janeiro Brazil 1705 burnt at the stake in Lisbon 1739 He was educated at the University of Lisbon and in 1726 was accused and tried by the Inquisition for writing satirical poems and practicing Judaism After torture he was pronounced a penitent and so appeared at the auto da fe of 1726 He however lapsed and his growing reputation as a poet led to his rearrest In 1737 he and his wife were imprisoned Silva was tried condemned and despite the intervention of the king publicly burnt in the enforced presence of his wife and relatives on the same day that one of his operettas was produced in a theater in Lisbon The wife was tried released and rearrested and died in prison at the age of 27 It was only at the end of the 18th cent that his works could be published in his name

SILVA FRANCISCO MALDONADO DE Peruvian physician and martyr b San Miguel Peru c 1592 burnt at the stake in Lima 1639 He was born a Marano and was 18 before his father confessed his Jewish faith

and birth to him One of his sisters denounced him to the Inquisition and he was arrested in 1627 He had become a devout observing Jew and declined all overtures to apostasy He had circumcised himself and every attempt to overcome his adherence to Judaism failed In prison he wrote an arraignment of Christianity managed to get out of his cell and converted other prisoners charged with Judaizing and two Catholics to Judaism He was then handed over to the secular arm At a great auto da fe on Aug 11 1639 these others did penance before a large assembly of Peruvian nobility Silva a mere bundle of bones his heretical writings hung around his neck went into the flames exclaiming I shall see the God of Israel face to face

SIMEON Second son of Jacob* progenitor of the tribe Simeon He joined his brother Levi* in the massacre of the Shechemites for their defilement of Dinah (Gen xxxiv 25) The tribe occupied territory to the south of Judah and most of its possessions were fused with Judah

SIMEON II Son of Gamaliel I* and leader in the revolt against Rome beginning 66 c e Josephus* describes him as a man of great wisdom and reason and capable of restoring public affairs by his prudence when they were in an ill posture Although he was a Pharisee* he joined the Sadducean ex high priest Anan* in leading the people in their struggle for independence He was suspicious of Josephus and attempted to have him removed from his government in Galilee* Simeon met his end while the revolt was still in progress but his exact fate is unknown A saying of his praises silence as the best thing for any man S C

SIMEON B GAMALIEL II President of the Great Sanhedrin He escaped from Bethar during the Bar Kokba* revolt and was later elected president of the college at Usha He knew Greek philosophy and was familiar with botany and anatomy He placed the patriarchate on a firm basis and maintained Jewry during one of the worst eras of persecution

SIMEON B HALAFTA A great teacher who came after the Tannaim and before the Amoraim of whom several miracles are related He composed many parables included in the Hagadah which he used in his scriptural interpretations

SIMEON THE JUST Four persons bore this surname and their lives fall between the fourth and first cent b c e

The best known of the legends surrounding the name are those relating to the high priest who in his robes in 333 b c e appeared before Alexander the Great and though declining to erect a statue of the monarch in the Temple promised that the sons of the priests born that year should be named Alexander and to introduce the Seleucidian era

amongst the Jews One Simeon the Just is responsible for the maxim the world rests on three things the Law worship and beneficence

He was as the morning star in the midst of a cloud and as the moon at the full when he put on the robe of holiness and clothed with the perfection of glory he made the garment of holiness his ownable — ECCLESIASTICUS I

SIMEON B SHETAH Introduced the first school system in Palestine He was president of the Sanhedrin during the reigns of Alexander Jannaeus* and Queen Alexandra* (105-70 bce) He was a Pharisee* whilst all his colleagues were Sadducees* He ousted the latter and replaced them with Pharisees Dissatisfied with the parental instruction then in vogue he founded schools for regular instruction in the law and religion in the larger cities of Palestine

SIMEON B YOHAI Prominent teacher of the second cent and reputed author of the Zohar He was a pupil of Akiba* and when the latter was thrown into prison by the government visited him there for further instruction A remark that Simeon made derogatory to the Romans was reported and he was compelled to flee for his life remaining for 13 years in hiding He then settled in Tiberias* where by definitely locating the places where the dead had been buried he brought about the revocation of the ban for bidding scholars to settle there As a result Tiberias became the site of an academy and ultimately one of the four holy cities of Palestine On one occasion Simeon was one of an embassy that went to Rome and legends were told of the wonderful demon Ben Temalion that assisted in securing the repeal of the anti Jewish edicts Two halakic works the Sifre and the Mekilta of Rabbi Simeon are said to have been begun by Simeon He was famous for his mystical teachings and for this reason was reputed to be the author of the chief Cabalistic work the Zohar* He is the chief saint of the Cabalists who on every 18th of Iyar the traditional date of his death make pilgrimage to the tomb at Meron* which is known as that of Bar Yohai S C

SIMHAH B SAMUEL VITRY Compiler of the Mahzor Vitry d c 1105 He was a pupil of Rashi His compilation which contains prayers piyutim decisions rules and some responsa by Rashi was already a quoted code in the 12th cent Three mss of it exist and are highly prized As the oldest formal liturgy extant it has come to be recognized as a standard by scholars of Jewish liturgy See Prayer books

SIMHAT TORAH Rejoicing over the Law Celebrated Tishri 23rd In Talmudic times it was known as the second day of Shemini Azeret* The name Simhat Torah came into vogue later The ritual of the festival is a matter of growth from the ninth to the 16th cents It is well described in its

name and its motive is the preservation of the continuity of the Reading of the Law So when the last lines of Deut have been recited the end of the Pentateuch* is immediately followed by the reading of the opening chapter of Gen To complete the symbolism two Bridegrooms of the Law and of the Beginning* are the chief functionaries at the service The Scrolls of the Law are carried in procession followed by children waving flags at both the evening and morning services and Hoshanna* sung Children too are called to the reading of the Law and candies fruits and cakes distributed in some cases even in synagog This typical orthodox ritual is elaborated by dancing among the Hasidim* Reform congregations do not observe this festival which is wholly associated with the one year cycle of public recital of the Torah*

The entire jolly crowd now entered the synagogue still dancing and singing A huge loud wave of humanity flooded the synagogue the windows of the eye All we now singing going up and down keeping time individually and collectively with the incessant babble until the Hallel was assisted by the bar as well as by the entire congregation began to chant the Barekhu of Shema Torah — Sachs Wids that Passed By

SIMON Sir JOHN English sergeant at law b Jamaica 1818 d London 1897 In 1833 he went to England for his education and in order to reform Judaism hoped to become a rabbi He was however trained for the legal profession and being called to the bar in 1842 was the first Jew in England to practice at the common law bar He went to Jamaica where for several years he practiced as a lawyer but in 1845 returned to England and achieved a reputation for legal acumen winning distinction in the conduct of political trials In 1858 he was appointed assistant judge of the county courts being the first Jew appointed to the English judiciary In 1864 he was created sergeant at law a legal and social rank which expired at his death The degree made him a commissioner of assize In 1868 he was elected to Parliament and he sat continuously for 20 years retiring from active life in 1888 He had participated eagerly in the battle for emancipation and after 1878 he was recognized as the champion of the Jews in Parliament and before the British public He fought for the Jews in Roumania* Morocco* Russia* Servia* and organized the anti Russian protests in 1882 He renewed his struggle after the violent persecutions of 1890 Almost his last public act was an address at a public meeting to which he reported that the Rothschilds* would not participate in a loan to Russia as long as that government persecuted the Jews He was one of the founders of the Anglo Jewish Association* and of the London Reform Synagogue

His wife Lady Rachel Simon (b London 1823 d there 1899) was known for her earnest spiritual life She published parts of a 50 year diary Records and Reflections 1893 and a religious review of the Psalms Beside the Still Waters Their son Oswald John Simon

(b London 1855 d there 1932) was one of the first advocates in England of what is now known as Liberal Judaism * Associated with Claude G. Montefiore * he attempted to found in the late nineties a Jewish Church. He was a gifted lay preacher.

SIMON JOSEPH U S Senator for Oregon b Bechthelm Hesse Germany 1851. He came with his parents to Oregon in 1857 and became a lawyer in Portland. In 1877 he was elected a member of the city council of Portland and three times chosen chairman of the Republican state committee of Oregon. From 1890 to 1900 he was a state senator and in 1898 he was elected to the U S Senate for the term ending March 3 1903.

SIMON MACCABEUS Prince and high priest d 135 b c e. He was the second son of Mattathias * and chosen by his father as the counsellor of the family. Antiochus VI appointed him commander of the coast. He conquered Beth zur and Jaffa and garrisoned them with Jews. Later he was elected leader by the people and he refortified Jerusalem and expelled the non Jews from the coastal towns. He endeavored to make terms with Trypho who held Simon's brother Jonathan a prisoner but after Jonathan's assassination in order to avenge the murder of his brother by Trypho he sided with Demetrius II from whom he gained the recognition of Jewish independence in 143 b c e from which date the Jews began to count from the era of Simon. The extant coins of Simon are thus dated.

His next great victory was the capture of Gazara and the expulsion of its infidels and their idols. In Jerusalem he removed the Hellenists from the Acra and established an era of peace. He made an alliance with the Romans and also according to a tradition with the Spartans. It was in appreciation of his rule that the elders and the people in 141 b c e voted him high priest and ethnarch. This decision was recorded on brass tablets and set up in the Temple. In 136 he had however to go to war against the attempt of Antiochus VII to repossess himself of the fortified towns. Simon had captured in the previous struggle. His two sons Judah and John led the Jewish forces and were successful. In 135 b c e whilst he was holding court at Docus near Jericho he was slain with his sons Mattathias and Judah by his son in law Ptolemeus.

SIMON MORITZ ALEXANDER Founder of Jewish technical school b Hanover 1837 d there 1905. He was a banker trained in Hanover who spent some years in the U S where he became familiar with the problems of the East European Jews. On his return to Hanover he established a banking house and in 1893 at Ahlem near Hanover he established a school for teaching Jews agriculture and handicrafts. He bequeathed \$750 000 to this institute which trained many teachers who found positions in Eastern Europe.

SIMON OF TRENT Child victim of an alleged ritual murder b Trent 1472. In 1475 owing to an agitation carried on by a Franciscan friar Bernardinus of Feltré in opposition to the wishes of the townsfolk of Trent the disappearance of the child Simon was utilized to raise the charge of ritual murder against the Jews. Seven Jews who found the body of the lost child floating on the river were arrested. A baptized Jew Johann of Feltré joined in the false charge that the Jews use human blood for the Passover * ritual and all the Trent Jews were arrested. By torture a number of Jews were coerced into confessing and eight of them were baptized and put to death. Pope Sixtus IV intervened suspended the trial of the other Jews and sent a papal commissioner to Trent. His report exonerated the Jews entirely and showed that Christians had killed the child in order to ruin the Jews and enrich the Bishop of Trent who planned to seize their estates. Meanwhile the Bishop of Trent had continued the proceedings against the Jews and executed several more. Sixtus IV appointed a special commission of cardinals to investigate both proceedings but as the head was an intimate friend of Bernardinus the result was an exoneration of the Bishop of Trent. A cent later Gregory XIII canonized both the child Simon and the fanatic Bernardinus whose agitation had caused the child's death.

See Blood Accusation.

SIMONSEN DAVID JACOB Chief rabbi of Denmark 1891 1902 b Copenhagen 1853 d there 1932. He was an Arabic scholar and in 1889 he published in Danish and in French a study of sculptures and inscriptions from Palmyra collected by Dr Jacobsen and exhibited in the museum at Copenhagen which throw considerable light on the Jewish history of the north Syrian city in the days of Zenobia *. Dr Simonsen held that the celebrated queen was a Jewess.

SIMSON MARTIN EDUARD VON President of the German national congress of Frankfurt b Königsberg 1810 d Berlin 1899. He was baptized in childhood and became a privat docent at the university of his native town in 1831 being promoted assistant professor and professor and in 1836 serving as a judge. He took an active part in political affairs and being appointed a deputy by Königsberg to the national congress in Frankfurt in 1848 was successively chosen secretary vice president and president of that body and headed the delegation which offered the crown of the German empire to King Frederick William IV of Prussia. He was elected to the German Parliament and presided over the congress at Erfurt and also over the Prussian lower house 1861 62. He was also president of the first German Reichstag. In 1879 he was appointed the first president of the German Supreme Court in Leipzig. He was ennobled in 1888 receiving the decoration of the Black Eagle of Prussia.

SINGER ISIDORE Originator of the Jewish Encyclopedia b Weisskirchen Moravia 1859 His literary career began in Vienna in 1884 later in Paris he founded *La Vraie Parole* in opposition to Drumont's *La Libre Parole* In 1891 he lived for a time in Rome and in 1895 he came to New York and started the effort which led to the successful publication of the 12 vol Jewish Encyclopedia Singer has written voluminously on many Jewish topics In recent years he has been associated with the Amos Society which he directs as an attempt to bring about a synthesis of religious ideals

SINGER PAUL German Social Democratic leader and deputy b Berlin 1844 d there 1911 He amassed a fortune as a cloak manufacturer and then interested himself in politics He affiliated with the Social Democrats and formed with Bebel and Liebknecht a recognized party triumvirate In 1884 he was elected to the Reichstag and fought for the cause which was at the time being rigorously suppressed by the government Many Socialists were expelled from Germany and Singer contributed to the support of their families He was the victim of an expulsion order in 1886 but it was quickly rescinded He helped to found the Berlin Refuge for the Homeless and checked the police in their attempt to bring its inmates under police surveillance

SINGER SIMEON Translator of the Authorized Daily Prayer Book b London 1848 d there 1906 He was at one time headmaster of Jews College but was best known as the minister of New West End Synagogue London and as chaplain to the Rothschilds* Though technically an orthodox rabbi he held progressive and liberal views and forced on Chief Rabbi Hermann Adler* a number of changes in the ritual In his day he was the best master of English in the Anglo Jewish pulpit and this quality marked his translation of the prayer book

SINGERMAN BERTHA Spanish eloquist b Mohilev Russia 1902 As a child she witnessed some of the worst pogroms in Russia With her father she settled in Rio de Janeiro where both played in a small Yiddish theatre The girl however quickly acquired Spanish and today is celebrated throughout the Spanish speaking world as the best living exponent of that tongue She has received uproarious acclaim in Madrid Granada Cuba and wherever in South America Spanish is spoken In Mexico City an audience of 15 000 in the Bull Ring was charmed with her liquid Spanish speech

SINOWIEW GRIGORIG (Gerson Apfelbaum) Communist leader His career as a revolutionist began in 1905 when he had to flee Russia He met Lenin in Switzerland and became one of his ardent supporters and edited Russian revolutionary publications He was the prime factor in the celebrated Sinowiew

correspondence which the Russian government alleged was a forgery but which led to a rupture between the Russian and British governments in 1925 He was afterwards exiled to Siberia He is the biographer of Lenin

SINZHEIM JOSEPH DAVID First rabbi of Strasbourg b 1745 d Paris 1812 He was the most learned member of the Assembly of Notables convened by Napoleon in 1806 and he drafted the answers to the questions submitted to that gathering He presided over the Sanhedrin* which followed and later became chairman of the Central Consistory He was esteemed as the foremost French Talmudist of his day

SIPPURIM (Ma asiyot) **HASIDIC** Collections of imaginative stories that tell of the deeds of the Hasidic rebbes zaddikim or gute Yiden or are parables related by them Many of these stories are supernatural depending for their power on the vivid piling of miracle upon miracle Sippure Ma asiyot collected by Herz of Lemberg appeared in 1814 in Hebrew and in Yiddish In recent years the ideas underlying some of these folk tales have been utilized in the neo Hasidic movement which Martin Buber* started in Germany and Austria

SIRACH THE WISDOM OF JESUS THE SON OF The author known to the Talmud as Ben Sira was a native of Jerusalem and flourished about 200 b c e His work which he signed was not deemed by the rabbis worthy of inclusion in the Canon* but the Greek church accepted it and its Latin title is Ecclesiasticus The book was composed c 180 b c e The Hebrew original of this work was still known in the 10th cent but was subsequently lost In 1896 a fragment from the Cairo Genizah was given to Prof Solomon Schechter* who immediately identified it as the Hebrew original of Ben Sira and subsequently recovered about two thirds of the entire work The book presents a smooth urbane attitude toward life laudatory of the high priestly office and the ritual of the Temple It advocates a good conscience and charity and presents a picture of Jerusalem life such as no other writer has depicted Schechter who made Ben Sira a special object of study held that if the author were not sometimes writing with his tongue in his cheek he permitted himself to be carried away by the biblical phrases he loved to quote or used as a basis for his well organized themes Thus Ben Sira follows Ecclesiastes as to the fount of wisdom but his polished periods lead him into such problems as proper deportment at table and an ode in praise of physicians From the orthodox standpoint he was probably taboo because he mentioned neither the dietary laws nor the resurrection and ruled out the House of David as entitled to the Messiahship because only three kings of Judah were faithful to God These defects did not prevent Ben Sira being popular with Jews Even in the fourth cent

there were rabbis who questioned the decision which excluded a delightful book full of penetrating moralizings on life from the Canon

The book of Ben Sira which is a valuable record of Jewish social life in the third and beginning of the second centuries illustrates the introduction of a more legitimate and a growing appreciation of the text.—BEN-ERICH Helen

SIWAN Third ecclesiastical and ninth civil month. Shabuot is celebrated on the 6th and 7th of the month

SIYYUM The formal conclusion of writing a Scroll of the Law* or the celebration of the conclusion of the study of a division of the Mishnah* or Talmud*. The former is termed siyyum ha Sefer and the latter siyyum massekta. The festival of completing a scroll is still a public ceremony in many congregations the writing of the words and even letters of the last eight lines being sold as privileges. The siyyum massekta is a Bet ha Midrash festival. One is generally held on the morning preceding the first day of Passover and all the first born who attend such a festival are released from the obligation of fasting that morning

SLONIMSKI HAYIM SELIG Scientist and inventor b Byelostok 1810 d Warsaw 1904. He was the first to use Hebrew coining many terms to suit his purpose as a means for popularizing modern science amongst East European Jews. As a practical inventor he gained a prize in Russia for a calculating machine 1842 patented a process for plating iron with lead 1853 and in 1856 he produced an electro chemical device for sending quadruple telegrams. From his method Lord Kelvin in 1858 perfected the system of multiple telegraphy

In 1862 he founded the Hebrew weekly Ha Zefirah which he devoted mainly to scientific subjects. Two of his life long pre-occupations owing to the controversies his opinions on these matters aroused were his claim that there was an error amounting to four days in the Jewish calendar cycle as compared with the true solar cycle and his attempt to replace Greenwich by Jerusalem as the point from which to calculate the day on which Jews in the Far East and Australasia should observe Sabbaths and holidays. His meridian calculation was not accepted

SLOUSCHZ NAHUM Traveler and archaeologist b Odessa 1872. In 1891 he went to Palestine to found a colony but the venture did not prosper and in 1896 he began a series of travels through the Near East. He became an ardent Zionist devoted himself for years to its propaganda and later settled in Paris where he taught and published books on the renaissance of Hebrew. For the French government he made some investigations in Algeria* and later traveled through Cyrenaica* Libya* to Morocco* making many interesting discoveries of Phoenician Hebrew and other inscriptions and gathering much

hitherto unknown material on the history of the Jews in the Atlas mountains and Sahara desert. These have been published in French and English. During the War he was attached to the French service. After the War he went to Palestine and discovered in the course of an archeological expedition the ruins of an ancient synagog near Tiberias*. He has published books on his travels and on the renaissance of Hebrew

SMOLENSKIN PEREZ B MOSES Jewish nationalist b Monastyrshchina Russia 1842 d Meran Austria 1885. He was a Yeshibah student who secretly acquired a knowledge of Russian and was therefore compelled to leave Shklov Yeshibah and settled in Mohilev where he earned his living as a synagog chorister. In 1862 he went to Odessa and it was there in 1867 that he wrote for Ha Melitz his first Hebrew contribution. Ambitious to become the editor of a Hebrew publication he went to Germany lived for a time in Prague studied in Vienna and fraternized with the leading Hebrew thinkers of the period. In Vienna he worked as a Hebrew proofreader and perfected himself in the writing of a fluent and pure Hebrew which whilst true to the biblical form avoided redundant biblical quotations and expressions then in vogue. Possessing an excellent gift for narration he became the most popular Hebrew writer of his generation and succeeded in winning a large audience for his propaganda for Jewish nationalism and a love for the Hebrew tongue

Of his theoretical works Am Olam (The Eternal People) made the deepest impression. In it he advocated his nationalist views rejecting the Mendelssohnian theory that the Jews are merely a religious sect and maintaining that the Messianic era would be that in which the Jews achieved political and moral independence. He opposed every form of religious fanaticism and urged the Jews to strive for national existence. His Ha To eh be Darke ha Hayim was a biographic novel in which he graphically depicted his own experiences. In 1874 he was engaged by the Alliance Israelite Universelle* to investigate the conditions of the Jews in Roumania and he prepared an elaborate plan for their education. When however in 1880 the Alliance began to favor Western emigration he bitterly opposed the organization attempted to found a Palestine colonization society and joined Laurence Oliphant* in the hope that the powers would intervene and aid the settlement of Jews in Palestine. See Zionism

This whole movement [Jewish nationalism] had come into being in German Austria at the time of the first extensive pogroms in Russia in 1882, when the Kadimah was founded at the University of Vienna. Its name in its double signification. Onward! It was had been the suggestion of P. Smolenskin.—GOTTHEIL Z on sm

SOBERNHEIM WALTER German master brewer b Berlin 1869. He is a member of a family that made a record in the intellectual and commercial circles of Germany

In 1903 he became interested in the brewing industry and as general manager of the Palzenhofer Brewery he in four years doubled the output and made his company the second most important brewery in Germany. He has since been associated with a number of industrial developments but to the advent of Hitler Sobernheim's largest interest was the consolidation of the German brewing interests.

SOCIÉTÉ DES ÉTUDES JUIVES Society for the study of Jewish history and literature founded in Paris in 1880 which publishes the quarterly *Revue des Études Juives* and a number of scientific publications on French Jewish history.

SOCIETY FOR THE PROMOTION OF CULTURE AMONG THE JEWS OF RUSSIA Founded in St Petersburg in 1863 this was the first attempt to establish some organization among the Jews in Russia and though its avowed program was cultural it was preoccupied by the attempt to reduce the disabilities from which the Jews suffered in Russia during the czarist régime. It spread a knowledge of Russian amongst the Jews aided students at the universities founded industrial schools and Hebrew and Russian publications. It owed its existence largely to the munificence of the Gunzburg family.

SOFIA Capital of Bulgaria. The back grounds of this community are among the most diverse of any city in Europe. Jews were settled there before the 9th cent. To these were added in 811 Jewish prisoners captured by Czar Krum in Thessaly and in 967 immigrants came from Byzantium. In 1360 Jews from south Germany settled there and in 1367 others came from Hungary. In 1389 there were four Jewish congregations in Sofia: the Greek or Byzantine, the Ashkenazim, the Francos or Italian (Venetian) and the native synagog. Later a Macedonian and a Maltese synagog were added. In 1492 Jews established themselves in Sofia from Castile and Aragon. In the last cent. Polish and Russian Jews emigrated to Sofia. The Bulgarian Jews were emancipated by the Treaty of Berlin 1878, and a Jew Albert Caleb was at one time minister of foreign affairs. Two ritual murder charges were brought against the Jews of Sofia in 1884 and in 1885. From then till recently they escaped the anti-Semitism prevalent in neighboring countries. The Sofian Jews are mostly poor and their normal ratio to the city population is about 1 per cent.

SOKOLOFF NIKOLAI Conductor b Kieff 1886. He came to the U S A as a child and received his musical education there. He entered the Boston Symphony Orchestra as first violin at 17 and toured England and France in 1911. He was appointed conductor of the Cleveland Orchestra on its foundation in 1918. He has since served as guest conductor with most of the great orchestras in the world.

SOKOLOW NAHUM President of the Jewish Agency* and the World Zionist Organization* and Hebrew author b Wisnograd Poland 1859. He was a boy prodigy in Plock and was early recognized as a scholar in medieval Jewish literature and as a linguist. He joined the staff of *Ha Zefirah* in 1884 and in 1887 on the death of Slonimski* he became editor and proprietor. For many years he was regarded as the foremost exponent in Poland of modern Hebrew journalism and as the editor, publisher and author of many publications devoted to the spread of Hebrew and knowledge of Hebrew writers. In 1903 the silver jubilee of his first publication in Hebrew was celebrated.

About 1908 Sokolow began to take an active part in the administration of Zionist affairs having attended some of the earliest Zionist congresses in a journalistic capacity. He was elected a member of the Inner Actions Comité and it was in the capacity that he came to London in 1915 to take part in the negotiations preliminary to the issuance of the Balfour Declaration*. These he furthered by his mission to the Allied Powers securing the approval of France and Italy in advance of the publication of the Declaration and their official public approval thereafter. From 1912 to date he has made many tours in the interest of Zionism both political and for money raising purposes and has repeatedly visited the United States. In 1931 he was elected to the joint office he holds in the Zionist movement and was reelected in 1933. Besides his numerous Hebrew works and the compilation of a Hebrew dictionary on which he is still engaged he is the author of a *History of Zionism* in 2 vols. which contains a comprehensive review of the political tasks of 1917-20.

SOLA ABRAHAM DE Rabbi b London 1825 d New York 1882. He was the second son of David de Aaron de Sola. He was elected minister of the Sephardic congregation of Montreal Canada* and settled there in 1847. In 1848 he was appointed lecturer and in 1853 professor of Hebrew and Oriental literature at McGill University which in 1858 conferred the degree of LL.D. on him. In 1872 by invitation of President Grant he opened the U S Congress with prayer. He took an active part in the orthodox movement in the United States. His writings include biographies of Shabbethai Zebi* and Saadia Gaon* and of his own father. He wrote short histories of the Jews in Poland and France and translated the Sephardic ritual.

SOLA CLARENCE ISAAC DE First president of the Canadian Zionist Organization b Montreal 1858 d Boston Mass 1920. He was the third son of Abraham de Sola. He took an active part in the Zionist movement from its inception, organized the Canadian branch and was its president from its founding to his death. In 1887 he became managing director of the Comptoir Belgo

Canadien a steel construction company which built many of the Canadian railroads and public highways In 1905 he was appointed Belgian consul in Montreal

SOLA DAVID DE AARON DE Minister and author b Amsterdam 1796 d London 1860 He was the 22nd in his line in the generations of the de Sola family which traced their origin back to the 9th cent In 1818 he was elected minister of the Sephardic congregation of London and in 1831 preached the first English sermon heard in Bevis Marks Synagog His best known work is his English translation of the Ashkenazic festival prayer book in 4 vols 1860 He however wrote many other books including a study of Moses the Prophet Moses Maimonides and Moses Mendelssohn a history of the ancient melodies of the Spanish and Portuguese Jews a biography of the Ephraim Luzzatto and a Biography of Distinguished Israelites in England His daughter Eliza was the mother of Rabbi Henry Pereira Mendes* and the late Dr Frederick de Sola Mendes*

SOLA General JUAN (Isaac) DE Venezuelan patriot b Curaçao c 1795 d 1860 He was a member of the branch of the de Sola family that went from Holland to the Dutch West Indies In 1817 he settled in Angostura advocated the patriotic cause and joined the movement for the secession of the South American colonies from Spain For his bravery he was promoted to the general staff He ranked as a lieutenant colonel in the army of Colombia and took part in the battle of Carabobo 1821 and in the assault on Puerto Cabello in 1823 in which the Spaniards were driven into the sea He was wounded in that engagement From 1826 to 1830 he supported the movement to separate Venezuela from Colombia For his share in the overthrow of General Jose Tadeo Monagas he was made general in 1859

SOLATAROW HILLEL Radical b Yelizavetgrad 1865 d New York 1921 He settled in New York in 1881 graduated as a physician and was popular on the East Side Prior to the Kishineff pogrom he was an intellectual exponent of Anarchism and wrote considerably in support of it After 1903 he drew closer to Jewish life and struggled against the anti nationalism of the Russian intellectuals He joined Zhitlowsky* in the Self Defense campaign of 1906 and later leant to the Poale Zion*

SOLDI EMILE ARTHUR Medalist and sculptor b Belleville France 1846 d Rome 1906 In 1896 he won the Grand Prix de Rome for his sculpture Happiness and the Child Most of his sculptures and medals were purchased by French museums

SOLDIERS JEWS AS Although Israel's mission is peace and there is a distinct aversion amongst Jews to blood letting pacifism is not a characteristic of ancient Hebrew

history Moses' song of victory declares that God is a man of war and the desert struggles were recorded in the Book of the Wars of the Lord The Biblical description of the march through the desert describes tribal battalions with their standards and assigned places in the ranks not the helter skelter wanderings of a wild horde

The story of the conquest of Canaan and the larger part of the book of Judges* with Deborah's* song of triumph is a series of detached and intermittent military adventures The historic policy that has prevailed in every frontier in the world is faithfully depicted in Judges* The army was a tribe or the nation called to arms When the emergency disappeared the army melted away and the individuals resumed their normal civilian lives This method of recruiting however denotes that every male was familiar with the use of weapons however crude and simple they were and that the general instinct was for and not against fighting Even after the Return this ability to fight is described in the statement that in order to defy the opposition of Sanballat to the rebuilding of the walls of Jerusalem* every worker was armed for a possible emergency

Some of the Judges seem to have had trained followers but David* was the first to organize a standing body of troops to fight his wars perhaps because Saul's* hurried levies raised to oppose the Philistines fared badly in their battles The earlier Biblical legislation by its exceptions shows that practically all males of fighting age were liable for military service The army to Solomon's* reign was composed entirely of infantry and from Isaiah's* aversion to cavalry and chariots—the horses and vehicles were imported from Egypt—it becomes apparent that national pride was involved in the prowess of the Jewish infantry The defense of the walled cities made the foot soldier the necessary backbone of the troops On the other hand Palestine is a splendid country for cavalry and in the World War it was the only country in which cavalry were engaged on a large scale The chariot introduced by Solomon is fairly conspicuous through the Books of Kings and both the internal and external history of Israel during the reigns of the kings is a series of interspaced wars resembling the temper interests and experiences of contemporary peoples

From the fall of Judea there follows a lapse of over 400 years before serious military adventure is again encountered The hardihood of the volunteers who rallied to Judas Maccabeus* their mountaineering skill their ability to deliver surprise attacks their understanding of strategy—according to military experts the two conclusive battles fought by the Maccabaens showed consummate skill in the choice of terrain—denote that in the long interval they must have retained some knowledge of fighting and had some occasion to practice it probably in forays and in minor engagements with nearby enemies That in the

war with the Greek Syrians they decided to fight on Sabbath indicates that their previous experiences were of the intermittent warfare still characteristic of the desert and that at this juncture in their history they came for the first time after the Return in contact with a disciplined army that engaged in day to day warfare.

The Hasmoneans were essentially warriors. They established a standing army, paid the soldiers, and did not scruple to hire mercenaries for their wars. During the reigns of this dynasty and during the period of the Herodians roughly 200 years the Jews were constantly on a war footing and not all their struggles were limited to defense. The capture of the coast and the victories in Trans-Jordan were military efforts and betray a militant spirit. Here again a comparison with contemporary history shows that the Jews were as warlike as their nearby and distant neighbors. Josephus* somewhat obscurely alludes to the fact that this Jewish military ability had its repercussion in Parthia which was an intensely militaristic state and in Babylonia.

The courage and heroism of the Jews in the fatal struggle against Rome is an epic story in the military history of the world. The Jews at that time had a trained army which was supplemented in the final struggle by mass engagement of the nation in the war. This spirit was maintained in Palestine though the material for evaluating its quantity is exceedingly scant to 614. Counting the obscure revolts and the major incidents the war against Trajan in 115 and Bar Kokbas* campaign against Hadrian in 132 the revolts against Roman and later against Byzantine rulers there is accumulated evidence that in Palestine the warlike attitude expressed itself first during the three generations succeeding 70 c.e. and then in every second generation until in 614 Benjamin of Tiberias was able to muster 20,000 Jews for the army which with the Persians conquered Jerusalem. From that date to 1820 when the Farchy* family led a Jewish battalion into Palestine to avenge their brother's murder there is no specific record of Jewish military enterprise in the country and that incident is overshadowed by the presence of the Jewish Legion* in the World War.

Militancy is however characteristic to the 7th cent. of whatever is known of the history of the Jewish tribes in Arabia. From the disappearance of these tribes to modern times the Jews in the Orient were excused from military service and when a system approaching universal service was introduced in the Turkish empire in the 19th cent. the Jews were exempted by the payment of a special tax.

In Europe in the remoter periods the Jews were camp followers and not soldiers. The Roman attitude limiting the celebrated legions to citizens. Therefore the first serious reference to Jews as soldiers is Procopius' narrative of the able and courageous defense of

Naples by Jews against the trained veterans of Belisarius. Jewish history has not been analyzed from the viewpoint of a military specialist though there are some useful compilations on the Jews engaged in modern wars but there is sufficient evidence in the current histories of the Jews in Spain to warrant the assertion that from their early settlement almost to the expulsion Jews in Spain were constantly engaged in the warfare of the successive rulers. They joined in the Visigothic struggles. It is common knowledge that they aided the Moors in the conquest of Spain and at least for a time controlled the captured cities. Later in large bodies they sided against the Moors and it is claimed that 40,000 Jews supported Alfonso VI of Castile (1065-1109) at the great battle of Zalaca in which the Moors were victorious. There are however independent of this major effort scores of engaging stories of individual bravery and knowledge of military tactics in Spanish Jewish history.

The feudal period involved a declassing of the Jews as soldiers. War was the profession of the nobles and their retainers and therefore the chain of this type of history can only be traced through individual incidents or as in the case of the siege of Prague in Jewish civilians going to the defense of the city in an emergency. The Jews may therefore be said to have experienced 1,000 years of non-militarism. Yet at the end of it there are enough cases of Jewish participation in wars in the American Revolution in the Canadian wars and in Napoleonic campaigns to give the impression that afforded the opportunity the Jews would have produced the normal average of military adventures, soldiers and sailors. That this is so is evidenced by 19th cent. records of the Jews as soldiers.

The first comprehensive military data relating to the Jews as soldiers is Simon Wolf's* study of the records of the American Civil War in which 2,500 Jews participated and of whom nine rose to the rank of general. From that date excepting in the United States and the British Empire conscription became general and Jews were in theory at least enlisted in ratio to their numbers in any national population. Thus in the Franco-Prussian war several hundred Jews fought on the side of the French and 4,703 with the Germans. Actually however the Jewish participation in armies on a war footing has generally exceeded the norm. They played an important part in the army of Garibaldi and aided brilliantly in the war for Italian independence. Even in Roumania the fact that 813 Jews many of whom died at the front were offered citizenship after the Russo-Turkish war indicates that the number of Jewish soldiers exceeded the natural proportions. This too is the military history of Austria and Hungary prior to the World War. The Jewish participation in this case having led to the compilation of an exhaustive study on the subject. In Russia and Poland where the Jews not only

suffered great disabilities but where the Jewish soldier was severely treated the conscription during the Czarist regime drew annually in excess over 20 per cent on Jewish manpower for the army. The actual annual draft was 18 000 and there were as many as 75 000 Jews in the Russian standing army. Dubnow* states that 30 000 Jews were sent to the front in the Russo Japanese war and that the government drew upon the surgical skill of Russian Jewish doctors during that campaign beyond all reasonable demands. Yet the Jews did not protest on the contrary the Jewish press encouraged Russian Jews to enlist and fight for Russia.

Prior to 1914 between the conscripted and voluntary forces it was estimated that there were 100 000 Jews in all armies. These with auxiliary forces home guards militia and the like claimed 350 000 Jews for war service. This would be equal to about three per cent of all the Jews men women and children in the countries these estimates cover.

See World War

SOLIS JACOB DA SILVA American pioneer b London 1780 d New York 1829. He was a descendant of Solomon da Silva Solis and Donna Isabel da Fonseca (daughter of the Marquis of Turin and Count of Villa Real and Monterey) both refugees from the Inquisition who were married as Jews in Amsterdam in 1670. Solis came to the U S in 1803 and engaged in business. This brought him to New Orleans in 1826 where he established a matzah bakery and a synagog for the benefit of the Jews there. His son Solomon da Silva Solis (b Mount Pleasant N Y 1819 d New York 1854) was one of the founders of the Jewish Publication Society of America and brought about the American publication of Grace Aguilar's * works.

SOLOMON Last king over all Israel second son of David* and Bathsheba. His reign characterized by his name as peaceful lasted from about 973 to 933 b c e. Securing the throne through the efforts of his mother and his old teacher Nathan the boy king became heir to a kingdom prosperous within its borders and free from foreign aggressors. Because Solomon asked wisdom from God rather than treasure or power the early years of his rule were remarkable for the growth and prosperity of the kingdom while his fame as the wisest of all men spread even to Arabia and drew the queen of Sheba to his court. Even more than an administrator Solomon shone as a builder. The Temple* at Jerusalem which only a man of peace might rear was built with the cooperation of King Hiram of Tyre. palaces of great splendor arose new roads and aqueducts. For many years the land knew peace and plenty and Jerusalem became the center of worshipful pilgrims.

But Solomon was less fortunate in his foreign relations. In order to strengthen his dynasty he made alliances with foreign kings taking the daughters of the Moabite the Am-

monite the Hittite and the Egyptian into his harem. These foreign women as well as the lesser wives brought many foreign and un-Jewish rites into the king's household. Just as alarming was Solomon's tendency to build luxurious pleasure houses for his many wives whom he maintained in a state of splendor. This meant heavy and heavier taxation bearing down upon the shoulders of his subjects and sowing the seeds of the rebellion which broke forth at Solomon's death against his son and heir Rehoboam* eventually causing the division of the kingdom.

Solomon's reign which had begun so brilliantly declined in his last years in discontent and disruption. But in the days when the city he had so glorified was destroyed his scattered people remembered him only with love and wistful admiration. And no wonder! To the exiled wanderers Solomon became the personification of a lost glory the splendors of his extravagant reign the soundness of his decisions in the judgment seat his wisdom which many believed was embodied in such scripture as the Song of Songs* Proverbs* and Ecclesiastes* gave him a place unrivaled in the hearts of the Jewish people.

Legends without number began to cluster about the great king's name. Not only in rabbinic and Arabic literature but in every country of the globe from Iceland to India we find tales of the good and wise monarch ruler not only of men but of the spirits of air earth and water the conqueror of the fiendish Ashmodai. The plant which bears his name became endowed with magic properties the Masonic order claimed him as their founder today the ruler of Abyssinia proudly traces his descent to Solomon of Israel. Once the monarch of a small and easily conquered nation Solomon has become the all powerful hero of a world wide and timeless fairy tale.

E E L

SOLOMON ABRAHAM Haskala leader b Minsk 1778 d St Petersburg 1849. He was for many years employed as a government translator from Hebrew into Russian and Polish and for a time was mayor of his native town. He was a warm advocate of the westernization of the Russian Jews and collected material on the history of the Jews in Poland and Russia.

SOLOMON ABRAHAM Painter b London 1823 d Biarritz 1862. He was the second son of a manufacturer of Leghorn hats and was born in the heart of the London ghetto. All the members of the family were talented artists. Abraham Solomon's first important picture Rabbi Expounding the Scriptures was exhibited at the gallery of the Society of British Artists in 1849. From that date to the last year of his life he exhibited annually. A number of his paintings were engraved and the copies gained wide distribution.

SOLOMON B ABRAHAM B SAMUEL Opponent of Maimonides* flourished

in France first half of the 13th cent. He was rabbi at Montpellier and a Talmudist of repute. With Jonah b Abraham Gerondi and David b Saul he pronounced a sentence of excommunication on Maimonides works 1232. The communities of Provence in retaliation excommunicated the three rabbis. Angered by this Solomon induced the Dominican monks to burn Maimonides works publicly. This act horrified the Jews and the Maimonists induced King James of Aragon to punish the calumniators of Maimonides by cutting their tongues out.

SOLOMON PHILLIPS Attorney general of the Fiji Islands b Lee England 1830 d New South Wales 1895. He went to the Antipodes early in life and after visiting Australia and New Zealand settled in Fiji where in 1870 he became editor of the Fiji Times. From 1875 to 1895 he served as acting attorney general.

SOLOMON SAUL South African statesman b St Helena 1817 d Bedford England 1892. He belonged to the only Jewish family that is known to have settled on the island made famous as the prison of Napoleon. As a lad he was sent to England for a Jewish education. Notwithstanding this he and his brother were converted. He settled in Cape Colony and from 1869 to 1883 he was an outstanding member of the Cape Parliament and was spoken of as the South African Disraeli. In 1872 he was offered the premiership but refused to organize a cabinet. Despite his conversion he took an interest in Jewish institutions and contributed to the erection of the Cape Town synagog and to a number of institutions.

SOLOMON SOLOMON JOSEPH President of the Royal Society of British Artists b London 1860 d there 1927. He first exhibited at the Royal Academy in 1881 and gained a reputation as the painter of classic subjects. Later he turned to portraiture. His Israel Zangwill has been frequently reproduced and his Schechter hangs in the Jewish Theological Seminary New York. Solomon took an active part in Jewish affairs and was one of the founders of the Maccabeans * London and its president for 10 years.

SOLOMON VABIAN L Premier of South Australia b 1849. He was for a time editor of the Northern Territory Times in which district he resided for years. Later he settled in Adelaide and represented the Territory in the House of Assembly. In 1899 he was for a short time premier and helped bring about the federation of the Australian colonies.

SOLOMON B YERUHAM (Sulaim ibn Ruham) Karaite author exegete and polemist b Fostat Egypt 885 d Jerusalem 960. From 940 to 960 he lived at Jerusalem. His polemics which generally assumed the form of bitter abuse and utter lack of toleration were directed especially against Saadia Gaon *

whose chief adversary and contemporary he was. Saadia's highly skilled and successful attacks at Karaism impelled Solomon to compose replies which were however of scant factual and literary value.

Solomon was implacably hostile to all philosophical and secular studies even to the study of foreign languages. He insisted upon a stilted and unprogressive form of Karaite Judaism which had no opportunities to broaden and adapt itself to changed conditions. He was an ardent proselytizer for Karaism * and was regarded by the Karaites as one of their greatest authorities. Of his works in Arabic there have been preserved only commentaries on the two sections the Torah (Pentateuch) and the Kethubim (Hagiographa). He also translated the Karaite prayers into Arabic with commentary. A I S

SOLOMONS ADOLPHUS SIMEON One of the founders of the American Red Cross b New York 1826 d Washington D C 1910. At the age of 14 he enlisted as color guide in the 3rd Regiment Washington Greys (New York Militia). In 1851 he was promoted Special Despatch Bearer to Berlin by Daniel Webster then Secretary of State. In this capacity he visited the Jewish ward in a Frankfort Hospital and on his return he raised a fund to aid in the founding of Mt Sinai Hospital. In 1859 he became printing contractor to the government and in 1871 he was elected to the House of Representatives for the District of Columbia. He became American representative of the Alliance Israélite Universelle * and proposed the founding of the Montefiore Home for Chronic Invalids New York to mark the 100th anniversary of Sir Moses Montefiore's birth. He was for a time trustee and acting president of the Jewish Theological Seminary * and from 1891 to his retirement in 1903 he was general agent of the Baron de Hirsch Fund in America. He was one of the incorporators of the American Red Cross and of the N Y New Era Club. He was publicly identified in Washington with all Jewish movements and in an unobtrusive way played the role in Jewish affairs which Simon Wolf * made more conspicuous when he followed the paths of Solomons.

SOLOMONS LEVY One of the founders of Canadian Jewry b early 18th cent d 1792. He was a trader with the Indians with headquarters at Albany N Y. During the American invasion of Canada in 1775 Solomons was appointed purveyor to the American hospitals in Canada. For aiding the Revolutionists he was in 1776 expelled from Canada * but he was later permitted by the British to settle in Montreal where in 1788 at his instance a code was drawn up for the management of the Sephardic synagog. He married in 1775 Rebekah Franks related to the Franks family prominent in the American Revolution. His son in law Jacob Franks,

was the founder of Green Bay Wis and another son in law Henry Joseph was the founder of the Canadian merchant marine

SOLOWEITSCHICK MAX Lithuanian politician and Biblical scholar b Kovno 1883 After the World War he was elected to the Lithuanian sejm and from 1919 to 1922 he was minister for Jewish affairs in the Lithuanian cabinet He is an ardent Zionist but withdrew from the World Zionist Executive as a protest against the policy of extending the Jewish Agency * His Yiddish and Hebrew writings on Biblical subjects are popular In recent years he has been one of the editors of the Encyclopædia Judaica published in Germany

SOMBART WERNER Intellectual anti Semite b Ermsleben Germany 1863 Sombart who is professor of economics at the Berlin University has published two books on the Jewish question *Die Juden und des Wirtschaftsleben* 1911 and *Die Zukunft der Juden* 1912 which have been accepted as source material for the popularizers of anti Semitism * everywhere Sombart holds that Jews are intellectually adapted to be the exponents of modern capitalism and are largely responsible for its evils

SONCINO Famous family of Italian printers They took their name from Soncino in Milan Israel Nathan b Samuel set up his first Hebrew printing press in Soncino in 1483 and published a tractate of the Talmud Feb 1484 He was succeeded by his son Joshua his grandson Gershon and his great grandson Eleazar who worked in Constantinople 1534 47 Though they also published non Jewish literature the Soncino Press is distinguished by the fact that they printed the first Hebrew Bible and that they excelled all others in accuracy and perfect type 137 Hebrew editions from 1484 to 1547 bear their imprint

See Printing

SONG OF SONGS THE According to the Hebrew title the Song of Songs of Solomon, placed by the Canon after Job * and before Ruth * in the Vulgate called the Canticles Its admission into the Canon was debated by the Synod of Jabneh for it does not contain the name of God It was accepted as an allegory of the relations between God and Israel Its eight chapters contain a group of songs that have made immortal the beauty of the Shulamite the fairest among women and the response of her lover

While various attempts have been made to treat the book as a unit or even as the text of a primitive play the general opinion is that it is a collection of love poems or of fragments of poems which were current among the ancient Israelites Critics usually assign it to a time rather late in the period of the Second Temple some even seeing in the expressions traces of Greek influence It seems however to be a genuine product of the Semitic imagi

nation exalting the bridegroom and the bride as king and queen

Set me as a seal upon thine heart as I upon thine arm for love is strong as death jealousy as hell as the grave the coals of fire as the coals of fire which hath a most vehement flame My water cannot quench I neither can the floods drown it if a man would give all the substance of his house for love it would utterly be scorned—Song of Songs

SONGS OF MOSES Two songs or poems of Moses incorporated in the Pentateuch

1 Triumphant ode sung by Moses after the destruction of the Egyptians at the Red Sea recorded in Exodus xv Starting out with the declaration I will sing to the Lord for He hath triumphed gloriously the horse and his rider hath He thrown into the sea it goes on to describe the power of God and the frustration of the pursuit of the enemy The poem is written in six beat meter with striking repetition of phrases and in language that is at the same time sonorous and rhythmic Two passages from the poem that have become a part of the liturgy and are repeated at every service are the verse beginning Who is like Thee O Lord among the mighty and the final verse The Lord will reign forever and ever

2 The lyrical poem (Deut xxxiii 1 43) It is the exordium of Moses * beginning give ear ye heavens and I will speak and let the earth hear the words of my mouth It extols the faithfulness of God and the waywardness of his people notwithstanding the manifold blessings showered on them It reviews their conquest of Palestine the evil that befell them because Jeshurun waxed fat and kicked and their eventual rise

The Higher Critics both on account of its perfect lyrical form and its subject matter assign an exilic date to its composition

S C

SONNENFELS JOSEPH VON Austrian jurist and novelist b Nikolsburg Moravia 1732 d Vienna 1817 Like other members of his family he was baptized in his youth and thus was enabled to study at the University of Vienna and join a regiment In 1764 he was political professor of science and twice acted as rector magnificus In 1810 he was elected president of the Academy of Sciences a post he held till his death In 1776 he took a leading part in abolishing torture in Austria In his writings he defended the liberal tendency in literature but he was severely critical of the Viennese stage of his day His collected works 10 vols containing his juridical writings as well as his contributions to belles lettres were published 1783 87

SONNENTHAL ADOLF Ritter von Actor b Budapest 1834 d Prague 1909 He began life as a tailor's apprentice in his native town and made his first appearance on the stage in 1851 His performance in 1856 of the Count in Hackländer's Secret Agent won him a life appointment in Vienna In 1870 he was appointed assistant manager and in 1884 chief manager of the Hofburg theater His 25th anniversary as an actor was observed by a public celebration and the con

ferring of the order of nobility upon him by the emperor but in 1896 when his 40th anniversary was celebrated the city council of Vienna refused to give him the freedom of the city because he was a Jew

SONNINO SIDNEY Baron Italian Premier and Foreign Minister b Florence 1847 d Rome 1922 His mother was an English Protestant his father was a Leghorn Jew Entering the diplomatic service at an early age Sonnino was successively appointed to the Italian Legations in Madrid Vienna Berlin and Versailles In 1871 he returned to Italy and made an exhaustive study of the peasantry of Sicily and Tuscany and in 1877 published his masterly work on Sicily In 1878 he founded an economic review *La Rassenga Settimanale* which later became a political daily

In 1880 he was elected a deputy to the Italian parliament and in 1889 he became under secretary of state for the Treasury showing great aptitude in financial affairs In 1893 during the Italian financial crisis he accepted the financial portfolio in the Crispi cabinet and saved Italy from bankruptcy but owing to the disaster of Adowa in 1896 the cabinet fell As a leader of the opposition he opposed the Luzzatti * policies In 1899 as leader of the ministerial majority he opposed the Socialists In 1901 he again led the opposition and for a short time in 1906 was premier In 1907 he formed his second cabinet but it was soon defeated and in 1910 he resigned

At the outbreak of the World War Sonnino became Foreign Minister in the Salandra cabinet and it was in this capacity but under the leadership of Orlando that he was the second Italian delegate at the Peace Conference On the fall of Orlando which followed the Italian difference with President Wilson Sonnino retired and was made a life Senator

SOSA (SOUSA) DE Envoy of John III of Portugal to Pope Paul III (1534-50) He succeeded in inducing the Pope to send an envoy to Portugal to mitigate the sufferings of the Maranos

SOSA SIMON DE 17th cent Portuguese Marano He was executed for aiding in the conspiracy headed by the Archbishop of Braga which aimed to burn the royal palaces and abduct the royal family

SOUTH AFRICA The earliest Jewish contact with the southern portion of the African continent had its basis in the intellectual and financial activities of Iberian Jewry and later on the Conversos in the epoch making Portuguese maritime discoveries at the end of the 15th cent In the 16th cent when the Portuguese Indian Empire was at its height many a Marano who was deeply interested in the shipping and cognate affairs of his country and who being unable to practise secretly his religion at home fled to India via the Cape of Good Hope These Maranos * shortly afterwards established Jewish colonies

in India where eventually the Inquisition extended its movements claiming in 1565 jurisdiction in the name of the Church over the Portuguese possessions in Asia and Africa as far as the Cape of Good Hope It is suggested that in the course of their wanderings some of these Maranos may have remained for a while at the Cape of Good Hope though South Africa was never colonized by the Portuguese It was not until 1652 that the Dutch East India Company (of Holland) amongst whom were several Jewish directors and shareholders effected a settlement at Cape Town and for close on 150 years administered the Cape During that period the state religion alone was allowed to be observed On July 25th 1804 through the agency of the Dutch commissioner general J A de Mist a proclamation was issued granting religious equality for all irrespective of creed—a principle later reaffirmed under British rule but Jews were then practically non-existent there

After the final British capture of the Cape in 1806 the framework of Jewish habitation becomes clearer From 1806 to 1840 individual Jews began to settle there without hindrance especially several families connected with the famous 1820 settlers Among them were J S de Lima converted Jew and pioneer of the South African Dutch Press Dr Frankel the Nordens Sloman and the Mosenthals pioneers of the wool skin and hides industries and the Solomons * of St Helena a converted Jewish family who later rendered distinguished legal and parliamentary services to South Africa In 1835 the young adventurer author Nathaniel Isaacs * whose life was stranger than all the legends of romance explored Natal and was offered by the Zulu chief Tschaka in 1828 some 2 500 square miles of land thither Jews communal life was first organized at Cape Town in 1841 where eight years later the first synagogue was opened Its earlier ministers were the Revs Isaac Pulner Joel Rabinowitz A F Ornstein and from 1896 onwards A P Bender Until the discoveries of gold and diamonds between the 1870 s 80 s which had a most decisive effect on South Africa's future organized Jewish life developed slowly Communities were founded in Grahamstown in 1843, Port Elizabeth in 1857 Graaff Reinet in 1858 Kimberley in 1873 Durban in 1884 and Bloemfontein in 1887

From the 1830 s to the 1880 s many Jews individually helped tangibly in the economic development of the country Among others Jonas Bergtheil fathered the cotton industry in Natal de Pass sponsored the guano and shipping trades and Joe Mvers was the first to realize the potentialities of the ostrich feather farming In public life before 1900 the most eminent observing Jew was Simeon Jacobs He was Attorney General of British Kaffraria in 1861 and later held the position of Solicitor General of the Cape of Good Hope From 1874-82 he was Attorney General at Cape Town eventually becoming a

Judge of the Supreme Court and a member of a governmental Executive Council Jacobs was responsible for two weighty parliamentary measures

Shortly after the discovery of gold Jewish communal endeavor took shape in the Transvaal. A congregation was established in Barberton in 1883 Johannesburg following similarly in 1887. Previous to the Anglo Boer War (1899-1902) Jews suffered civic disabilities in the days of the Transvaal Boer Republic though in spite of that factor several personages of Jewish descent obtained positions in the State. In 1868 a Dutch Jew de Vries was State Prosecutor and a member of the 1871 Volksraad while Daniel Kisch was Auditor General of the Transvaal during the first British occupation 1877-81. In 1876 and after Kisch held in his Pretoria residence services on the High Holy days for Jews in Pretoria and neighborhood. The Johannesburg community soon grew in numerical importance. In 1898 the premier synagogue Witwatersrand Old Hebrew Congregation invited Dr J H Hertz* now Chief Rabbi of the British Empire to minister to its needs. He arrived at a time of general political discontent in the Transvaal when efforts were being made to exclude Russian and Roumanian Jews from the benefits of the franchise about to be extended to other national groups. For protesting against such action Dr Hertz was expelled from the Transvaal in December 1899. Dr Hertz was allowed to return to the Transvaal continuing his ministerial duties until 1909 when he left South Africa permanently.

Jews fought on both sides in the ensuing Anglo Boer war. As a result of a controversy in the Witwatersrand Old Hebrew Congregation a new body was formed in 1891 styled the Johannesburg Hebrew Congregation whose spiritual leaders were the Rev. P Wolfers D Wasserzug H Isaacs and Dr J L Landau. In 1915 the Witwatersrand Old Hebrew Congregation and the Johannesburg Hebrew Congregation amalgamated and Dr J L Landau was elected chief rabbi. In 1926 saw the establishment of the Federation of Synagogues of which (in 1933) Rabbi Kosowski was appointed spiritual head. In 1933 a Jewish Reform group organized a congregation in Johannesburg with M C Weiler of the H U C Cincinnati as its rabbi. Jews too had contact with the development of the Rhodesias the first Jewish service being held in Bulawayo in 1894.

Jews today (1933) occupy prominent positions in all sections of South African public life industrially commercially parliamentary administratively and journalistically without legal debar though the passing of the Quota Act in 1930 has had a direct effect in limiting Jewish immigration to South Africa. All the larger towns as well as the smaller municipalities have had Jewish mayors at one time or other and Jews have continuously sat in the various Parliaments and Provincial Coun-

cils. Leopold Greenberg is a Judge of the Supreme Court for the Transvaal and on occasions Dr Manfred Nathan has been Acting Judge in different parts of the country. The foremost contemporary South African authoress is Mrs S G Millin an observing Jewess. The community is officially represented by the South African Jewish Board of Deputies founded in 1912 at Bloemfontein.

South Africa (in 1933) has about 160 synagogues. In the larger centers of the Union are to be found the usual charitable social religious and cultural appurtenances of Jewish life while Johannesburg and Cape Town each has its own ecclesiastical court. The control of Hebrew education is largely under the aegis of the South African Board of Jewish Education established in 1928. South African Jewry has both an English and Yiddish press.

Zionism is represented by a well organized South African Zionist Federation to which some 203 societies are affiliated.

According to the 1926 Census there are 71,816 Jews in the Union (Cape 23,984 Natal 3,277 Transvaal 38,802 and Orange Free State 5,753). Jews are mostly to be found in the urban centers while some 4 per cent are engaged in farming operations.

The Jewish population according to the South African Jewish Year Book is distributed as follows:

Johannesburg	25,918
Cape Peninsula	5,994
Durban	1,291
Pretoria	1,252
Potchefstroom	791
Bloemfontein	767
Bombay	639
Krugersdorp	518
Gauteng	510
Kimberley	456
East London	365
Barkly	317
Barkly	227
Spring	209
Randburg	175
Maitland	109

Cape Town. Although there are vague references to earlier settlers the Jewish community dates to 1841 when Congregation Tikvah Israel was founded. The first synagogue was erected in 1861. Its minister Rev Philip Bender was elected in 1895 and still is in active service. The community developed rapidly after 1902 owing to East European immigration. Hyman Lieberman for three years mayor of Cape Town was for 20 years treasurer and warden of the congregation. During the World War Cape Town Jewry contributed \$500,000 to the Cape Relief Fund for Jewish War and Pogrom Victims.

S A R.

SOUTH AND CENTRAL AMERICA

Jewish history on the American continent began with children who were torn away from the arms of their parents at the time of the expulsions from Spain and Portugal. Juan Sanchez of Saragossa whose father was burnt at the stake was permitted to trade with America in 1502 10 years after Columbus first

voyage Apparently he did business with Haiti and Santo Domingo In 1516 the Bishop of Cuba was appointed delegate for the Kingdom of Tierra Firme for the hunting down and extermination of Maranos* The Inquisition was extended in 1569 to Peru which was not conquered by the Spaniards until 1534 The Inquisition* its records are the best source for the migration of the Maranos to the New World began its operations in Mexico in 1524 and a Jew is specifically mentioned in the auto da fe of 1539 In 1568 Maranos were forbidden to settle in Brazil but the edict was repealed in 1577 for \$714 000 paid to the Portuguese crown The first Jewish victim of the Chilean Inquisition was seized in 1627 The Maranos background of Jewish settlement in the New World was completed by the record that Brazil was held as a sort of penal colony for relapsed Maranos In 1548 some of them brought the sugar cane to Brazil* From then on the settlement of the Jews in South and Central America is related to the capture of territory by the Spanish or Portuguese or recapture from the Dutch In 1639 there were still 6 000 Jews in Peru

The older populations were gradually wiped out and practically all the Central and South American republics (see the states under their individual names) have communities of recent origin Argentina* has the largest Jewish population but the Jews are gaining in numbers in Brazil and Mexico In the latter anti-Semitism is more manifested than elsewhere below the Rio Grande The island populations are generally receding

SOVIET RUSSIA Before the advent of the Soviet regime Russia had about 7 000 000 Jews The secession of Poland Lithuania Latvia Bessarabia Finland and Estonia reduced this number to one third According to the official Soviet census of 1926 there were then 2 680 000 Jews within the borders of the USSR This figure did not include 250 000 persons who declared that they were of Jewish origin but not Jews Allowing for a two per cent annual rate of natural increase it may be assumed that the Jewish population in Soviet Russia today consists of about 3 200 000 exclusive of those who while of Jewish origin refuse to be classed as Jews This is somewhat less than two per cent of the total Russian population

The territorial and economic complex of the Jewish population in that part of the former Russian empire which comprises the Soviet Union has undergone a considerable change since 1917 The abolition of the Czarist restrictions against Jews resulted in a stream of Jewish migration on the one hand from the territories of the pale in the Ukraine and White Russia into other parts of Russia generally and on the other hand from the smaller towns and villages into the larger cities Over half a million Jews have left what once constituted the Pale of Settle-

ment* while an equal number in White Russia and the Ukraine have removed from the smaller towns and villages into the larger cities At the same time an additional 200 000 Ukrainian and White Russian Jews have settled in the agricultural colonies which were established with the aid of the American Jewish Joint Distribution Committee* the Ort* and ICA* Altogether there has been an exodus of 1 200 000 Jews who finding existence in the small towns and villages impossible have sought economic readjustment either in the larger industrial centers as Moscow Leningrad Kharkov etc or in farming

Prior to the revolution the occupational composition of the Jewish population in that part of Russia which is now ruled by the Soviets was as follows 15 per cent of the total Jewish population were workers 10 per cent clerks 22 per cent farmers 23 per cent kustars (craftsmen working in small shops or at home) 50 per cent traders and others At present the table on the basis of the 1926 Soviet census and later statistics compiled by the Ort in Russia appears this way 25 per cent workers 28 per cent clerks 8 per cent farmers 18 per cent kustars (under the Soviet regime kustars are organized on a co-operative basis) 21 per cent traders and others Under the last category traders and others are included rabbis and other clericals professionals and various types of intelligentsia all of whom are declassed citizens

Politically the Jews in Soviet Russia enjoy complete equality with the rest of the population They have the same rights and are subject to the same restrictions as everybody else in the Soviet Union If they have experienced somewhat greater handicaps with respect to the practice of their faith that has been due to the greater proselytizing zeal of the Jewish Communists The Soviet religious code promulgated in January 1918 declares that citizens may adhere to any religion or adhere to none and free practice of religious customs is safeguarded in so far as it does not disturb the public peace On the other hand religious bodies or societies have no right to own property nor have they the rights of juridical persons In a later decree religious instruction was circumscribed It was specifically prohibited to admit to special schools of religion children under eighteen years of age and no religious class could have more than three pupils Religious teachings were excluded from every school public and private where secular subjects are taught

Anti-Semitism* one of the worst heritages from Czarist days is regarded by the Soviet government as a counter-revolutionary manifestation and active measures are taken to suppress anti-Jewish outbreaks In the early years of the revolution pogrom agitators when caught were summarily executed From time to time anti-Semitic cases are brought before Soviet courts and on several occasions elaborate public trials of anti-Semites have been staged as object lessons for the enlighten-

ment of the Russian masses. In the beginning of 1929 at the time of the famous Barshai case in Minsk the entire Soviet press conducted an intensive nation wide propaganda against anti Semitism. High officials of the government and noted writers among them President Kalinin Smidovitch Gorki and Lunat charsky publicly denounced anti Semitism as a relic of barbarism. Despite the energetic efforts of the Soviet authorities however the virus of Judeophobia has not been entirely exterminated in Russia. Cases of Jew baiting are daily occurrences in all parts of the Soviet Union. Jewish workers in factories and mines and Jewish employees in government institutions and cooperatives are often subjected to various forms of abuse sometimes climaxed by physical brutality.

Full cultural autonomy from the Soviet standpoint has been granted to the Jews in Russia. Several Yiddish newspapers as well as numerous Yiddish magazines pamphlets and books are published by the official Soviet government press in the interests of the Jewish working masses. In certain districts where Jews form a majority of the population as in some towns in White Russia and the Ukraine and in the Jewish colonies Yiddish is recognized as the official language. In Minsk and other places there are special courts for Jews conducted entirely in the Yiddish language. Jewish workers in factories and in government bureaus are encouraged to organize Yiddish study groups and clubs. The Communists maintain that these things will produce distinct and enduring cultural values for the Jewish proletariat in Russia but so far all the Yiddish organs of expression have merely reflected the thought currents in the general Soviet press and literature. Jewish national ideas are strictly taboo and Zionism is viewed as a counter revolutionary movement (While no definite statistics are available it is believed that from two to three thousand Zionists are to be found in the various concentration camps of Siberia.) There is no such thing in Russia as an organized Jewish communal life.

To complete the picture it is necessary to refer to the role of the Jews in the Communist party. Among the Bolshevik leaders who were responsible for the establishment of the Soviet regime several Jews played an important part. Particularly prominent among Lenin's aides were Leon Trotsky* Gregori Sinoviev* Earl Radek* Adolf Joffe* Kamenev* Sverdlov and Uritsky. Three of these have since died and the rest have been either deposed from power or exiled as a result of the Stalin Trotsky schism. The only Jewish Bolsheviks who are prominent today and who have become known outside of Soviet Russia are Kaganovitch* and Litvinoff*. Kaganovitch is one of Stalin's right hand men and is an important member of the all powerful Politbureau which decides the destinies of the Soviet Union. Litvinoff People's Commissar for Foreign Affairs is not a member of that body.

The proportion of Jewish membership in the Communist party has never been more than about 15 per cent of the total Jewish population in the Soviet Union whereas the entire membership of the Russian Communist party constitutes 23 of the country's population. This does not take into account the late Yevsektzia (Jewish Section of the Communist Party). Its membership was insignificant however. In 1930 when the Jewish Communists were accused of special cruelty in the suppression of the Jewish religion in Russia the Yevsektzia was liquidated by the Soviet government.

The Jewish population of White Russia in 1926 was divided among the provinces as follows

M nsk	70 713
V t bsk	53 428
Bob u sk	52 253
Hom l	45 598
Mohilev	34 643
M syr	27 254
Orsch	24 533
Bo sow	23 508
Slutzk	20 861
Kal n n	19 289
Rets h tza	17 545
Polo k	17 334

Total 407 059

See Poland and Russia

L M G

SPAIN (The ancient kingdoms and important cities are reviewed individually.) As Sephard it is the only European state mentioned in biblical literature though the identification is not absolute. That there were Jews in Spain when Paul was an apostle is clear from his intent to visit them and the presumption is that Vespasian sent Palestinian captives there. The Talmud knows Spain as Espana and an inscription at Adra dates to the third cent. It is however claimed by some traditions that Jews joined the Carthaginian Phœnicians in the capture of the Iberian peninsula and Jews are given credit for the founding of Barcelona* which was effected by Hamilcar Barca (lightning) father of Hannibal in 236 b.c.

The regulations of the Council of Elvira (303-04) show that the Jews were farmers. The restrictions then introduced were not wholly successful for the Council of Toledo in 589 issued orders that might be regarded as a model of those issued by Hitler* in Germany. King Recared could however not enforce these laws. The Sisebut persecution in the first third of the seventh cent. caused 90,000 Jews to abjure Judaism whilst others fled the country. These earliest Maranos* were permitted to recant but in 633 the Fourth Council of Toledo demanded their children and the enslavement of all the relapsed. The struggle between King and Church on the one side and Jews and secret Jews lasted till the capture of the country by the Moors in 711 the Jews suffering but yielding little.

711 to 1492. It is admitted that African Jews aided the Arabs in the capture of Cor

dova * Malaga Granada * Seville * and Toledo * and that these cities were placed under Jewish control by the conquerors. The Moors gave the Jews religious liberty demanding only a golden dinar toll tax. The Ommayad Emir Abd al Rahman encouraged the Jews and Spain became an asylum for the victims of persecution in other lands. In 778 the Ommayads having been defeated in the Orient by the Abbassides the independent Caliphate of Cordova was established. From then to 1013 the Jews grew in power and influence the intellectual center being at Cordova with which some of the most brilliant names in Spano Jewish history are associated. In 1013 they were however expelled for their participation in a dynastic struggle. The Caliphate of Cordova was divided into 12 states in each of which however the Jews continued to flourish and hold political office except in Granada from which the Jews were driven in 1066 again for political reasons.

The Almoravides persecuted the Jews who however defended themselves against their persecutors as well as against the Almohades who captured Moorish Spain in 1112-48 and forced the Jews to accept Islam. The latter persecutions which lasted a decade forced many Jews to flee to Castile where Alfonso VII welcomed them and to Provence. The success of the first Christian princes of Castile and the Kings of Leon who broke the power of the Almohades in 1212 did not improve the fortunes of the Jews although as long as Castile was struggling for supremacy its rulers showed friendship and consideration to the Jews. Thus Alfonso VI after the conquest of Toledo in 1085 favored the Jews and they in return contributed 40 000 Jewish soldiers to his army who fought at the battle of Zalaca. In 1108 the Jews were massacred in Toledo but independent of this they were inextricably involved in the political struggles of the period. It is in this respect that Jewish history in Spain is distinct from that of the Jews elsewhere. Not only were Jews vizirs and ministers but during several centuries the Jews were active participants in the military political struggles incidental to the attempt of the Christian princes to conquer the Moslems and then to wrest power from each other. The Jewish record is therefore full of light as well as shade but as Spain was politically divided into many kingdoms there is no uniformity in the record.

The bulls of the Pope and even royal decrees were ignored by the Jews when they were ordered to wear the yellow badge. Ferdinand III of Castile (1230-1352) has a Hebrew epitaph on his tombstone a Jewish testimonial to the king who limited Moorish rule to Andalusia. His successor Alfonso X encouraged Jewish learning though it was in his reign that the older church restrictions confined the Jews to their ghettos. There were at the end of the 13th cent 120 Jewish communities in Castile the Jews paid many taxes owned real estate became wealthy and

no doubt created much bitterness as tax farmers. The Cortes about 1300 began to express the public objection to Jewish success and influence and gradually the position became precarious. The war of 1339 postponed active persecution.

Alfonso XI was succeeded by Pedro I (The Cruel) the presumed child of a Jewess who maintained a Jewish court and raised Jews to the highest offices in the state and had a Jewess Maria de Padilla as mistress. The result was the murder of 12 000 persons in Toledo in 1355 and in 1360 the slaughter of all Jews in Najera. The loyalty of the Jews to Pedro cost them dear for Henry de Trastámara who became Henry II of Castile (1369-79) persecuted the Jews unmercifully during the campaign preceding his accession and afterwards. Pressure came in 1371 when all the old restrictions were invoked and increased in 1379 when Jews were forbidden to carry arms. In 1380 the authority of the rabbis was reduced by the state and in 1385 Jews were forbidden to be tax farmers. The massacre of 1391 in Seville Cordova Jaen Valencia Palma Barcelona etc cost the lives of thousands of Jews and many communities were annihilated.

In order to escape this massacre thousands of Jews outwardly accepted Christianity and for a century Spanish Jewry was divided between the professing and secret Jews. For the former the badge * was re-instituted and in 1412 Vincente Ferrer brought about the passage of the law which reduced the Jews to helots but gave them the alternative of baptism. To force the second the great disputation of Tortosa * was held in Nov 1414. Conversions followed in every city and the Papal bull of 1415 aided in this. The persecutions were economically disastrous to Spain and John II and his celebrated minister Alvaro de Luna did much to undo the mischief but Alvaro was murdered. Both Henry IV of Castile (1454-74) and John II of Aragon (1456-79) had Maranos at their courts but the attacks on the Jews were renewed in 1462 and in 1467 many Maranos were killed in Toledo. The Maranos occupied a unique position at this time. They made no disguise that their Christianity was assumed and in 1473 offered to buy Gibraltar from the crown for a Marano state.

The marriage of Ferdinand and Isabella brought about by Jews united the crowns of Spain and with the destruction of the Kingdom of Granada all Jewish prospects in Spain came to an end. Both monarchs were religious bigots. The country was under the heel of the Inquisition * and the presence of tens of thousands of Maranos was embarrassing. The expulsion order of 1492 was a final step. How many Jews and Maranos it affected is not known. The minimum quoted is 250 000 the highest figure 800 000.

1492-1933. The history of the Maranos is the only Spanish Jewish history from the expulsion to 1858 when the edict of expulsion

was repealed Few Jews settled there In 1882 Russian Jews were welcomed in Spain These formed a congregation in Madrid but even in 1904 they were not allowed to use a public building for religious worship Gradually the community increased and some Maranos after 400 years of secret life re avowed themselves Jews There are now 4 000 Jews in Spain

The number of the children of Israel who were in Spain was 300 000 in the year in which the splendour was despoiled and the value of their belongings in household furnishings and the abundance of the blessings was more than ten million gold ducats today fifty years after the expulsion everything has disappeared —ISAAC ABARBANEL Preface to the Commentary on Dan el

SPECTOR MORDECAI Yiddish folklorist b Uman Kiev 1859 d New York 1925 From his youth he was a regular contributor to the Yiddish press in Europe and when he settled in America he wrote for the American Yiddish press His earliest success was *A Novel without Love* He had considerable ability as a sketcher of humble folk and ranks as the first Yiddish writer devoted to folklore

SPEKTER ISAAC ELHANAN Foremost Russian rabbi latter half 19th cent b Rossi Grodno 1817 d Kovno 1896 His father was Rabbi Israel Issar of Rossi and the son was educated for the rabbinate and married at 14 He held a number of minor positions in Lithuania until his appointment in 1864 as rabbi of Kovno (Kaunas) Here owing to his learning his piety and his numerous efforts for Jewish causes he came to be regarded as the foremost Talmudic authority of his time Even the Russian government respected his position and he was twice called into conference in St Petersburg He had the respect of all Western orthodox rabbis and his interesting correspondence with Samson Raphael Hirsch* has been published His contributions to Talmudic literature were accepted as authoritative

SPEYER SIR EDGAR Financier b Frankfort on the Main 1862 He is a member of the well known international banking firm was trained in his father's banking house in Frankfort In 1887 he settled in London as the head of Speyer Bros In 1892 he became a naturalized British subject in 1906 he was knighted and was appointed a member of the Privy Council The World War however changed his status entirely His connection with Germany raised suspicions against him he was severely attacked and in 1915 he settled unostentatiously in New York

SPEYER, JAMES JOSEPH Banker b New York 1861 He entered the family's banking establishment in Frankfort on the Main which dates from the middle of the 18th cent when 21 years old and later transferred to the Paris and London branches of the firm In 1885 he settled in New York as a member of Speyer & Co founded in 1837 He has been

the head of the firm since 1899 He is one of the founders of the Provident Loan Society and of the New York University Settlement He is a trustee of Teachers College to which he presented the Speyer School in 1902 and a trustee of the Museum of the City of New York

SPIELMANN SIR ISIDORE Communal worker b London 1854 d there 1925 He organized the Anglo Jewish Historical Exhibition and founded the Jewish Historical Society of England of which he was president 1902-04 He subsequently arranged many non Jewish exhibits in England and Brussels and at the St Louis Exposition of 1904 In 1902 refused the invitation to direct the Russian Fine Arts Exhibition on the ground that as a Jew he would not ask special permission to enter Russia His most notable Jewish service was the editing 1890-92 of *Darkest Russia* a publication devoted to exposing the anti Jewish policies of Russia To his death he had for nearly 40 years been one of the official leaders in the British art world

SPIELMANN MARION H Historian of art and artists b London 1858 He began his career as an art critic in 1883 serving on a number of journals and in 1898-1905 he edited the *Magazine of Art* His history of the London humorous weekly *Punch* appeared in 1895 He wrote biographies and art critiques of Millais and Ruskin

SPIELMAN PERCY EDWIN Chemist b London 1881 During the World War he was chief of the analytical laboratory established by the British Ministry of Munitions for the testing and experimenting with explosives His writings are wholly technical

SPINOZA BARUCH (Benedict) Philosopher b Amsterdam 1632 d The Hague 1677 He belonged to a family of Spanish Jews who settled in Amsterdam The young Baruch was diligently instructed in the Bible and its commentaries including of course the Talmud* and also the Jewish philosophers of the Middle Ages among whom Maimonides* and Ibn Ezra* engaged his especial attention In all of these studies Spinoza made rapid progress and early showed a liking for independent thinking He was also sent to the Latin School of Franz van den Ende an Amsterdam physician where he received his first impulse to the study of natural science and Descartes philosophy The skeptical writings of Descartes and probably those of Giordano Bruno very soon however drew Spinoza away from the orthodox beliefs and observances of his co religionists His heresies resulted in threats of severe punishment from his Hebrew instructors his former friends and admirers But Spinoza refused to conform to the faith of the synagogue and the rabbis in 1656 excommunicated him and secured his banishment from Amsterdam However he remained in the neighborhood of the city for five years supporting himself as in later years as a grinder of lenses After changing

his residence several times he finally settled at The Hague where his most important works were written

The main thesis of Spinoza's first work *Tractatus Theologico Politicus* is that in a free commonwealth it shall be lawful for every man to think what he will and to speak what he thinks To support this he undertook a critical investigation of scriptural interpretation and the relation of theology and philosophy repudiating the authority demanded by the former over the latter This work aroused so much opposition in theological circles that Spinoza did not think it wise to publish his masterpiece *The Ethics* on its completion in 1675 This appeared in the year of his death in the *Opera Posthuma* which also contained a short unfinished treatise on *The Improvement of the Understanding* and the *Political Tractate* as well as a compendium of Hebrew grammar and selections from the correspondence

Spinoza's central doctrine lies in his conception of the universe There is but one underlying substance one absolutely independent being which includes all things and determines itself and all things through the necessity of its own nature This one substance is God The world has numberless appearances forms or attributes We mortals know only of two the attribute manifested in space and the attribute manifested in mind In the driftings of this ever changing cosmos every thing is bound together by the laws of cause and effect In fact there is only one ultimate cause and this is God God however is not merely a part or something outside of the universe God is the universe From it Spinoza deduces the absence of free will in man since man too is subject to the laws of causation Will and liberty belong only to God who is not limited by any other substance From the standpoint of the universe good and evil are relative notions and sin is a mere negative Good is that which leads to a deeper understanding of the world and its reality and in becoming conscious of the fundamental unity of all things in God we rise above the bondage of the passions and personal desires which belong to our finitude In daring and imagination and fidelity to method Spinoza ranks as one of the greatest philosophers of modern times The practical lessons which his system taught those of necessity and change were best illustrated in his own life Undermined by consumption harassed by persecution and burdened by overwork he remained to the last a model of patience and sweet resignation

A J B

SPIRE ANDRÉ French poet b Nancy 1868 At the date of the Dreyfus episode he was a captain of a cavalry regiment and he first became interested in Jewish matters when he translated Zangwill's *Chad Gadya* into French He then became an ardent Zionist and was one of the Zionist delegation received by the Council of Ten in

Paris in 1919 Spire has a considerable following in French literature and perfected the French free verse style He has published a number of volumes on Jewish poetry

SPITZER BENJAMIN SOLOMON Adventurer b Alt Ofen Hungary 1774 d Vienna 1820 His life was a modern Odyssey As a boy he ran away from home—his father was president of the Pest community—wandered over Europe shipped as a common sailor in Hamburg and twice circumnavigated the globe in a sailing ship He settled in New Orleans obtained a captain's license and traded his vessels along the Barbary coast In 1808 he returned home laden with wealth but soon lost his fortune He then took to the sea again and died from a stroke in Vienna when he was again homeward bound with wealth

SPITZER FREIDRICH (Samuel) Collector of antique armor b Presburg 1814 d Paris 1890 He was the son of the official grave digger of Presburg and having joined the army acquired an insight during the Italian campaign of 1848 into antiques By investing five gulden in what proved to be an Albrecht Durer he laid the foundation of a great fortune Whilst on a visit to London he learnt the value of old weapons and then became the most noted collector of armor in Europe He bought and sold collections of weapons and armor and at his death this part of the Spitzer collection was sold to Edward VII of England

SPITZER SIGMUND Physician to Sultan Abd al Mejid and Turkish diplomat b Nikolsburg Moravia 1813 d Vienna 1894 He was a professor of anatomy at the medical school of Constantinople when in 1845 he cured the sultan of a dangerous disease He was then appointed councillor of the Turkish embassy in Vienna and in 1857 he represented Turkey at the Court of Naples He severed his connection with Turkey when Abdul Hamid came to the throne

SPITZER SIMON Mathematician b Vienna 1826 d there 1887 He was an authority on the higher mathematics and held a professorship in Vienna He was at same time economic and financial adviser to the leading banking and financial circles in Vienna being an expert in arbitrage His writings cover both the theoretical field of imaginary roots and practical studies of arbitrage and related problems

SPIVAK CHARLES D Physician and founder of the Jewish Consumptives Relief Society b Kremenshug Russia d Denver Col 1927 He was a Nihilist as a student and had to escape from Russia He came to the U S in 1882 and worked in freight yards whilst studying medicine in Philadelphia After graduating he practised his profession in Philadelphia and organized a number of Jewish and medical societies In 1896 he was ap

pointed assistant professor of medicine at Denver University and held that position to 1904 when he became interested in tuberculosis and founded the Jewish Consumptives Relief Society. For some years prior to his death he devoted himself to cataloging Jewish doctors and Jewish contributions to medicine in all parts of the world.

STAFSKI MOSES Naturalist writer b Antopol Grodno. In 1919 he settled in Palestine as a laborer. His Yiddish and Hebrew sketches of domestic animals are regarded as classics in their field.

STAHL FRIEDRICH JULIUS Leader of conservatives in Bavarian parliament b Munich 1802 d Brueckenau 1861. In order to advance himself he was converted in 1819 and in 1832 was appointed professor of law at Wurzburg in 1832. He was one of the foremost reactionaries of his period and in 1849 was rewarded by the king with a seat in the Bavarian House of Lords. In 1852 he was made a member of the Supreme Evangelical Council. He was the recognized leader of his party both in politics and the church. His numerous literary contributions which showed great ability were all in defense of his extreme conservative viewpoints. His brother Wilhelm Stahl (1812-1873) the economist was also converted.

STAND ADOLF Leader of Galician Jewry b Lemberg 1870 d Vienna 1919. He was early attracted to Zionism and was its spokesman in Galicia. His oratorical ability in German, Hebrew and Polish won him a wide following. He was a member of the Austrian Reichsrat 1909-12.

STATISTICS The estimates of the present Jewish population of the world will be found under Population *. All figures for the past are owing to migrations and persecutions as well as the absence of official enumeration guesses which cannot guide one in endeavoring to judge whether there has been a material gain or loss in the number of Jews in comparative epochs. Moreover all figures are subject to the political geographical redistribution of states of which the Treaty of Versailles is now the most notable instance but by no means an exception in the history of the world.

Of the most ancient of historic figures the census of David records 1,300,000 males implying a population of 5,000,000. Their growth and increase were disturbed by the wars which ended in the captivity from which according to Ezra * 42,360 returned.

The Passover census prior to the siege which the rabbis called the Passover of the Crushing gave over 2,500,000 Jews in Jerusalem and Whitty (Water Supply etc of Jerusalem London 1863) has estimated that the water resources of the city were equal to that demand. Earlier the normal population of Jerusalem was given at 120,000 and Josephus * figures show 1,100,000 (Tacitus

600,000) left alive after the siege. Dio Cassius says 580,000 Jews were slain in Palestine during the Bar Kokba * war and Mommsen estimated that at that period there were a million Jews in Egypt. All subsequent figures for many centuries are mere guesses. 16,000 Jews were expelled from England in 1290, 100,000 from France in 1396 and about 200,000 from Spain in 1492. The frequent expulsions in the old German empire were such that at the beginning of the 16th cent there were only four great communities in the empire—Frankfort on the Main * 2,000, Worms * 1,400, Prague * 10,000 and Vienna * 3,000.

It is generally assumed that there were some 2,500,000 Jews in the world at the beginning of the 19th cent and that these increased to over 10,000,000 at the end of the cent. The latter figure was a fair minimum estimate but there is no serious evidence that after subtracting all the extraordinary deaths due to persecution directly and indirectly that the Jews quadrupled in 100 years. The best argument in favor of it is that with the introduction of hygiene and preventive medicine the general population of the world doubled in that cent. On the other hand the 1800 figure was probably compiled with little reference to the Jews in Eastern Europe.

The difficulty in Jewish statistics—migration remains and prevents any adequate checking of figures prior to 1900. The disparity is shown in some local figures. In Holland which suffered from a steady stream of emigration in the 60s and no Jewish immigration in that period the Jewish population rose from 46,408 in 1829 to 103,988 in 1900—immigration having taken place 1890-1900—to 114,000 in 1928 the increase in the last 28 years is largely attributable to immigration. On the other hand there were in the area of the Irish Free State 230 Jews in 1871, 3,805 in 1911 and there has been a drop of 3.1 per cent since which corresponds with the general decrease in population. Political rearrangement may account for the decrease by 142,315 Jews in the Russian Latvian provinces in 1897 to 79,644 in the Republic of Latvia in 1920 and an increase to 95,675 five years later. The German Jews despite the constant reports of East European immigration show no such marked changes: 535,120 in 1910, 564,379 in 1925. Both these figures are a reduction from 586,948 of 1901 despite the fact that the Jews of Berlin city nearly doubled in the period.

In Palestine where the Jewish birth and death rates have been under close observation the Jewish birth rate is given as 33.17 per 1,000 (against the average of 49.31) and the death rate as 15.07 per 1,000 (against the average of 27.27). The net annual gain therefor is 18 Jews per 1,000 compared to 22 per 1,000 for the general population.

Although the Palestinian figures show the Jewish gain to be inferior to that of the Arabs it is a marked advance over what is known of the Jewish birth rates in Europe. Whilst there is reason to assume that the Jews do not suffer

from sterility there has been a distinct tendency towards race suicide in Germany and Hungary in excess of that indulged in by non Jews and even in Poland the Jewish birth rate is well below that of the non Jews. The marriage rate is also lower by about two per 1 000 among the Jews than among the non Jews. On the other hand infant mortality is much lower among Jews than among their neighbors and thus therefor improves the life expectancy tables for Jews in the western world.

The following cities have a Jewish population of 100 000 and over

N w Yo k City	1 765 000
Ch cago	325 000
Wa s w	310 000
Ph ladelphia	270 000
Budapest	207 000
V en a	201 000
London	175 000
Berl n	173 000
Lod	156 000
Odessa	163 000
K v	140 000
Mos ow	131 000
Pa i	125 000
Bu nos A res	100 000

See Inter-marriage

STEIN GERTRUDE Author b Alleghany Pa 1874. She makes her home in Paris where she writes her unusual stories and plays. Among her published volumes are *Three Lives* 1909 *Tender Buttons* 1914 *Geography in Plays* 1922 and *The Making of Americans* 1924.

STEIN LEOPOLD Champion of Reform Judaism b Burgreppach Bavaria 1810 d Frankfort on the Main 1882. He was appointed rabbi and preacher in Frankfort in 1845 and presided over the rabbinical conference called there at that time. A capable German poet he introduced his own compositions in the German Reform liturgy. He was a Sanskrit scholar keenly interested in Orientalism and opposed to fanaticism.

Stein pleaded for the retention of Hebrew as a bond of union among Jews. A guarantee that on which the national sentiment will never be entirely eliminated from Judaism.—DAVID PHILIPSON *The Reform Movement in Judaism*

STEIN LUDWIG Philosopher b Erdőbenye Hungary 1859 d Berlin 1930. In 1889 he received an appointment as professor at the Polytechnic of Zurich and in 1891 was professor of philosophy at the University of Bern. In 1886 he was appointed editor of *Archiv für Geschichte der Philosophie*. He wrote *Freewill as Understood by the Jewish Philosophers of the Middle Ages* and *Berthold Auerbach* 1882 *Eduard Lasker* 1883, and *Leibnitz and Spinoza* 1890.

STEIN Sir MARC AUREL Orientalist and archeologist b Budapest 1862. In 1882 he received an appointment at the Punjab University of Lahore and in 1899 he became principal of the Calcutta Madrasah. He explored Kashmir and Chinese Turkestan and his books relating his archeological finds in these lands are an important contribution to

his field. As inspector of the British Indian Archeological Survey he explored Central Asia. He was knighted in 1917.

STEIN PHILIP Jurist b Steele Prussia 1844 d Chicago 1922. He emigrated to the U S in 1854. In 1892 he was elected judge of the Supreme Court of Cook County Ill and held that office till his appointment to the appellate court of the state of which he was appointed presiding judge in 1905.

STEINBACH EMIL Austrian finance minister and president of the supreme court of the Austrian Empire b Vienna 1846 d there 1907. He was baptized in 1891 and was made minister of finance in the Taaffe cabinet in the same year. He received his judicial appointment in 1894. His published books embrace a number of juridical subjects.

STEINBERG ISAAC NAHUM Minister of Justice under Kerensky b Deneburg Lithuania 1888. He received a thoroughly Jewish and Talmudic education and this influenced him even after he joined the Social Revolutionary party in 1906 and was for his agitation exiled to Siberia. He published revolutionary papers in the far north. When Kerensky rose to power Steinberg joined him and became minister of justice. After the Bolshevik revolution he settled in Germany, and till recently edited some right wing Yiddish Socialist publications.

STEINBERG JOSHUA Russian censor of Jewish publications and author b Wilna 1839 d there 1908. He was rabbi first in Byelostok and then in Wilna. In 1867 he accepted a position as head teacher of Aramaic and Hebrew at the Wilna rabbinical seminary and from this post worked for the increase of the Jewish elementary schools in Wilna. In 1863 the Russian government appointed him censor of all Jewish publications a post that gave him considerable authority. In 1887 he was ordered by the government to introduce the Russian language and literature at the yeshibah of Volozhin and as the management refused to accede to this demand after two years the yeshibah was closed despite Steinberg's effort to keep it open. His services were recognized by the government with a grant of honorary citizenship. He wrote in Russian mostly on linguistic problems in Hebrew on linguistic and grammatical problems including a Hebrew Russian German Encyclopedic Dictionary of the Bible.

STEINBERG JUDAH Folklorist b Lipcani Roumania 1861 d Odessa 1908. He shares with Peretz* the honors of artistry in the field of Hasidic stories. His collected works were published in 1910.

STEINDORFF GEORGE Archaeologist b Dessau 1861. He was appointed professor of Egyptology at the University of Leipzig in 1893. He conducted his first expedition into Egypt in 1895. He led a scientific expedition 1899 1900 across the Libyan desert reaching

to Lower Nubia in his search for ancient monuments. He excavated both in Egypt and the Sudan. Of his numerous works *The Religion of the Ancient Egyptians* 1905 has appeared in English.

STEINHARDT LAURENCE A U S Minister to Sweden b New York 1892. He is a member of the law firm of Guggenheimer & Untermeyer has taken an interest in communal affairs and was at one time active in the Zionist organization. He was appointed minister to Sweden by President Franklin D. Roosevelt in 1933.

STEINITZ WILHELM Chess champion of the world (1866-94) b Prague 1836 d New York 1900. He was trained for the rabbinate but began to play chess as a boy and in 1861 first played in a Viennese tourney. In 1862 he represented Austria in an international chess tournament held in London and secured 6th prize and in 1866 by beating Anderssen 8 to 6 won the world's championship losing it in 1894 to Emanuel Lasker. He was the originator of the Steinitz gambit and edited several chess publications. He played match games as late as 1898.

STEINSCHNEIDER MORITZ Bibliographer and Orientalist b Prossnitz Moravia 1816 d Berlin 1907. His scientific work embraces all phases of human endeavor fostered by Jews in all lands and languages. Because of his monumental researches his catalogs of Hebrew books and manuscripts and his being the first to give a systematic survey of Jewish literature he was justly accorded the title of father of Jewish bibliography. His famous *Catalogus Librorum Hebraeorum in Bibliotheca Bodleiana* (1852-60) laid the foundation of his reputation. He won equal renown for his works *Die hebraischen Uebersetzungen des Mittelalters und die Juden als Dolmetscher*, *Judische Literatur* and *Die arabishe Literatur der Juden*. In addition to his many books and bibliographies he was a prolific contributor to numerous scientific periodicals in many languages which he commanded. For a number of years he edited the periodical *Ha Mazkir* (1858-82) devoted to Hebrew bibliography. His literary remains and private library were acquired after his death by the Jewish Theological Seminary of America* in New York. I S

STEINTHAL HEYMANN Philologist and philosopher b Grobzig Anhalt 1823 d Berlin 1899. Professor at the University of Berlin. His researches in the field of linguistics including the Chinese language and literature were epoch making. His principal works such as *Die Klassifikation der Sprachen*, *Abriss der Sprachwissenschaft*, *Der Ursprung der Sprache im Zusammenhang mit den letzten Fragen alles Wissens*, *Geschichte der Sprachwissenschaft bei den Griechen und Römern*, *Grammatik Logik Psychologie Ihre Prinzipien und Ihr Verhältnis zu einander* not only deal with every

thing pertaining to language but also with the psychological and philosophical principles underlying them. He was joint editor with his brother in law Prof M. Lazarus of *Die Zeitschrift für Völkerpsychologie*. As Docent at the *Lehranstalt für die Wissenschaft des Judentums* he lectured on Bible and religious philosophy and his two most important works in this field are *Allgemeine Ethik*, *Zu Bibel und Religionsphilosophie*. After his death Gustav Karpeles edited a collection of his lectures under the title *Ueber Juden und Judentum* which irradiate a high inspiration for Judaism and its teachings. I S

STERN ABRAHAM Inventor b Hrubieszów Lublin 1769 d Warsaw 1842. He was a typical earnest orthodox Jew who however was encouraged to study mathematics languages and the sciences. In 1817 he devised a machine for calculating the square roots of numbers and was elected a member of the Warsaw Society of the Friends of Science. He was presented to Alexander I who pensioned him for his various mechanical devices which included the construction of a topographical wagon for the measurement of level surfaces of use to civil and military engineers. He wrote a number of Hebrew poems and was government inspector of Jewish schools and censor of Jewish publications.

STERN ADOLF Poet and historian b Leipzig 1835 d Dresden 1907. In 1868 he became assistant professor in Dresden and in 1869 professor of the history of literature and art at the Polytechnic. Besides many poetical and historical works Stern edited the *History of German National Literature* to which he added the history of the works from the death of Goethe to the present. His ancestors were coppersmiths in Leipzig.

STERN ALFRED Historian b Göttingen Germany 1846. In 1873 he was appointed professor at the University of Bern and in 1887 he accepted the chair of general history at the Eidgenössische Polytechnikum at Zurich. His numerous historical vols covered German, English and local Swiss history. In 1926 he published a collection of transactions and documents relating to Swiss history. The last of his publications is dated 1927.

STERN BASILIUS Russian educator b Tarnopol Galicia 1798 d Odessa 1853. From his appointment in 1828 as director of the Jewish school in Odessa he exercised a lasting influence on the education of the Jews in South Russia. He induced the orthodox to accept his Russification policies and the government to increase the number of Jewish schools in Bessarabia. He aided the rabbinical schools in Wilna and Zhitomir and was awarded honorary citizenship by Nicholas I.

STERN Viscount DAVID DE Banker b Frankfurt on the Main d London 1877. His family established banking houses in various cities in Europe. His title was Portuguese.

His son Sydney de Stern was created Baron Wandsworth

STERN Sir EDWARD DAVID Bart Communal worker b London 1854 d there 1933 He took an active part in a score of Jewish educational and other institutions He was the president of the London Jews Deaf and Dumb Home being himself afflicted with deafness To this institution he left his considerable fortune

STERN GLADYS BRONWYN (Mrs Geoffrey Lyle Holdsworth) Novelist b London 1890 Her novels include *Tents of Israel* 1924 *A Deputy King* 1926 *The Matrix* 1927 and *Debonnair* 1928

STERN HENRY AARON Missionary b Unterrichenbach Germany 1820 d London 1885 He settled in London became a convert and missionary in 1839 and was appointed in 1844 to convert the Jews in the Near East He travelled all over the Near East and lived for two years in Baghdad In 1859 he went on a mission to Abyssinia to preach to the Falashas* and won the favor of King Theodor The monarch determined to send an embassy to London and as the premier Lord John Russell pigeonholed this suggestion Stern and a fellow missionary named Rosenthal were arrested and ill treated The incident was in large degree responsible for the sending of a British military expedition of 12 000 men to Abyssinia under Lord Napier of Magdala Stern was rescued He related his experiences to great audiences in London and wrote of them in his *Wanderings Among the Falashas*

STERN Baron HERMANN DE Financier b Frankfurt on the Main 1815 d London 1887 With his brother David he settled in London and his firm was prominently connected with Portuguese Spanish and Italian finance His title was Portuguese He took an active part in communal affairs

STERN J DAVID Publisher b Philadelphia Pa 1885 He started as a reporter and worked for a number of Philadelphia daily newspapers serving later in various capacities on Western and Rhode Island papers In 1912 he purchased the New Brunswick N J Times and then bought a chain of New Jersey newspapers which he edited In 1926 he became owner of the Philadelphia Post adding the Evening Courier later In 1934 he purchased the New York Evening Post He is a firm advocate of liberal and radical views and his publications are known for their independent attitudes

STERN KAROLINE German prima donna b Mainz 1800 She retired from the stage in 1841 having gained a considerable reputation in German opera She sang for the last time in 1855 She declined all advancement that involved disloyalty to Judaism

STERN WILHELM Positivist philosopher b Sandberg Posen 1844 d Berlin

1918 He practiced medicine in Berlin but philosophy was his avocation and he was recognized as outstanding exponent of the Positivist school of thought He opposed mysticism and disassociated ethics from religion His writings from 1897 to 1904 dealt with philosophic problems free will and ethics

STERN WILLIAM Psychologist b Berlin 1871 He was professor in the University of Hamburg and was a pathfinder in experimental psychology being specially devoted to the problems affecting children He has edited numerous publications dealing with this field

STERNE SIMON Lawyer and political reformer b Philadelphia 1839 d New York 1901 In 1870 71 he was secretary of the Committee of Seventy which was instrumental in overthrowing the Tweed ring in New York and in 1894 he renewed the anti Tammany fight in helping to elect Mayor Strong He was editor of the Commercial Advertiser New York 1863 64 and wrote on politics and constitutional history

STILLING BENEDICT Anatomist b Kirchhayn Hesse 1810 d Cassel 1879 He introduced ovariectomy into Germany in 1837 and was the first to describe the vasomotor functions 1840 His works on the nervous system were crowned by the French Institute

STÖCKER ADOLF German anti Semitic leader b Halberstadt 1835 d Berlin 1909 He was a Protestant theologian who in 1874 was appointed court preacher at the Domkirche of Berlin until 1890 when he was dismissed for siding with Bismarck against William II In 1878 he founded the Christian Socialist party and began his anti Semitic agitation He was elected to the Reichstag from 1881 to 1893 and again in 1898 His collected writings appeared in 1896 Besides preaching and agitating against the Jews he wrote considerably in support of his views and was one of the first to emphasize that the assimilated and baptized Jews were the dangerous element in Germany

STOKVIS BAREND JOSEPH Pathologist b Amsterdam 1834 d there 1902 He practiced as a physician in Amsterdam In 1867 he was awarded a gold medal by the Brussels Academy for his essay on experiments in the pathological conditions of album In 1874 he was made physician of pathology and pharmacodynamics at the university of his native city He was president of the Congress of Netherlands Physicians a member of the Royal Academy of Sciences and in 1884 received the honorary LL D from Edinburgh

STRAKOSCH MAURICE Pianist and theater director b Lemberg 1825 d Paris 1887 He was a boy prodigy and toured his native Galicia as a child Later he became a singer and studied in Italy In 1845 he came

to New York organized his own concerts and meeting Salvatore Patti the director of a bankrupt Italian opera company induced him to join fortunes and launched out in 1849 on what proved to be a most successful career as impresario. He married Charlotte Amelia Patti and introduced her more famous sister Adelina Patti to the concert stage when she was only eight years old. He trained her and contributed largely to her success. In 1859 he and Uhlmann also a Jew took charge of Italian opera in New York and managed Adelina Patti to 1868. He acquired and distributed fortunes. In his later life he managed theaters in Rome and Paris.

STRASBOURG Legend credits the settlement of Jews in this Alsatian town to refugees from the siege of Jerusalem but their recorded history begins with the days of Charlemagne and continues to their perpetual banishment in 1388. In 1349 2,000 Jews were burned alive on their own cemetery and there after the Grusshorn imitations of the Shofar* were blown nightly at eight from the cathedral as a signal to all Jews who were in town on business to depart. Cerfbeer* (Herz Medelshem) in 1768 was the first Jew legally permitted to live in Strasbourg after the 1388 expulsion. The sounding of the Grusshorn was abolished in 1807 and the first synagogue opened in 1809. In 1900 there were a thousand Jewish families in Strasbourg who are now attached to the French consistory.

STRASHUN MATHIAS Book collector b Wilna 1817 d there 1885. His collection of Hebrew books and Judaica was famous and the catalog of his library was published in 1889. His house was a rendezvous for scholars and he was for years president of the Wilna Jewish Charities.

STRAUCHER BENNO President of the Jewish community of Czernowitz Bukowina b Rohozna 1852. He was early recognized as a leader in municipal affairs in Czernowitz. From 1901 to the World War he was a member of the Bukowina Landtag. From 1897 to 1918 he was a member of the Austrian Reichsrath and leader of the Jewish group of deputies. When Czernowitz became part of Roumania he was in 1920 elected to the Roumanian parliament and immediately raised his voice in the interest of Jewish equality. Except for an interregnum of two years Straucher was president of the Czernowitz Jewish community from 1894 to 1928 and did much to develop its intellectual life and establish its modern institutions.

STRAUS ISIDOR One of the founders of the Educational Alliance New York b Otterberg Germany 1845 d with his wife Ida in the sinking of the Titanic 1912. He was the son of Lazarus Straus who settled in Talbotton Ga in 1854 and came with his father to New York in 1865 where they organized the firm of L. Straus & Son. Later he entered the firm of R. H. Macy & Co and

in 1892 that of Abraham & Straus of Brooklyn. In 1892 he was elected a member of the 53rd Congress and a delegate to the sound money conference at Indianapolis. He was one of the founders of the Educational Alliance and its president for many years.

STRAUS NATHAN Philanthropist b Otterberg 1848 d Mamaroneck N Y 1931. He attended school in Talbotton Ga and joined his father's firm in New York in 1872 and later R. H. Macy & Co from which he retired in 1914. He was offered the nomination of mayor of the city of New York in 1894 and was president of the Board of Health in 1898.

He won the love and esteem of millions for establishing in 1890 a system for the distribution of sterilized milk to the poor of New York which saved many infant lives. He installed this system of pasteurized milk in various cities in the U S and abroad maintaining to 1920 his own laboratory. He started chains of groceries for the distribution of bread coal and groceries during the panic of 1893-94. In 1909 he founded the first Tuberculosis Preventorium for Children. In 1912 he established soup kitchens in Jerusalem on the occasion of his visit there and a health bureau and a pasteurization institute.

From the beginning of the World War he organized himself as an international relief institution to mitigate suffering everywhere and boasted that during the whole period of the War he gave away year by year more than his income. He sold his yacht and his wife gave her jewels for charity. He became deeply interested in Palestine, joined the Zionist movement, participated in some of its international sessions but was more conspicuously associated in the relief work in Palestine. On his Health Center in Jerusalem he expended \$750,000. His contributions to the Jewish War Relief Funds were probably larger in total. Until the death of his wife (Lina Gutherz) he was actively interested in his multifarious Jewish and non-sectarian charities and their international ramifications. After her demise he set out for Palestine but returned to New York. His funeral witnessed a unique outpouring of tens of thousands who paid tribute to his unselfish life. He has been succeeded in the causes he served by his son Nathan Straus Jr (b New York 1889) who from 1920 to 1925 served as state senator of New York. He has taken an active leadership in maintaining the New York City parks for the people and is the head of the fund raising committee of the Jewish Agency* appeals for Palestine.

STRAUS OSCAR SOLOMON U S Secretary of Commerce and Labor b Otterberg 1845 d New York 1926. He was a lawyer and the eldest son of Lazarus Straus. In 1881 he retired from the profession and entered his father's business. He was active in the Cleveland campaign in 1884 and was in 1887 appointed minister plenipotentiary to Turkey and was reappointed by President

McKinley 1897 1900 In the interval he devoted himself to political and social problems In 1902 he was appointed by President Theodore Roosevelt a member of the Permanent Court of Arbitration at The Hague and on the settlement of the Russo Japanese war he was one of the Jewish delegation which presented Count Witte with a memorial on the Jewish problem in Russia He was a founder and first president of the American Jewish Historical Society* and a trustee of the Baron de Hirsch Fund* He was secretary of commerce and labor 1906 and in 1912 joined the Bull Moose movement and was defeated for governor of New York on the Progressive ticket He was an active participant in discussions with the representatives of Poland in America after the armistice His best known literary effort was *Roger Williams the Pioneer of Religious Liberty* 1894 He published an autobiography *Under Four Administrations* 1922

At the Assembly [convened by Napoleon in 1806] my great grandfather represented the Department of Mont Ténéré. Subsequently he was appointed to the committee of nine of the Great Sanhedrin. My father in turn was a member of the revolutionary movement of 1848—OSCAR S. STRAUSS Under Four Administrations

STRAUS JESSE ISIDOR U S Ambassador to France b New York 1876 son of Isidor and Ida (Blum) Straus He has been the head of R H Macy & Co president of the Jewish Agricultural Society and an active officer of the Federation of Jewish Philanthropic Societies During the World War he served on the Council of National Defense He was appointed ambassador by President Franklin D Roosevelt 1933

STRAUS RALPH Novelist b Manchester England 1882 He has written a number of biographies of English poets His novels include *The Man Apart* 1906 *The Scandalous Mr Waldo* 1909 *5000 A.D.* 1911 and *Married Alive* 1925

STRAUSS JOSEPH Admiral of the U S Asiatic Fleet 1921 22 b Mt Morris New York 1861 Educated in the U S Naval Academy he became an ensign in 1887 and was engaged in hydrographic surveys to 1890 when he joined the Bureau of Ordnance He invented the superimposed turret system of mounting guns on battleships 1895 He was engaged in the blockade of the Cuban coast in the war with Spain In 1909 10 he was commander of the cruiser *Montgomery* and commander of the battleship *Ohio* 1912 13 He was then appointed chief of the Bureau of Ordnance with the rank of rear admiral He resigned in 1916 to take command of the battleship *Nevada* In 1918 he was promoted rear admiral and then took command of the expedition which laid the mine barrage across the North Sea He has received the U S Navy Distinguished Service Medal and honors from England France and Japan

STRAUSS JOSEPH BAERMANN Engineer b Cincinnati O 1879 He invented

the Strauss bascule bridge and designed the cantilever suspension bridge now in course of erection over the Golden Gate San Francisco

STRAUSS OSCAR Composer b Vienna 1870 From a composer of serious orchestral works he turned to the writing of light operas in the vein of Offenbach He has had a considerable vogue in Austria The best known of his compositions which have been performed on the American stage are *Chocolate Soldier* 1908 and *A Waltz Dream* 1920

STRAUSS PAUL French senator and minister of hygiene b Longchamp 1852 He began to write on political issues in 1876 and was first elected to public office in 1883 In 1897 he was elected a member of the French senate and held office for a number of years He was influential in reorganizing the French system of public charities and it was owing to his efforts that departments were created for taking care of deserted children and pregnant women His books are on the social and economic aspects of poverty public health and depopulation

STRICKER SALOMON Pathologist b Waag Neustadt Hungary 1834 d Vienna 1898 In 1872 he was elected professor of general and experimental pathology at the University of Vienna and held that post till his death He introduced the method of embedding microscopic objects in wax or gum arabic for the purpose of study but this method was later superseded by freezing His chief work was in the histology of the cornea and the mechanics of lymphatic secretions He wrote many essays and books on these and kindred topics

STRUCK HERMANN Painter b Berlin 1876 A devoutly orthodox Jew and in recent years intensely interested in the Mizrahi* phase of Zionism spending much of his time in Palestine Struck has acquired a reputation for his brilliant Jewish portrait etchings Three of his early drawings *The Polish Rabbi* *The Old Jew* and *Old Man in Profile* were in 1901 purchased for the Berlin Museum His *Reisebilder aus Palästina* was issued in 1904 He settled in Palestine in 1926 Since the World War Struck has published a score of interesting sketch books

STUTTGART The capital of Württemberg is best known for the adventures of the *Jud Suss Oppenheim** The Jews were however settled there from 1438 and had a ghetto though in the middle of the 16th cent they were permitted to trade but not reside there In 1598 they were allowed to settle in the city but as they could not practice their religion they abandoned the town In 1628 the Jewish stragglers in Stuttgart were ejected but in 1679 they were readmitted and by 1726 the right of Jews to reside and trade became a legal question

It was following this that *Jud Suss* became the confidential adviser of Karl Alexander (1733 37) and upon his fall the Stuttgart Jews

were subjected to considerable persecution. It was however in this period that the community was definitely organized and though until 1806 when the need of a synagogue was felt the Jews had lived precariously they remained in the town. They were emancipated in 1828.

STYRIA In this Austrian province where the Jews are not numerous there is evidence from the frequency of such names as Judenburg, Judendorf, Judenanger and Judengraben that during the Middle Ages there was a considerable scattering of Jews in the country towns and villages. The present Jewish community of Styria dates from 1781 when the Jews were permitted to attend the markets at Graz. Many were subsequently expelled and resettled in 1869 at Graz. The Styrian towns in which there has been much intermarriage and where there are many old memorials of Jewish interest offer a rich field for investigation into the Jewish history of the Middle Ages.

SUARÈS ANDRÉ (Félix André Yves Scantrel) Poet and essayist. b. Vallon d'Orjol, France, 1866. He has published many collections of poems and essays and is reputed for the richness of his vocabulary. Scantrel has a wide following. He takes no interest in Jewish affairs.

SUASSO JOSEPH DE LIMA South African pioneer. b. Amsterdam, Holland, 1791. d. Cape Town, 1858. He was descended from an old Sephardic family that has been scattered throughout Holland, England, Hamburg and South America. He practised as a lawyer in Holland, entered the service of the Dutch East India Company and was sent to Batavia. From there he went to South Africa and was employed by the government as an official translator, being master of 10 languages. He opened a school for slave children and later established a book store and collected all the early printed material on South African history.

SUBBOTNIKI Sabbatarians. One of the Russian Judaizing sects which was severely persecuted during the czarist regime. Many were deported to the Caucasus. In recent decades some of them emigrated to Canada and even to the United States. A few of them are settled in Palestine and live as Jews.

SUCCOTH The first stopping place of the Israelites on their way to Egypt (Ex. xii 37) identified with the Egyptian Thuku. A modern interpretation identifies Succoth with El Arish on the Palestine Sinai boundary.

SÜDFELD GABRIEL Rabbi. b. Krotschin, Posen, 1799. d. Budapest, 1872. He is best known as the father of Max Nordau. * He wrote *Rehovoth Nabi*, a commentary on Ecclesiastes.

SUKENIK ELEAZAR LIPA Archeologist. b. Byelostok, Poland, 1889. He settled in Palestine in 1912 and in 1926 was appointed archeologist to the Hebrew University. * Je-

rusalem. His researches into ruins of old synagogues in Galilee and his discovery of the third wall of Jerusalem have brought him renown. He edits reports on Palestinian archeology in Hebrew and English.

SUKKAH (Succah) Tabernacle. A booth or hut. The residing in booths during the Festival of Tabernacles is prescribed (Lev. xxiii 42-43). Ye shall dwell in booths seven days; all that are home born in Israel shall dwell in booths; that your generations may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt. The booths and dwelling in them are expressly mentioned (Neh. viii 14-18) but it is expressly added: Since the days of Joshua the son of Nun unto that day hath not the children done so. The architecture of the Sukkah is carefully described in treatises of the Mishnah, the Tosefta and both Talmudim.

It is not a tent, not being made of canvas nor may it be a lean-to structure, but a building of wood with an open or trellised roof so that the sky is visible. The Americanism "shack" would be a good translation of sukka, but it must have a door or a window. Its decoration with boughs is as ancient as its institution. In Palestine living or sleeping in it offered no physical discomfort for the festival comes before the rainy season. Where no ground space is available the observant build the sukka on scaffolding and provide entrance through a convenient window or on the roof of a dwelling. The latter method was employed in Palestine.

See Tabernacles Feast of

SUKKOT See Tabernacles Feast of

SULAMITH Favorite name of characters or plays in operas dealing with Oriental Jewish themes. The presumed heroine of the Song of Songs. *

SULAMITH First Jewish monthly publication in the German language. It was published in Leipzig in 1806 in the interest of Reform. It continued its existence with some interruption to 1846.

SULLAM SARA COPIA (Coppio) Poetess and 17th cent. salon leader. b. Venice, 1592. d. there, 1641. At 15 she had acquired a reputation for her linguistic attainments and for her Italian poems. Her charm of person, exquisite voice, musical ability and social graces made her the head of a salon. In 1621 she was denounced by a priest for denying the immortality of the soul but she defended herself successfully. Leon de Modena, who corresponded with her, is said to have written the epitaph on her tomb.

SULZBERGER CYRUS L. Merchant and communal worker. b. Philadelphia, Pa., 1856. d. New York, 1932. He settled in New York in 1877 and entered the firm of Englander, Blumgart & Co. of which later he became the senior partner. Politically he described himself as a mugwump and in 1903 was the unsuccessful candidate on the Fusion

ticket for president of the Borough of Manhattan. He took a keen interest in many Jewish efforts having helped to found the Y M H A* of New York presiding over the United Hebrew Charities directed the Agricultural Aid Society the Industrial Removal Office and the Bureau of Jewish Social Research. He was a member of the American Jewish Committee* started the I T O* in the U S attended the 6th Zionist Congress and was for a time vice president of the Zionist Organization of America*. His son Arthur Garfield Sulzberger (b New York 1891) is vice president and one of the editorial board of the New York Times.

SULZBERGER MAYER Jurist and American Jewish leader b Heidelberg Germany 1843 d Philadelphia 1923. He came to Philadelphia in 1848. He practiced as a lawyer and was first elected judge of the Court of Common Pleas on the Republican ticket in 1895 and in 1904 became presiding judge of a section of the court. Throughout his life he was devoted to Jewish causes identifying himself from his early manhood with educational cultural efforts. He collected one of the best Jewish libraries in the United States first brought Israel Zangwill* to the United States was instrumental in the appointment of Solomon Schechter* as president of the Jewish Theological Seminary* pensioned Naphtali Herz Imber* and furthered all the institutions in which he was interested. He was till 1910 or thereabouts easily recognized as the intellectual leader whilst Jacob H Schiff* was the philanthropist and Louis Marshall* the organization leader of American Jewry.

Whilst an ardent member of Mikve Israel of Philadelphia he made a number of intellectual excursions into various Jewish fields. Thus he at one time discussed the possibilities of instituting a Shabbat Sheni a second day Sabbath to meet the Sunday service problem endeavored to prove that the Am ha Aretzim* despised by the Talmud* represented a popular assembly the plebeians against the aristocrats and advocated Jewish settlement in Mesopotamia in preference to Palestine.

His worth patron of scholars and literary men—a veritable Maecenas. Though the library where this sagacious man sat enthroned the passed a constant procession of men of learning of thinkers and philosophers and poets and literary geniuses many of whom would the real attainment of their ambitions to his aid his advice and assistance. —Louis Marshall. From an address delivered in Philadelphia 1924.

SULZER SALOMON Cantor and composer b Hohenems Tyrol 1804 d Vienna 1890. He was trained for synagog service and in 1820 he was appointed cantor in his native city and introduced a choir. In 1826 he was called to Vienna and in 1885 was appointed professor of singing at the Vienna Conservatory. In 1845/46 he published his Shir Zion 2 vols in which some of the great composers of the time collaborated. He reformed the musical part of the liturgy and his compositions are in use in synagogues everywhere. He had a

remarkably sympathetic voice and was reputed for his singing of Schubert's songs.

His singing of the Psalm like the spirit of fire soars above us to the All high it serves as step to Heaven. The heavenly quality of his voice transports us to heaven—FRANZ LISZT. Quoted by Salek Famous Musicians of World. New York 1927.

SUN Shemesh The cycle of the sun and the rising and setting of the sun are matters of importance to the fixing of the Jewish calendar and the hours for prayer. The sun is blessed in the month of Nisan at the beginning of the 28 year cycle. Day in Jewish Law is from the rising to the setting of the sun twilight being an intermediate period. According to the pious the morning Shema* should be recited just prior to sunrise. Sabbath candles are lit on Friday when the rays of the declining sun touch the tree tops.

SUNDAY SERVICES The Genossenschaft für Reform in Judenthume (Association for Reform in Judaism) of Berlin was organized in 1845. In the same year it passed a resolution to inaugurate a service both on the traditional Sabbath and on Sunday. In 1849 after much debate it was decided by a large majority that owing to the constantly decreasing attendance on the Sabbath this service be discontinued until such a time that a determined request on the part of the members of the association be expressed for their reintroduction. Such a request does not seem to have been made until the year 1932 when it was resolved to hold a Friday evening service in addition to the Sunday service. Accordingly for more than 80 years the Reform Congregation of Berlin conducted a service on Sunday only. Services on Sunday were instituted in Offenbach and Königsberg Germany in 1847 in Pest Hungary in 1848 in Vienna Austria on Sunday afternoon in 1850. The Hebrew Reform Association of Baltimore was the first to inaugurate a Sunday Service in America in 1854. After six months trial the service was discontinued and not resumed again until 1874 by the Har Sinai Congregation which with occasional interruption has conducted a Sunday service ever since.

Sunday services were officially instituted in Chicago Sinai Congregation in 1874. In 1887 the Saturday service was abolished and an exclusively Sunday service was held. The Free Synagogue of New York and Beth El Congregation of South Bend Ind are the only other congregations in world Jewry conducting services on Sunday only. The Holy Blossom Congregation of Toronto Canada and the Union Israélite Libérale in Paris France also hold supplementary Sunday services. Of the approximately 300 congregations belonging to the Union of American Hebrew Congregations about 25 hold supplementary Sunday services. Some of these conduct forums and give lectures without services.

Congregations in Chicago New York Baltimore Milwaukee St Louis Louisville and

Columbus Ohio which at one time conducted Sunday services have discontinued them for lack of moral support. A number of conservative congregations notably Anshe Emeth and Agudath Achim Chicago and Bnai Jeshurun of New York and Cleveland O utilize Sunday morning for the purpose of giving lectures on Jewish subjects without religious services. The Society for the Advancement of Judaism on March 5 1933 instituted a forum on Sunday morning to make propaganda for the spread of its conception of Judaism as a Civilization. A committee of the Central Conference of American Rabbis * presented a Sunday Service ritual to the sessions held at Milwaukee in 1933. This is now being tried out by several Sunday Service congregations but it has not as yet been finally adopted by the Conference. Most of the congregations conducting Sunday services use the weekday service of the Union Prayerbook for that purpose. The subjects treated by the rabbis conducting Sunday services are principally of a secular nature. Matters appertaining to the life thought and history of the Jews and Judaism are rarely discussed. Sunday services are held only six or seven months during the year beginning usually in October and continuing until April or May. T S

SUNDELWITCH AARON Russian Socialist pioneer b Wilna 1852 d London 1923. He was trained for the rabbinate but became an active socialist and in 1879 he and 16 other terrorists were arrested and sentenced to the penal colony at Lake Baikal for 20 years. In 1898 he was released and eventually he settled in London where he contributed to Yiddish socialist publications.

SUPERSTITION The struggle between faith and irrational fear or credulity is as old as the inception of Judaism. The prophets opposed all those superstitions which smacked of idolatry without however denying the potency of the evil eye * or the powers of magicians etc. Maimonides * who deals with the problem at some length in his Guide for the Perplexed protests against all those superstitions which involve idolatry and against the number of stupid and mad things in all of which without exception women are required to be the agent. In other words his other objection is to immorality. He scores all forms of witchcraft and the details he gives shows that the east and the west in his day had many superstitions in common. In fact to the western world the virtue of astrology witches dances and a hundred and one popular superstitions is that they emanate from the Orient.

As far as superstitious rites are concerned only a few have been retained by Jews and of these those characteristically Jewish relate to death and burial. Folklorists have collected whole dictionaries of popular superstitions that is beliefs that involve little or no action on the part of the believer. Few of the hundreds assigned to the Jews are specifically

Jewish. The majority of these folk notions have been borrowed and adapted to Jewish usage. This is true of the large number of superstitions introduced by the Cabalists or their more ignorant followers. The fear of a female demon who will snatch away a newborn child whilst it has taken on a very Jewish form is common among races that have had no contact with Jews. The wearing of amulets to ward off the evil eye is almost universal the belief in the power of the spirits of certain rabbis is identical with the belief in the power of saints amongst Christians and Moslems. Such a superstition as the belief that the breaking of a mirror is followed by seven years of bad luck perhaps owes its origin in the fact that mirrors were once rare and costly and the breaking of this aid to vanity was in itself an unlucky accident. The mirror superstition is therefore no more characteristic of Jewish than the fear of spilling salt or looking behind one's back. The mental adaptability of folk thought is illustrated by the ready acceptance of knock on wood to avert ill luck a wholly modern idea. Amongst almost all races there is the belief that if it rains on a certain day (in the U S St Swithins) 40 days of uninterrupted rain will follow. Common as the idea is it has no warrant in factual observation. Belief in astrology which is actually forbidden by Jewish teachings in lucky stars lucky days lucky stones and in the mystic power of numbers continue to have wide acceptance.

SURINAM Despite its long and interesting history the first community of the capital Paramaribo has been steadily dwindling during the past 50 years. In 1915 the Jewish population was estimated as less than 1000. In 1930 it had dropped to 628. As a colony of the Netherlands it is wholly under Dutch influence and both its Sephardic and Ashkenazic congregations are well organized.

SÜSSKIND OF TRIMBERG German minnesinger flourished in the 13th cent. He was named for the town in Franconia in which he lived. Six of his poems have been preserved. At least one of his songs reflects the experiences of the Jews in his time. He is best known from a 13th cent ms drawing which shows him singing before Church dignitaries. If the portraiture is correct this would be the oldest extant portrait of a Jew.

SUTRO ABRAHAM Rabbi and emancipation champion b Bruck Germany 1784 d Munster 1869. In 1815 he was appointed Landesrabbiner for the districts of Munster and Dortmund and in 1828 he was chief rabbi of Paderborn where he remained until his death. He championed the cause of Jewish emancipation during the whole of the reactionary period in Prussia. The disabilities were removed a few months before his death.

SUTRO ADOLPH HEINRICH JOSEPH Mayor and benefactor of San Francisco b Aix la Chapelle Prussia 1830 d

San Francisco 1898 He was in charge of his father's woolen mills but the revolution of 1848 forced the family to emigrate to America. They first settled in Baltimore but in 1850 following the gold rush Sutro went to California and later took part in the gold mining in Nevada. He originated the plan for draining the Comstock lode and in 1865 organized the Sutro Tunnel Company and spent a decade in constructing the tunnel 20 500 feet long and 1 600 feet below the surface. He then returned to San Francisco and invested his wealth in real estate becoming one of the richest men in the state. He owned a tenth of the area of the city out of which he donated Sutro Park to the municipality adding a museum, baths, an aquarium, etc. In 1894 he was elected mayor of San Francisco. He was a book collector and left a library of over 200 000 vols. including 135 rare Hebrew mss.

SUTRO ALFRED Playwright b London 1863 d there 1933. He was descended from a Sephardic family and his grandfather was chief rabbi in Nuremberg, Germany. A follower and translator of Maeterlinck whose *Life of the Bees* he rewrote seven times before publishing his English version. Sutro wrote *Women in Love* eight studies in sentiment 1902 and *The Foolish Virgins*. He is best known as a skilful and successful dramatist. He scored 15 successes in the present century. These include *The Walls of Jericho* 1904, *The Perfect Lover* 1905, *Laughing Lady* 1922, *Far Above Rubies* 1924, *Desperate Lover* 1927 and *Living Together* 1929. His reminiscences *Celebrities and Simple Souls* was published on the day he died.

SVEVO ITALO (Ettore Schmitz) Italian novelist b Trieste 861 d Motta di Livenza 1928. Educated in Germany his style betrayed an influence that for many years retarded the acceptance of Svevo by Italian critics. In his later years he was recognized as one of the foremost contributors to modern Italian literature.

SWASTIKA A Sanskrit word. The hooked cross is a symbol of fertility associated with sun worship. In India it is used for marking cattle. In China it represents 10 000. In Japan it is a phallic sign. It was used in the decoration of the synagogue at Capernaum, Palestine, which dates to the 2nd century and it is to be found in the catacombs in Rome. It was used as a symbol of Aryanism and anti-Semitism in 1912 perhaps earlier.

SWAYTHLING Lord (Samuel Montagu) Anglo-Jewish leader b Liverpool, England 1832 d London 1911. Son of Louis Samuel and named Montagu Samuel; his name was reversed in his boyhood. He was the second Jew to achieve the peerage in England, taking the name from an estate in Hampshire and he has been twice succeeded in the title since its creation. He settled in London in 1853 and formed the firm of foreign bankers

and bullion brokers Samuel Montagu & Co. Montagu, who was a strictly orthodox Jew, began to take an active interest in Jewish affairs about 1860, was associated with all Jewish institutions and promoted two expressive of his own activities: the Jewish Working Mens Club 1875 and the Federation of Minor Synagogues 1890. In 1875, after a visit to Palestine, he helped found the first industrial school in Jerusalem. In 1882 and 1886 as treasurer of the Russo-Jewish Committee, he visited parts of Russia and Poland but in the latter year he was compelled by the Russian government to leave Moscow in 24 hours. He was at one time an officer of the English Chovev Zion and in 1890 took the lead in a short-lived agitation for obtaining a charter for mass Jewish settlement in Palestine.

But his permanent interest was in the religious social evolution of the East End (Whitechapel) Jews and in whose cause he fought all the plans perfected by Lord Nathaniel Rothschild* for their betterment. His opposition to the East End scheme as the great social experiment was named led to its abandonment. In economics he was a bimetalist and favored the introduction of the decimal system in England. Politically he was a Liberal and a Home Ruler and until he was created a baronet in 1900 he was a member of Parliament for Whitechapel, holding his seat through all contests from 1885.

Active in all Parliamentary duties, he would absent himself from the House of Commons in order to recite Mincha or Ma'ariv. He lived close enough to the House of Parliament to walk to the House when his attendance was required on Friday evenings or holidays.

SWEDEN No Jews practicing Judaism were permitted to reside in this north European kingdom prior to 1718, when on the death of Charles XII, in recognition of the pecuniary aid they had given the royal household, some Jews were permitted to live in Stockholm as merchants and practice their religion. In 1782 the government determined to attract Jews and it passed an ordinance permitting Jews to settle under very carefully drawn restrictions. The populace did not, however, welcome Jews and the removal of disabilities gave rise in 1838 to severe opposition to the Jews. It was not till 1853 that the Jewish privileges were increased. In 1860 they were permitted to acquire real estate and in 1863 the prohibition against intermarriage was abolished though the law of 1873 provided that the children born of intermarriage should be brought up as Lutherans. To the end of the 19th century Sweden was a strictly Lutheran state. Jews therefore could not serve as councillors of state and if judges could not try cases in which religious issues were involved. In 1900 there were about 4 000 Jews in Sweden. By 1920 these had increased to 6 474 of whom 91 per cent resided in Stockholm.

SWITZERLAND The earlier history of the Jews in this central European republic is similar to that in all other parts of the Holy

Roman Empire There were Jews in Basle * in 1213 in Bern in 1259 St Gall 1268 Zurich 1273 and Luzerne 1299 The community was enlarged by immigration in 1346 The Jews were kammernknechte * paid the golden penny * though Biel in 1305 gave them a limited citizenship The general restrictions included the poll tax limited period of residence the wearing of the Judenhut * a limited number of streets were allotted to them in several cities The Black Plague persecutions were especially severe on the Jews in Switzerland In some places they were broken on the wheel tortured with the thumbscrew and hanged In Basel in 1349 the Jews were taken to an island in the Rhine and burned The Jews of St Gall Zurich and other places had similar experiences the motives in every case being the destruction of the promissory notes the Jews held against the citizens their principle business being usury They were repeatedly expelled and as often returned being indispensable to the business of the country The important expulsions date Bern 1427 Freiburg 1428 Zurich 1436 Schaffhausen 1472 Thurgau 1494 Basel 1543 In 1622 all Jews in the Swiss Confederation were expelled forever

The change in the Swiss attitude came after the French revolution and the Jews were included in the treaties made with France England and the United States Jews from France began to settle in Geneva and Bern from about 1840 and the restrictions were gradually removed by the cantons Graubunden 1860 Zurich 1861 Schaffhausen 1865 A general emancipation was enacted in 1866 and perfected in the revision of the cantonal constitution of 1874 Shehita * was however still forbidden and though this restriction was for some years rescinded it was affirmed by popular vote in 1893 so that the Jewish method of slaughtering cattle is illegal in the republic The Jewish population of Switzerland doubled between 1900 and 1920 when it stood at 20 955 It has since 1897 witnessed many Zionist and other Jewish gatherings and Jews hold many appointments in its universities and one has been president of the Confederation Since the exodus from Germany (1933) many Jews have emigrated to the German speaking cantons A large proportion of the Jews in Switzerland are aliens

By cantons the Jews were in 1920 distributed as follows

Zu h	6 886
Geneva	2 772
Bas l	2 675
Be n	2 056
Waadt	1 871
St Gall	1 126
Neuenb g	953
Aarg u	690
Lu rn	557
Graubunden	348
Thu g u	251
Sol thu n	173
Tes n	170
Fr burg	141
S attened	229
Total	20 955

SYLVESTER JAMES JOSEPH Mathematician b London 1814 d there 1897 In 1837 he passed the examination for the mathematical tripos as second wrangler at Cambridge University but being a Jew was precluded from taking his degree In 1872 after the passing of the Tests Act the M A degree was conferred upon him He was professor of mathematics at University College London 1837 University of Virginia 1841 Military Academy Woolwich England 1855 70 Johns Hopkins University Baltimore 1877 83 and Oxford 1883 where he was appointed Savilian professor of geometry He founded the American Journal of Mathematics and was its first editor For his attainments he was awarded medals by French and English scientific societies and degrees were conferred on him by English Scottish Irish and American universities He was best known as an algebraist and with Professor Cayley founded the doctrine of invariants He discovered the proof and extended Newton's theorem on the imaginary roots of equations A great number of technical terms now in general use as congruient concomitant covariant etc were introduced by him

SYNAGOG A Greek word the equivalent of the Aramaic Kenishta a place of assembly used by the Jewish communities as a place of common prayer and public instruction

The first beginnings of the synagogue are involved in obscurity During the existence of the second temple we find it used in the Apocrypha * and Septuagint * to designate the place where beside the Temple * and altar people gathered for divine worship and instruction Until the destruction of the second temple by Titus both places were used simultaneously but when prayer became the complete substitute for sacrifices the people's loftiest hopes and aspirations were voiced in a divine service which was held exclusively in the house of assembly

At the time of the rise of Christianity every Jewish community both in Palestine * and in the diaspora * had its synagogue Jesus * and Paul * taught in the synagogue Philo * speaks of the places of prayer that existed in every city as so many places of instruction in virtue and piety and there is a tradition that there were 480 synagogues in Jerusalem while the Temple * was still standing However when the altar was destroyed by Titus no further effort was made to renew the sacrificial system and the synagogue was used as the exclusive place of prayer and instruction and became the oldest institution of religion existing in the Western world It was called the 'house of gathering' and not the house of prayer to indicate that the very act of coming together was a religious act and it was also known as a beth hamidrash * to indicate the intimate relationship that existed between worship and knowledge

Throughout the Middle Ages the synagogue remained the most notable institution of Judaism

ism and until the present day it remains an integral part of the history of Judaism both from the point of view of its outward fortune and its inner development

From very ancient times the reading of the Pentateuch * and the Prophets in the original formed an essential part of the service of the synagog and when in the second commonwealth Hebrew ceased to be the spoken language of the country a Meturgeman was employed in the synagog to translate the text into the vernacular Aramaic (Targum) so that the literary text might be understood even by the common people in contrast to the church which rebelled against the use of the vernacular at church services even down to the 15th cent

An old institution of the ancient synagog was also the sermon * which was preserved only in outline in the Midrash * and for centuries the prayers were recited orally so as to allow a certain freedom in content and phraseology the Seder Rab Amram of the 9th cent being the oldest ms ritual extant

An old tradition lays down the rule that the synagog should be built upon a commanding point on the height of the city orientated so that during prayer the worshipper might face towards Jerusalem * and the Sanctuary The furnishings were the Ark * (Aron) or Press (Teba) in which the scrolls were kept the decorated curtain (Parochet) * the pulpit * (Bima) the candlestick (Menorah *) and the reading desk

At least ten adult male persons were required for the holding of public worship in the synagog known as Minyan a quorum According to the Oriental custom women were not counted as members of the congregation although in the synagog of ancient Rome the title Mater Synagogue would indicate a title of special honor for women and although in the modern Reform synagog women are eligible for membership and office

The leader in prayer was called the Sheliach Zibbur * the messenger of the whole congregation a voluntary function discharged by members of the congregation who were qualified for it or the hazan * a functionary who read the prayers and Scriptures taught the children and performed other functions

The synagog was not only the place of public worship it was also the school house the Schul * for younger children and the Beth Hamdrash the college for more advanced youths and adults It was also used for weddings and the funerals of prominent people in the community the place for making public announcements and for executing the decrees of the court for sheltering the poor and the bestowal of charity on those in need It was an indispensable condition of each community to have a charity chest for those in immediate want and a charity box out of which the poor of the town and the transients were provided with money according to their need and personal merit Travelers were accommodated in the synagog and took their Sabbath meal

there wherefore it became customary to make the blessing over the wine for the benefit of the strangers present
J St

SYNAGOG THE GREAT Tradition establishes the Great Assembly as the group of men who received the law from the Prophets and who instituted the benedictions and the prayers Some such authority is indicated in Neh ix and x To it is attributed the adoption of the larger portion of the Canon * the classification of the oral law the festival of Purim * the recital of the Eighteen Benedictions * and the general framework of the ritual

SYNDICS The more formal and recognized Shtadlan * of the Middle Ages In 1315 Heliot of Vesoul Ponc de Bar Joce de Poinoise Cressent de Corbeil Mor d Amboise negotiated for the return of the expelled Jews with Philip the Fair of France The nomination of such formal representatives occurred to the early part of the 19th cent In 1818 a conference was held in Wilna at which three deputies were appointed to reside permanently in St Petersburg to represent Jewish affairs before the government

SYNOD A council convened to decide on matters of Jewish doctrine policy and practice As the authority of the rabbis was not limited to religious matters these gatherings also discussed political matters and included laymen The first great Synod was held in Usha Palestine convened about 140 Another great synod was that which closed the Canon * The important synods were

- 1160—T oy s f anc to affi m religious o d nan e
- c 1171—conven d by R Tam to egulat the c l es
ov wh h Jew had ju sd cti n
- 1216—at St Gllis to oppose Lateran Council dec
s ons
- 1223—Ma n regul tng th spec l Jew h tax
- 1354—Spain f the r gulat n f int ommunal af
fai
- 1381—Mainz fo th reenf cement of p v ous d
na spec ally f r the pr tect on of the
chldies w dow aga n t ext ton
- 1386—Wei enfels Saxony n elg ous m tt s
- 1416—Bolog a It ly f p otect n ga nst th ag ta
ton f V nte F r
- 1418—Fo l for th s me pu pose
- 1552—J us lem t d de th Sabb t al yea
- 1650—Lubl n wh ch amended the ma age laws
- 1756—St okonst nt n v to ratify th ban ag n t th
F ank sts
- 1806—P s f nch Sanh d n onv ened by Nap le n
- 1843—St Pet bu g Summ n d by N hola i to
dsu the l t n f elg ou to n tional
l w nd edu ton
- 1869—L ip g to affi m Ref m J w sh tenets
- 1903—C a ow t d unce the Blood Accus t on

See Conferences

SYRIA North of Palestine * and now under French mandate As in ancient days its southern limits were indistinguishable from the political area of Palestine its most ancient city Damascus * has been part of political Palestine and at other times Palestine was ruled from that city Its principle modern city Beirut * was founded by Herod the Great * and its central city Palmyra * was

founded by Solomon * There have probably been Jews at all times in Hama Aleppo and in Sidon and Tyre which are now part of Syria although the frequent changes in political administration the serious earthquakes and great internal disturbances have kept the Jews of Syria more remote from Western contact than those even of Baghdad * which is further east The census of 1922 gave the Jewish population as 35 000 but there is reason to believe that there has been a considerable increase in the last decade

SYRKIN NACHMAN Poale Zion leader b Mohilev Russia 1867 d New York 1924 He joined the Chibat Zion as a boy and whilst studying in Berlin associated with Leo Motzkin * and became a student leader He came under the influence of Herzl * and advocated the political Zionist program and favored the East African project He founded the first Poale Zion * society in London in 1903 and returning to Russia took part in the 1905 revolution He came to the U S in 1908 and was regarded as the theoretician of the synthesis of Socialism and Zionism He participated actively in the American Jewish Congress * and in the organization of the Jewish delegations at the Peace Conference His autobiography was published in 1926

SZEKELY FRANZ Hungarian Jewish leader b Alap 1858 By training a banker he has been associated with the rise of commercial and savings banks in Hungary His essay on the Regulation of Valuta was crowned by the Hungarian Academy in 1892 and he received other honors for his contributions to finance He has for many years been president of the Budapest community and carried its institutions through the World War and through the chaos of the civil war that followed

SZEKESFEHERVARI SALOMON Advocate of the Hungarian Jews in 1396 According to Hungarian historians an attempt

was made in 1396 to induce King Sigismund to abolish the privileges granted the Jews by Bela IV The original grant was lost and its exact terms were in dispute A copy was found in Szekesfehervari the coronation city and Salomon who played an important part in the affairs of the city was delegated to plead the Jewish cause The advocate won his case

SZOLD BENJAMIN Rabbi b Nemiskert Hungary 1829 d Berkeley Springs W Va 1902 After officiating for the holy days in Silesia and Sweden in 1859 he accepted a call from Congregation Oheb Shalom Baltimore and remained in its service to 1892 when he retired and was appointed rabbi emeritus He was an active leader of the conservative group in American Judaism and introduced his own prayer book Abodat Yisrael His scholarly attainments were recognized as well as his keen interest in all current Jewish problems He aided Russian Jewish immigrants in Baltimore and was one of the earliest spokesmen of Jewish nationalism in the U S helping to organize the Baltimore Zion Society in 1893 His Commentary on Job 1886 written in classical Hebrew attests the originality and accuracy of his scholarship

SZOLD HENRIETTA Leading American Jewess b Baltimore 1860 eldest daughter of Rabbi Benjamin Szold In 1893 she became secretary of the literary committee of the Jewish Publication Society and translated a number of the publications issued by the society and compiled the index volume to Graetz History of the Jews In 1914 she retired to devote herself entirely to Zionist work having been identified with the Hadassah * organization since its foundation She was largely instrumental in the despatch of the Hadassah Medical Unit to Palestine * in 1918 She was president of Hadassah until 1926 Palestine member of the Zionist Executive and has in recent years settled in Jerusalem * devoting herself to the upbuilding and development of the Yishub

TAANIT Fasts A treatise of the Mishnah * is so titled It deals with fasts and religious observances generally

TABERNACLE The first sanctuary erected by the Israelites (Ex xxv 8) in the wilderness It was a portable tent erected on a framework of acacia wood in which was the Holy of Holies divided by a curtain The metals used in its construction and adornment were gold silver and brass the textiles fine blue purple and scarlet linen and cloth of goats hair skins of ram dyed red and of the badger acacia wood oils spices and incense onyx and gems for the breastplate of the high priest In shape it was square It stood within a court made of skins or canvas and the shape of this was oblong It was placed in the center of the camp of the Israelites so that the tribes marched in a hollow square Upon the tabernacle a cloud rested dark by day and fiery by night After the conquest of Canaan it moved with the Israelites until it rested at Shiloh (Josh xviii 1) The Ark was captured by the Philistines (I Sam iv 17) and was recovered (I Sam vi 14)

TABERNACLES FEAST OF Sukkot Celebrated Tishri 15th for seven days the seventh being observed at Hoshanna Rabbah * the eighth as Shemini Atzereth * and the ninth as Simhat Torah * It is first mentioned as one of the three annual pilgrimages (Ex xxiii 16) the Feast of the Ingathering at the end of the year when thou gatherest in the labors out of the field In Lev xxiii 34 it becomes the Feast of Tabernacles and in the succeeding verses it becomes the Feast of the Lord

Ye shall take you on the first day the fruit of goodly trees branches of palm trees and boughs of thick trees and willows of the brook and ye shall rejoice before the Lord your God seven days The festival is more frequently mentioned in the Bible than any other Judges * Chronicles * Ezekiel * Zechariah * Ezra * and Nehemiah * refer to the harvest festival and Sukkot is by its retention of the biblically described symbols essentially an agricultural festival Its high note is the building and residing in the Sukkah * Its synagog ritual calls for the use of the palm branch (lulab) citron (esrog) myrtle (hadasah) and willow twigs (shannat) which are gently swayed during the recital of the Hoshanna hymns The importance of the Feast of Tabernacles the second day of which was anciently observed as the Feast of the Water Drawers is denoted by the fact the Mishnah * calls it *The festival* and the calendar is so regulated that Atonement Day cannot occur on a Friday or Sunday nor can the first day of Tabernacles occur on a Friday All the refer-

ences to the celebration point to its joyousness and merry making

The vney d of Is ael hav ceas d t ex t but the eternal law enj ns the Childr n of Isra l st ll to cel b ate the v ntag What subli me nexo abil ty n the law! But wh t an nd mutab le sp r t n th p ope — BENJAMIN DISRAELI T n ed

TABLES OF THE LAW Tables of stone and the law and the commandments (Ex xxiv 12) more clearly described (Ex xxxi 18) And He gave unto Moses when He made an end of speaking with him upon Mount Sinai the two tables of testimony tables of stone written with the finger of God The originals being broken by Moses * in his anger at the worship of the golden calf duplicates were fashioned (Ex xxxiv 14) Hew thee two tables of stone like unto the first and I will write upon the tables the words that were on the first tables I Kings viii 9 relates that in the ark of the Temple * there was nothing save the two tables of stone which Moses put there at Horeb when the Lord made a covenant with the children of Israel The tables contained the Ten Commandments * and in every representation of them either in or outside of a synagog the commandments are represented by the first two words of each commandment or by the initial letters of the first two words The shape of the tables long narrow and rounded on the top was frequently prescribed for the shape of the Jewish badge * in the Middle Ages Rabbinic myth has adorned the creation writing and material of the tables with many stories

TAGIN Tittles or crowns affixed to seven letters in writing Scrolls of the Law Formerly more of the letters were adorned The reason for this embellishment is not known The effect is to restore to some slight extent the archaic form of the script The Cabalists have read much into these signs and in the New Testament not a single jot or tittle of the Law shall pass away (Matt v 18) significance is attached to them

TAHANUN Penitential type of prayer recited daily (but not on Sabbaths and festivals) the longer form in the morning a shorter form in the afternoon The recital at one time accompanied by an actual prostration of the worshipper was introduced in Babylon

TAHARAH Ceremony of washing the dead before burial The purification of the dead is an ancient custom and there was a bath for this purpose in the tombs of the kings The reason for the ceremony is Eccl v 15 as he came so shall he go which is interpreted the newly born are washed so the dead are washed

See Mourning

TAKKANAH Ordinance improvement. The word applies to legal enactments by Jewish authority based neither on biblical nor on traditional legislation but on the needs of the time. The Takkanah was an innovation; its effectiveness depended on the prestige of its authors and the readiness of the Jewish people to accept it. Those Takkanot that had more than transitory significance were usually incorporated into the permanent body of Jewish law. Many ancient customs for which there is no biblical support are regarded by the Talmud* as Takkanot emanating from the prophets Ezra or the men of the Great Synagogue*. Among these are the institution and forms of daily prayer, the reading of the Megillah* at Purim* and the Ketubah* or marriage contract. It is hard to say how far the Talmud is correct in such ascriptions. We have more definite information about later Takkanot of which only a few can be mentioned. Simeon b. Shetah* instituted the present financial provisions of the Ketubah. The Prosbul* devised by Hillel* practically abrogated a biblical law for the relief of debtors which was defeating its own ends. The destruction of the Second Temple necessitated many changes in synagog ritual. During the Hadrianic persecution the authorities laid down the principle that to save life one might violate any law of the Torah save those prohibiting murder, sexual immorality and idolatry. During the chaotic days that followed an assembly at Usha issued a number of regulations, one of which forbade a man to give more than 20 per cent. of his capital to charity lest he himself become a public charge.

Among the many Takkanot promulgated during the Middle Ages several of the most important are associated with the name of Rabbenu Gershom* of Mayence (10th cent.). He prohibited polygamy and forbade a man to divorce his wife without her consent. A whole series of decrees gradually limited the right of the husband to inherit his wife's dowry if she died in the early years of their marriage. Other rules (some issued by the Council of the Four Lands)* prohibited ostentation in dress or mode of living to prevent ill will among non-Jews. Not all the Takkanot were universally accepted. Rabbenu Gershom's ban on polygamy for instance was disregarded in the Orient. B J B

See Abrogation of Laws

TAL Dew The title of the additional service in the orthodox ritual for the first day of Passover when according to the Palestinian calendar the season of dew begins.

TALLIT Praying shawl with fringes at the four corners. It is made either of silk or wool, with dark or light blue stripes. It often has a band with the blessing recited on covering oneself with the tallit embroidered in gold or silver forming a sort of collar. It resembles the abayah worn by the Bedouins. Its original introduction is not known but it

was in use in Talmudic times and is worn by the Karaites. From this it may be assumed that in their tradition it is an ancient Pharisaic custom. A pious man is buried in his tallit and it is sometimes used to cover the canopy at a wedding.

That which he called himself to me that moment was not all the Jewish lineage. It was the Jewish people. The spectacle of that large number of men assembled and they should be covered by Tallit suddenly did not move my eyes a fraction past. The Hebrews of the Bible were there on their feet before me.—ARMÉ PA LIÈRE the Unknown Sanitary (Los Waterman West translation) 1930

TALMUD The works produced by the Palestinian and Babylonian Academies* during the Amoraic period which extended to the end of the fifth century C.E. The term Talmud properly refers to both the Mishnah* and the Gemara*. But even in its stricter application as Gemara only it contains many many old elements which come from ancient sources. It is written for the most part in Aramaic* and only the older material is cited in Hebrew*.

Besides the discursive commentaries on the Mishnah the Talmud contains a vast amount of more or less valuable material which does not always have a close connection with the Mishnah text next to which it is placed including legal reports, historical and biographical information and homiletical material.

The whole subject matter embodied in the Talmud may be generally classified into Halakah* and Hagadah*. To Halakah belongs that which has bearing upon the Law hence all expositions, discussions and reports which have the object of explaining, establishing and determining legal principles and provisions. The Hagadah comprises everything not having the characteristic of Halakah hence all historical records, all legends and parables, all doctrinal and ethical teachings and all free and unrestrained imaginative speculations of Scripture. Hagadic passages are often interspersed among matters of Halakah as a kind of diversion and recreation after the mental exertion of a tiresome investigation or a minute discussion of a dry legal subject.

There are two compilations of the Talmud which differ from each other in language as well as in content. The one made in Palestine is called Jerushalmi or the Jerusalem Talmud, the other originating in Babylon* is called Babil or the Babylonian Talmud. Maimonides* ascribes the authorship of the Jerushalmi to the celebrated teacher Rabbi Johanan* who flourished in the third century but many of the teachers quoted in that Talmud are known to have lived more than a hundred years after R. Johanan. The celebrated Amora gave the first impulse to such a collection of commentaries and discussions on the Mishnah which was continued and compiled by his successors in the academy of Tiberias. In its present shape the work is a product of the middle of the fourth century. The inferior preservation of the Jerushalmi may be explained partly by the many persecutions which interrupted the activity of the

Palestinean Schools and partly by the circumstance that it did not command the general attention and veneration which was bestowed upon the Talmud Babil.

The compilation of the Babylonian Talmud is generally ascribed to Rab Ashi* who officiated as head of the academy in Sura between the years 375 and 427. The task was continued and completed by his disciples and successors who merely added to Ashi's work but made no material changes in structure. The year 500 is usually considered as marking the completion of the Babylonian Talmud and only very scant additions were made to it after that date by the Saboraim* who flourished in Babylonia after that date.

The Palestinean and Babylonian Talmuds differ from each other in language and style as well as in material and the method of treating the same. The language of the Palestinean Talmud consists mainly of a West Aramaic dialect; the Babylonian Talmud is written in an admixture of Hebrew and East Aramaic. Quotations from older sources are given in the original Hebrew in which they were written.

The Babylonian Talmud is about three times as large as the Palestinean Talmud; the former often going into more minute detail of its subject to the point of exhausting all its possibilities. The arrangement of the material in the two Talmuds differs in this: that in the Babylonian the Gemara is attached to the single paragraphs of the Mishnah while in the Palestinean it follows all the paragraphs of a single chapter of the Mishnah. The Palestinean Talmud contains Gemara portions to 39 of the 63 existing tractates of the Mishnah while the Babylonian only covers 37 tractates. But many of the tractates of the Palestinean Talmud are defective. In the case of the Babylonian Talmud the tractates which have no Gemara mostly treat of Law which have no practical application outside of Palestine.

During the centuries after its completion the Talmud became an authoritative source for Judaism second only to the Torah itself and in some cases indeed rivalling the Torah* in importance. It was considered as the written embodiment of all the ancient traditions, which were considered as revealed on Sinai simultaneously with the Revelation. It fulfilled the task of the hedge around the Torah of which the men of the Great Assembly spoke. All subsequent codifications of Jewish Law are binding only because they are summaries of the material in the Talmud which is considered as the source of all law. The wealth of moral instruction contained in the Talmud exercised a profound influence on the ethics and ideals of Judaism. The Talmud derives its great authority from the fact that it was completed under the supervision of the entire body of Jewish scholars in Babylon which at the time was the only important seat of Jewish scholarship.

The Talmud also exerted a decisive influence on the internal history of Judaism. It

was the recognized source for a knowledge of tradition and it became the authoritative collection of the traditional religious doctrines which supplemented the Bible. After its completion the chief task of Jewish learning became the interpretation of the Talmud. Its study spread from Babylonia to Egypt, northern France, Italy, Spain and most of Germany. Wherever a Jewish center was established its chief intellectual interest revolved around the Talmud. It survived the onslaught of the Karaism* which threatened to undermine its importance in Judaism by preaching the exclusive authority of Scripture. The spread and influence of Arabic culture and philosophy did not in any way infringe on the authority of the Talmud. Maimonides* while being the greatest philosopher of his time was also the greatest student of the Talmud. After the 16th cent. which marked the decline of intellectual life among the Jews, Talmud became regarded as the supreme exercise of the Jewish mind. Eastern Europe, especially Poland, contained its chief centers of study. It was not till the time of Moses Mendelssohn* and the beginning of the Enlightenment period that the supremacy of the Talmud in Judaism was challenged. M J B

The origin of the Talmud is oval with the return from the Babylonian captivity. One of the most mysterious and momentous periods in the history of the human race, the brief space of the Exile. From a class of lawless, godless populace they returned to a land of Puritans. A clergy arose of the existence of the glorious national literature the people now began to press and the books plucked from the fire—the scanty records of the rite and history. The same document, as they were gradually formed, became the immutable center of the lives. This civility brought a scene that summed the widest dimensions.—EMANUEL DEUTSCH. The Talmud 1874.

See Codes Responsa Takkanah Targum

TALMUD ATTACKS ON Beginning with the edict of Justinian which forbade the use of the traditional interpretation of the Bible and sought to confine the Jews to the use of the Greek translation the Talmud has been a constant object of attack or misquotation. In the 13th cent. when Talmudic study flourished in France these attacks increased. The most famous incidents are:

- 1244—Fitting of the copies of the Talmud in Paris
- 1263—Destruction of the Talmud in Barcelona resulting in the destruction of the central part of the Talmud
- 1413—Destruction of the Talmud in Tortosa, which resulted in the Bull of Pope Martin V forbidding the study of the Talmud
- 1520—Issuance of a complete edition of the Babylonian Talmud in Venice as a result of the Pfefferkorn attack
- 1553—Talmud burned in Rome
- 1554—Censorship of the Talmud instituted
- 1559—Talmud burned in Cracow
- 1559—Talmud placed on Index Expurgatus
- 1565—Pope Pius IV commanded the disuse of the name Talmud
- 1757—Destruction of the Kamenet Podolsk

TALMID HAKAM Title of honor given to those learned in the Law

TALMUD TORAH Public school for elementary education in Hebrew Scriptures Tal

mud and nowadays teaching Jewish history and frequently conducted in modern Hebrew. Organized teaching of children was introduced by Joshua b Gamla the high priest for all children above 6 or 7 years of age. Talmud Torahs were confined to boys. The educational system in use represents the growth and experience of centuries. The Talmud Torah supported by voluntary contributions or partly chargeable to communal or congregational funds having been an integral part of communal activities for many centuries. The most modern Talmud Torahs in the United States are equipped like educational centers many have their own buildings and even charge moderate fees. Originally they were intended to serve the needs of the poor and orphans. To some extent the Talmud Torah is still distinguishable from the religious schools attached to orthodox conservative and reform congregations in that they stress the teaching of Talmud but in the last two decades the influence of teachers who are either themselves products of the seminary teachers schools or members of the union of Hebrew teachers have made themselves felt everywhere. Thus some Reform religious schools are now teaching modern Hebrew as a language the instruction being given in Hebrew. Talmud Torahs are giving courses in Palestinean geography etc.

TAM RABBENU See Jacob S Meir

TAMAN Peninsula between the Black Sea and the Sea of Azov. The Byzantine historian Theophanes states that many Jews were settled here prior to the 7th cent but nothing detailed is known of them. The district came under Chazar * rule in 680. Of the tombstones unearthed in a Jewish cemetery all bearing Jewish symbols few letters were deciphered and appear to refer the 4th 5th 8th and 9th cents one is dated 1508.

TAMAR Palm. A feminine name which in recent decades has been popularized. The Bible mentions Tamar the daughter in law of Judah and Tamar the sister of Absalom. The Yiddish surname Teitlebaum is a derivate of Tamar.

TAMMUZ Fourth ecclesiastical and tenth civil month. The 17th is the fast day in memory of the breaking down of the wall of Jerusalem by Nebuchadrezzar and the discontinuance of the sacrifices during the siege of Titus. It ushers in the three weeks of mourning which end with the Fast of Ab. Tammuz was the name of a Babylonian deity (Ezek viii 14).

TANGIER See Morocco

TANHUMA B ABBA Palestinean amora. He belonged to the fifth generation and was a celebrated Hagadaist. A number of collections of Hagadah to the Pentateuch are called Midrash Tanhuma rather as a compliment than a identification of the author. Of Tan

huma b Abba it is related that for an impertinent answer to a question put him by a monarch he was thrown into a den of wild beasts and came out unharmed.

TANNAIM AND AMORAIM Aramaic for teachers and speakers. The traditions and learning of the Jews were carried forward successively by groups of scholars from the Zekenim ha rishonim former elders to the Tannaim the Amoraim and the Saboraim *. The list of 277 Tannaim mentioned in the Talmud Midrashic literature included the roll of teachers prior to the Amoraim whose classification began after 220. The Amoraim mentioned number over 1000. In most cases they are merely authorities quoted. In the minimum number of cases the place of birth or residence of these scholars is given and very often the period of their lives has to be estimated from circumstantial references. Several of these accepted authorities were proselytes. Though they are all associated either with Palestine or Babylonia some came from Egypt Carthage and Rome.

TANNENBAUM AVNER Yiddish popularizer of natural sciences b Schirwind East Prussia 1848 d New York 1913. He received a modern education in Europe came to the U S in 1887 and devoted himself to translating and popularizing the natural sciences for Yiddish audiences. He translated Jules Verne and similar novelists to the same purpose. For years he contributed to the Yiddish daily press and in addition compiled a two vol History of the Jews in the United States in Yiddish.

TARFON Tanna of third generation. He was one of the group that taught with Akiba * at Bnei Brak Jabneh and Lydda and survived the fall of Bethar. He had been a priest in the service of the Temple and was one of the followers of Shammai. He bitterly opposed the neo Christians.

He is frequently quoted in the Mishnah *. His philosophy was (Ethics of the Fathers ii) The day is short and the work great and the laborers are sluggish and the reward is much and the Master of the House urgent. It is not thy duty to complete the work but neither art thou free to desist from it.

TARGUM The translation or interpretation of the Hebrew Text of the Old Testament into the Aramaic * language. From the very earliest times an ardent desire to understand the nature meaning and exact purport of the Hebrew Scriptures manifested itself and both the Jews and the different nations which embraced Christianity vied with each other in their eagerness to grasp the words of the Hebrew writers by means of accurate translations in their respective vernaculars. So it came about that at first Greek and then Aramaic * translations of the original Hebrew were undertaken and completed with varying degrees of accuracy. The Greek translations were of use to those Jews living in the Byzan

tune empire but the Aramaic speaking people of Asia naturally derived no benefit from them. Neither did the Samaritans* nor the Christians who lived in Syria. Hence arose the various Aramaic translations which began to appear in the 2nd cent. The Christian people were served by the Peshitta—the simple or faithful Syriac version which is the work of several authors and greatly dependent upon Jewish tradition. The Jews by the various Targumim viz (1) The Targum of Onkelos to the Pentateuch (2) The Targum of Jonathan to the Prophets (3) The Targum Jerushalmi I (Pseudo Jonathan) (4) The Targum to the Hagiographa (5) The fragmentary Targum Jerushalmi II.

These Aramaic translations are of two kinds Halakic* and Hagadic* the former being fairly accurate literal translations of the text the latter being rather amplifications and interpretations in accordance with Rabbinical tradition. In the main the Targum of Onkelos* is Halakic that of Jonathan and the Jerushalmi Hagadic whilst the Targumim of the Hagiographa are more Hagadic than Halakic.

The various dates of these translations constitute a knotty problem which has not yet been satisfactorily solved. All indications point that the translation which bears the name of Onkelos was made in the 2nd cent. that of Jonathan in the 4th cent. the Targum Jerushalmi in the 7th cent. the Targumim of the Hagiographa from the 6th to the 9th cents.

Origins. Even more difficult is it to know the land of their origin. The Targumim of Onkelos and Jonathan have both been associated with Babylonia the others with Palestine, but there are many indications that all of the Targumim originated in Palestine although it was in Babylonia that the Targum of Onkelos and to some extent that of Jonathan became authoritative. Side by side with the Targum Jerushalmi which is a Hagadic interpretation there was this Halakic translation of Onkelos. The Bible was studied in two ways—one class of scholars favoring a translation of the text which would only occasionally depart from literalness to bring out some Halakic point the other preferring a fanciful interpretation for homiletical purposes. The former produced the Masora* and the Halakic the latter the Midrash and Hagadah. The Targum Onkelos represents the labors of the practical school the Targum Jerushalmi that of the homiletical schools. The Palestinian origin of Onkelos is confirmed by the Halakic rules embodied in it by its form and internal character by the pursuit of similar literary work in Palestine and by the Talmudic note that Onkelos was in communication with the Palestinian Rabbis Gamaliel* I and II Eliezer* and Joshua* and above all by its dialect which is fundamentally Palestinian.

Unfortunately the texts are exceedingly corrupt. The consonantal text in spite of the superfluity of vowel letters bears a fairly close affinity to the texts of biblical and other

Aramaic dialects but the vocalization as it has come down to us is almost hopeless and it seems that the punctuators sought to vocalize the Aramaic text in conformity with the rules of Hebrew grammar. Since the discovery of Targum mss from Yemen with superlinear vocalization it is now possible to have a text which will be reasonably accurate. From a vocalic grammatical and exegetical point of view the readings given in these mss are far superior to those of the European mss.

The exiled Jews had forgotten Hebrew and so their Bible had become incomprehensible to them. Therefore their leaders felt that an adequate translation was imperative and so we have these translations from Hebrew into Aramaic which are known as Targumim. So important was the Targum considered that the Meturgeman or Interpreter was a specially appointed official of the Congregation. He translated and expounded the Law and the prophets according to Jewish tradition. The reader recited a verse from the Law which the interpreter at once rendered into Aramaic. With the prophets three verses were taken in conjunction. In this way the regular reading of the Targum was an integral part of the ritual. Subsequently the edict went forth that the people were to read the Torah text twice and the Targum text once weekly. The Targum of Onkelos is valuable in clarifying obscure passages in the Pentateuch. Not only the Talmud and Midrash but also the later authorities—the Gaonim* Natronai and Hai the philosophers Saadia* and Maimonides* the exegetes Rashi and the Tosafists* the grammarians from Menahem b. Saruk* to David Kimchi* the lexicographers from Nathan b. Jechiel to Gesenius the Cabalists Nachmanides* and Bachya b. Asher* and later scholars like Heidenheim Rapoport* Luzzatto* Zunz* Geiger* Frankel* and Bacher* all of these great authorities make constant use of the Targum. The Hagadic Targumim are an inexhaustible mine of Jewish tradition and folklore and as Delitzsch puts it. The entire traditional world of the later Moslems the Arabs Persians and Turks in so far as they refer to the Old Testament history are to be found in a much simpler clearer nobler form a thousand years earlier in the Jewish Targumim.

The authorship of the various Targumim is as obscure as that of the biblical books. Tradition ascribes the Targum to the Pentateuch to Onkelos the proselyte at the dictation of the Rabbis Eliezer and Joshua and that to the prophets to Rabbi Jonathan b. Uzziel according to the teaching of the last three prophets Haggai* Zechariah* and Malachi*. Onkelos lived at the end of the first cent. Jonathan somewhat earlier. Onkelos is closely associated with the patriarch Gamaliel II whilst Jonathan was a favorite pupil of Hillel*. Much may be said in favor of the theory that the Sages merely wished to indicate that the translation ascribed to Onkelos was carried out in the literal manner that Aquila*—also a pros

elyte—employed for his translation into Greek whilst Jonathan rendered the prophets in the more fanciful and paraphrastic manner of Theodotion's Greek interpretation Onkelos being the Babylonian pronunciation of Aquila and Jonathan the Hebrew equivalent to Theodotion On the other hand Silverstone positively identified Onkelos with Aquila the Greek and Aramaic translations being according to him the work of the same person For many centuries the Targum Jerushalmi I was ascribed to Jonathan

With the exception of such poetical passages as the Blessing of Jacob the Targum of Onkelos is a fairly literal translation with a frequent bias toward Halakic exposition It always follows the Keri ignoring the Kethib it avoids anthropomorphisms uses euphemisms simplifies figurative expressions The Targum Jonathan being a Targum to the Prophets in which Halakic principles are rarely involved could indulge more freely in fanciful interpretation and so it is rather a paraphrase than a translation Both the Targum Jerushalmi I and II are practically valueless for the elucidation of the text but are extremely interesting from a philological and historical point of view The Targumim to the Hagiographa are of three classes (1) on the five Megilloth (2) on Psalms Proverbs and Job (3) on Chronicles and possibly Ezra Nehemiah Daniel The Targumim on Psalms and Job are in the manner of the Targum to the Prophets whilst that of Proverbs is more literal being in fact the Aramaic transcription of the Syriac version the Peshitta No Targum on Ezra * Nehemiah * and Daniel * has yet been found but one on Chronicles has been published The Targumim on the five Megilloth are quite paraphrastic That on Ruth * may be called a translation but the rest are pure Midrash There are several Targumim on Esther two of which are well known Targum Rishon and Targum Sheni Both are Hagadic the Sheni being an elaborate Midrash based on the description of Solomon's throne H B

TARRASCH SIEGBERT Chess master b Breslau Germany 1862 He won first prize at Nuremberg in 1884 and thereafter held a position in the first rank of chess players In 1894 he published Three hundred chess games played and explained In 1907 he wrote another exposition of his victories

TASHLIK Still a popular propitiatory rite observed on New Year's Day in literal fulfilment of Thou wilt cast all their sins into the depths of the sea (Micah vii 19) A phrase of Josephus * suggests that the rite was observed in his time

The rite is performed at the side of a stream river or on a bridge or at the seashore by reciting appropriate verses from Micah * and penitential prayers

TAUBENHAUS JACOB JOSEPH Plant pathologist b Safed Palestine 1884

He received his scientific training in the U S and after serving 1909-16 as associate plant pathologist at the Experiment Station of the Delaware University he was in 1916 appointed chief of the Division of Plant Pathology and Physiology at the Texas Agricultural Experiment Station

TAUBES ISAAC Roumanian rabbi b Syniatyn 1837 d Bucharest 1921 He was a member of a family of Roumanian rabbis and became prominent in 1872 when as a member of the Roumanian committee he was invited by Adolph Cremieux * to attend a conference for the protection of Jewish rights To his death he was devoted to championing the political rights of the Jews in Roumania and the abolition of the more Judaic * was in a measure due to his untiring efforts In 1865 he preached the first sermon delivered in the Roumanian language in a synagogue

TAUSIG CARL Pianist b Warsaw 1841 d Leipzig 1871 He made his debut in Berlin in 1858 Despite Wagner's anti-Semitism Tausig was his close friend and devised the plan for raising the money for the Bayreuth Theatre for the performance of Wagner's masterpieces Tausig was one of the great pianists of his day He enriched piano literature by transcriptions of music by Bach Schubert and Schumann W F

TAUSSIG THEODOR Ritter von Governor of the Austrian Land Credit Institute b Prague 1848 d Vienna 1909 He was a trained banker and in 1869 he became a director of the Viennese firm of Landauer & Goldschmidt and saved that bank in the panic of 1873 The following year he was appointed governor of the government Land Credit Institute and developed it During the 30 years in which Austro-Hungary was successfully industrialized Taussig was regarded as one of the key men in the economic development of the empire

TAW 22nd letter of the Hebrew alphabet Its numerical value is 400

TAWUS JACOB B JOSEPH Persian translator of the Bible His translation in Hebrew characters appears in the polyglot Pentateuch published in Constantinople, in 1546 Nothing is known of the author

TAX COLLECTORS AND FARMERS In ancient times and in Palestine to the World War the tax collector was in reality a tax farmer The state generally collected customs and other tolls directly but it leased the taxes payable by the majority of the citizens or residents to a tax farmer for a cash consideration in advance He in his turn sold subdivisions of his concession The tax farmer was however free to use the military to collect the taxes As the basic tax fell upon the land by taking a tithe or some other proportion of the produce in cash or kind the assessment being made on the standing crops the tax farmer was extremely unpopular Jewish

legislation classified the tax farmers with robbers as ineligible to give evidence in a court of law. The attacks on the publicans who were the tax farmers is reflected in the New Testament.

The system also prevailed in Europe and the employment of Jewish tax farmers is mentioned with fair frequency in Spain and elsewhere. Jews were moreover employed to collect the taxes assessed upon the Jews during the middle ages. They had to guarantee and make the assessments rather than advance the cash.

See Council of the Four Lands Judenland tag

TAXATION OF JEWS There exists but scant material as to the imposts and taxation in vogue either in the days of the kingdoms and after the establishment of the Hasmonean dynasty. Historians even disagree as to the value of the taxation imposed during Roman rule. That it yielded considerable is clear from the Roman objection to the transfer of the Temple tax receipts from Alexandria to Jerusalem and the speed with which the *Fiscus Judaicus* or Jewish tax the probable precedent for all the Jewish poll taxes of the Middle Ages was introduced.

No serious attempt has been made to study either the taxation or the tax yield imposed on the Jews everywhere throughout the Middle Ages. That these special imposts made a larger demand upon the Jews than upon ordinary taxation made upon the non-Jews was admitted in a rescript of Charles V. in 1548 for he stated it as a fact and as a reason for leniency in other directions. Brentano estimated that the Jews contributed one thirteenth of the English royal revenue in the pre-expulsion period. In the 15th cent. the Jews according to another authority contributed one fifth of revenues of the larger cities in the Germanic empire. The poll tax was introduced by Louis the Bavarian in 1342. The *leibzoll* special payment for protection was established about the same time. The famous coronation tax payable by the Jews at the crowning of a monarch was at times known as the third penny tax for it was a levy equal to one third of the personal assets of every Jew. There is however little likelihood that so large a sum was actually collected. A third and expensive tax was that levied on the Jews for various wars. They had to contribute to the Hussite and Turkish and Thirty Years War. In addition they had to pay a number of double taxes i.e. they paid double tolls double market duties etc. Though there are occasional references to the payment of taxes in kind the Jews were mostly squeezed for cash and silver. Old prints of Jews paying taxes emphasize this by exhibiting sad looking Jews handing over a bag of coin to a grasping official.

TEBET Tenth ecclesiastical and fourth civil month. The last two days of Hanukkah* and the fast of the 10th day in commemora-

tion of the beginning of the siege of Jerusalem under Nebuchadnezzar occur in this month.

TEFILLIN See Phylacteries

TEHERAN See Persia

TEITEL JACOB LWOWITSCH Only Jewish magistrate in Russia during the Czarist regime b Podolia 1850. In 1875 he became a district attorney or investigating magistrate in the district of Suksum. He was then sent to Samara and served as a magistrate being the only Jew in Russia to hold that office. He won the esteem of Maxim Gorki and other liberals who sought shelter in the remote parts of the Russian empire. In 1904 he was appointed magistrate in Saratow but in 1912 he had to retire from service owing to anti-Jewish feeling in governmental circles. After having held office for 37 years Teitel devoted himself to various plans for the amelioration of Jewish conditions and went to Paris London and elsewhere in the interest of the post-war victims. He resides in Switzerland and devotes himself to relief work for refugees.

TEIXEIRA ABRAHAM SENIOR (Diego Teixeira Sampayo) Marano. He left Portugal for Hamburg* in 1643, d there 1666. For openly living with his family as a Jew the imperial government proposed to arrest him and confiscate his property but the senate of Hamburg opposed the decree and he was enabled to reside and head the Sephardic community for which he endowed several funds. He lived in an opulent manner being very rich. Queen Christina of Sweden resided for some time in his princely mansion.

TEIXEIRA MANUEL Communal leader b Lisbon c 1625 d Amsterdam 1705. Like his father Diego he was financial agent to the queen of Sweden. In 1670 he attempted to prevent the expulsion of the Jews from Vienna. He later settled in Amsterdam and became head of the Sephardic community.

TEKIAH One of the four sounds produced on the Shofar* (ram's horn). The four calls or sounds are (1) Tekiah an unbroken sound (2) Shebaim a broken sound (3) Teruah a wave like sound (4) Tekiah G Dolah a prolonged unbroken sound.

M A

TEKUFAH Cycle. The four seasons which occur in Nisan* Tammuz* Tishri* and Tebet*. The four cycles which correspond with the changing seasons are carefully calculated to a minute in the Jewish calendar though to what purpose is not clear. A great deal of superstition was at one time attached to the beginning of these cycles. They do not correspond with either the equinox or the solstice by 14 to 18 days. The Tekufah does not interfere with the calendar which follows the lunar calculations of R. Ada.

TEL AVIV First modern town erected in Palestine* by Jews. It was founded in 1909.

on the sand dunes near Jaffa * 60 houses being erected including the building of the Herzlia Gymnasium Prior to the World War it made little progress but its post War development has been one of the striking incidents in the modern evolution of Palestine In 1921 it was granted municipal rights and is the only city in Palestine which has raised a public loan (1923) on its municipal assets It had a council of 15 members For three years it had a Socialist administration when all schools were free Tel Aviv has several theaters an opera house concert halls picture shows and libraries The open air Beth Am (People's House) can seat 6 000 It has 50 kindergartens 10 elementary six high four technical and two music schools which care for 12 000 pupils Its social welfare institutions hospitals clinics lecture courses etc are ample On Hanukah * which is a municipal festival the population now some 50 000 attend the lighting of a Menorah raised high above the city over a field of lights held by all the school children It celebrates Purim * as a three day carnival Tel Aviv combines a sea shore resort and an industrial center and is the headquarters of many Jewish efforts for the rebuilding of the Jewish National Home In 1934 its population was estimated at 80 000

All its residents are Jews and all public and private services are controlled by Jews its police and street cleaning its building and repairing its industry and commerce and Hebrew is the language of all public transactions and so all activities—JESSIE SAMPTER Modern Palestine third edition 1933

See Dizengoff

TELCS EDUARD Sculptor b Baja Hungary 1872 As a student he won the Fuger gold medal in Vienna later winning a first prize for his Two Drinkers In 1900 he was awarded first prize for his monument of the Empress Elizabeth In 1905 he made a monument in honor of Kossuth in Kecskemet He left Hungary and settled in Holland when in 1920 at the beginning of the Horthy regime the Jews were persecuted in his native land

TEMESVAR Between 1552 and 1716 this Hungarian city became a center for Spanish Jews who apparently prospered there In 1776 when a few Ashkenazim * had settled there and the community had been otherwise considerably reduced Maria Theresa who limited the number of Jewish settlers legalized their position as the protected Jews of the Banat The Sephardic * element gradually dwindled and the 6 000 Jews now residing in Temesvar are mostly Ashkenazim

TEMPLE The sanctuary erected in Jerusalem * by King Solomon * (c 973 935 b c e) on the eastern hill of Mount Moriah opposite the Mount of Olives Jewish tradition teaches that Mount Moriah had been consecrated from the beginning of the world It was on that spot that Adam * was born Cain and Abel offered their sacrifices there After the flood Noah built his altar on it Abraham * too

offered Isaac * as a sacrifice on this mount of the Lord King David * purchased the spot from Aravnah the Jebusite to build an altar unto the Lord (II Sam xxiv 21) because it was there that the angel of death ceased to smite Israel David proposed to build the Temple but God refused it because as a man of war he had shed blood and the Temple was to be a sanctuary of peace (I Chron xxviii 3) Solomon the man of peace was the better fitted to build it Its erection was begun in the fourth year of Solomon's reign and was completed in seven years (I Kings vi 37 38) The Temple proper surrounded by courts and porches contained the outer sanctuary or the Holy Place (Hechal) and the inner sanctuary or the Holy of Holies In the Holy Place were the altar of incense the table of the shewbread the seven branched candlestick and ten smaller tables and candlesticks In the Holy of Holies was only the Ark of the Covenant The sacrificial altar and the other vessels of the Temple were in the court

For 380 years the First Temple stood as the venerated sanctuary of the Jews Its destruction by Nebuchadrezzar in 586 b c e (II Kings xxv 9) marked also the destruction of the Judean kingdom Some fifty years later when Judea was restored to the Jews a decree was issued by Cyrus the Great for the rebuilding of the Temple in Jerusalem (Ezra v 14 15) In the second year of the reign of Darius Hystaspes (519 b c e) the real building began Aroused to the effort by Haggai * and Zechariah * the building was completed in four years Seventy years after the destruction of the First Temple the second one was dedicated This Second Temple was no doubt less pretentious and far less ornate than the first and the old men who remembered the glories of the Temple of Solomon wept when they saw its successor (Ezra iii 12) It lacked many of the sacred objects contained in the First Temple King Josiah * anticipating its fall concealed the Ark the pot of manna Aaron's staff and the jar of holy oil (Yer Shek vi 1) It also lacked the divine fire the Shechinah the Holy Spirit and the Urim and Thummim (Yoma 21b) Deprived of the Ark the Holy of Holies in the Second Temple was quite empty With the growth of the restored Judean commonwealth the Temple too grew in significance When in the year 168 b c e Antiochus attempted to enforce Hellenistic practices upon the Jews and compelled the high priest to sacrifice a swine on the altar of the Temple the Maccabean * revolt began After three years of heroic struggle the Temple was purged of its defilement and rededicated The Hanukah * celebration and its rededication lasted eight days

In outward splendor however it did not reach its zenith until the reign of Herod * In the eighteenth year of his reign (20 19 b c e) Herod rebuilt the Temple on a magnificent scale Such was its splendor that the rabbis exclaimed with enthusiasm He who hath not

seen the Temple of Herod hath not seen the most beautiful building in the world (B B 4a) It did not stand very long however In 70 c e on the ninth day of Ab the same day when the First Temple was destroyed the Second Temple too was destroyed by the Romans under Titus When the revolt of the Bar Kokba * was quelled in Hadrian's reign an altar was erected in its place to Jupiter Capitolinus On the Temple Area there stands today the splendid Dome of the Rock commonly but erroneously known as the Mosque of Omar erected by Abd el Melek who reigned from 685 to 705

Tradition holds the people's sinfulness responsible for the destruction of the Temples The First Temple was destroyed on account of three sins bloodshed immorality and idolatry The Second Temple was destroyed because of the malevolence and enmity that existed among the people To this day the Jews commemorate the destruction of the Temple by fasting and prayer on the ninth of Ab * and by various symbols of mourning on different occasions S G K

The wa n the Templ an alta a t ble a cen er a candl st k a c d ng t the di ct n of the law no was it legal to ca y ny oth r vessel nto t There w s no fast ng nor any other mysteries ed out but n the f e of the whol c n gregat on nd such method w s ob served that though the e ve e four tr be f p sts and n ev ry t be upwards of 5 000 pe s ns they took th turns n att ndan e upon cert n set days and that in due regular uce sion —JOSEPHUS Contra Apion

TEN COMMANDMENTS Asereth ha Dvarim or Asereth Ha Dibroth also referred to as the Decalogue The Ten Commandments are the code of ten biblical statements or words pertaining to fundamental religious and ethical concepts The Ten Commandments are found in two versions in the Bible The one occurs in Ex xx 2 17 the other occurs in Deut v 6 21 The two versions are essentially the same there being only minor verbal variations between them and a major difference only in the case of the fourth commandment (see below)

The usually accepted version of the Ten Commandments is that of Ex xx. The text (as translated in the Bible of the Jewish Publication Society *) follows

- 1 I am th Lo d thy God, who brought th e out of the land of Egypt out of the house of b ndage
- 2 Thou shalt have no other gods befo e Me Thou sh lt not mak unto th a graven image nor any mann of likeness of any th ng that s n heav n above or that s in the earth ben ath or that is in the water under th ea th thou shalt not bow d wn unto them nor serve th m for I the Lord thy God, am a jealous G d v st ng the iniquity of the fathe upon the ch ldr n unto the third and fo rth gene ation of them th t hate Me and showing mercy unto the thousandth generat on of them that l ve Me and ke p My commandments
- 3 Thou shalt n t take the name of the Lo d tly God n vain f r the Lord will not h ld h m guiltless that taketh H s n me in va n
- 4 Remember the Sabbath Day to keep it holy Six days shalt thou labor and do all thy work but the se enth day s a Sabbath unto th Lord thy God in t thou shalt not do any m nn f work thou nor thy son nor thy daughte nor thy man serv nt n r thy maid se vant nor thy attl nor thy stranger that s within thy gates for in six days, the Lo d made heaven and earth the sea and all

- that in them s and rested n the eventh day whe efore the Lo d bless d the Sabbath day and hallowed it
- 5 Honor thy fathe and mother that thy days may be long upon the land whch the Lord thy God giveth thee
 - 6 Th u sh lt n t mu der
 - 7 Th u shalt n t mm t adultery
 - 8 Th u sh lt not steal
 - 9 Thou sh lt not b a false w tness aga nst thy neigh bo
 - 10 Thou shalt not c et thy neghbo s house thou halt not ov t thy neghbo s w fe, nor his man se vant nor h s ma d se vant no h s ox nor h s a s nor anyth g that thy neghb r s

According to biblical tradition God spoke these words at Mt Sinai through Moses * to Israel and with His own hand (Be ez ba E lo-him literally the finger of God) inscribed them upon the tablets of stone And the people of Israel when the Book of the Covenant (Sefer ha B rith) was read to them by Moses answered as one man All that the Lord had spoken we will do and obey (Na a sch v nish ma)

Biblical criticism discounts the details of this tradition Its view the essential religious and ethical concepts of the Decalogue may date back to Moses but in some details at least the Ten Commandments show the work of later biblical editors

Important in the critical evaluation of the Decalogue is the variation in the reason given for the Fourth Commandment In the Exodus version the Sabbath is associated with the completion of creation and the observance of the Sabbath is enjoined on theological grounds Remember the Sabbath day to keep it holy in it thou shalt not do any manner of work for in six days the Lord made heaven and earth and rested on the seventh (Ex xx 8 11) In the Deuteronomy version we find a historical or national sanction for the Sabbath commandment Observe the Sabbath day to keep it holy in it thou shalt not do any manner of work and thou shalt remember that thou wast a servant in the land of Egypt and the Lord thy God brought thee out thence by a mighty hand and by an outstretched arm therefore the Lord thy God commanded thee to keep the Sabbath day (Deut v 12 15)

While the rabbis glossed over this difference between Exodus * and Deuteronomy * by saying that the two versions of the Fourth Commandment were spoken simultaneously by God (Sha mor v za chor b dib bur e chod ne em ru) modern Bible critics hold that variations such as these bespeak for the two versions of the Decalogue different editors with varying points of view and different points in time It is generally agreed among Bible scholars that the version of Exodus is in the main the older

Because the first statement of the Decalogue is strictly speaking not a commandment but rather an affirmation of Divine unity and of Divine deliverance from Egypt Christian circles tend to regard it as a preface rather than part of the Decalogue Thus what Jews regard as Commandment II Christians regard

as Commandment I and they make other divisions in the Decalogue to achieve the required Ten Commandments. This variation in numbering is based however upon a disregard of the Hebrew designation *da var* which means word or statement rather than command or commandment. Number I is certainly to be included as one of the ten religious ethical affirmations.

The Ten Commandments have come to be regarded by Jews and non Jews as the cornerstone of ethics and morality as well as the fundamental articles of religion. They epitomize the contribution of the Jewish people in these two fields for it was the genius of the Jew that knit religion and morality together into one fabric. The Decalogue is classic testimony to their skill.

In Jewish life the Ten Commandments figure prominently in many ways. The two tablets are a favorite design among Jews everywhere for seals, signet rings, ornaments and the like. In every synagogue be it orthodox, conservative or reform, a representative of the two tablets of stone appears usually above the Ark of the Torah (*Aron ha Kodesh*). This position of prominence is accorded the two tablets in keeping with Jewish tradition which regards the Ten Commandments as the essence of Mosaic Law and the substructure upon which rests all subsequent Jewish religious literature. T H G

What has the human race gained by its doption of wh t Burckhardt call d The code of B n I ael? It is n ne wo d th d cla t n of th nd sbl nty of m alty w th el g n. It was the boast of Jos phus that whe eas other legi l to s had mad eligi n to be p rt f virtu. Moses had made virtu to be a p rt f rel g n. The Ten Commandment epresent to us both n f ct nd d the grant foundat on th mmt bl m unt n on wh h th w ld bu lt up—STANLEY The J w h Chu h 1870

TENNESSEE See United States of America

TERAPHIM The household gods which Rachel* took with her on the return to Canaan* and which in David's time must have been large images. References to these idols and their tolerance by the Hebrews persist almost to the close of the prophetic era.

TEREFA Ritually unclean or impure food in contradistinction to kosher*. Originally the term implied that an animal was mortally wounded by mischance or from an attack of a beast of prey but the term has been broadened to imply that any animal within the dietary regulations which is diseased suffers from an abnormality or is injured in a vital organ etc. is terefa. It applies further to the mixture of milk and meat and all fishes defined by the Dietary Laws* as unclean. See Shehita.

TERONGI RAPHAEL BENITO One of 26 martyrs two others being his sister Catalina and his teacher Raphael Valls condemned for practicing Judaism and burned at an auto da fe held in Palma Majorca May 6 1691. The steadfastness of Catalina has

been memorialized in a ballad which is still popular in the island. The girl did not want to die but she refused to avow faith in Jesus and finally jumped into the flames. The ballad relates

She l ps t wards the flame
At the b ink she c ies
Oh b oth m n take cou age
Y h t w ll not sco ch

TERQUEM OLR Mathematician b Metz 1782 d Paris 1862. He was appointed professor of higher mathematics at Mainz then a French city in 1804. In 1815 he was appointed librarian of the central artillery depot in Paris. He edited various mathematical journals. He was an observant Jew but in 1837 pleaded for the introduction of the Sunday Sabbath.

TET Ninth letter of the Hebrew alphabet. Its numerical value is 9.

TETRAGRAMMATON A term used in Josephus* and in the Palestine Talmud* to replace the unpronounceable name of God. It is identical with the term *Shem ha Meforash** *Shem ha Meyuhad*. The word represented by the English letters YHWH or JHVH from which is elaborated the word *Jehovah* and occurs 5410 times in the Bible but is always pronounced *Adonai*. The general use of the Name was abandoned c 300 b c e but there is difference of opinion whether even when uttered by the High Priest on the Day of Atonement* the sound was not drowned out. Some commentators claim that the pronunciation was known in Babylon as late as the year 1000. Cabalistic authors however maintain that the four letters were a reduction of the Name with 12 26 42 and 72 letters and their views on these matters play a large part in their mysticism. The simplest explanation of the avoidance of the pronunciation of the Name is obedience to the Third Commandment. More complex is the objection to its use as a charm, the belief in the potency of names being widespread in all ancient cults.

TEXAS See United States of America.

THEBEN (Devény) KOPPEL Shtetlan of the Hungarian Jews d Prague 1799. He served the Hungarian Jews during the reigns of Joseph II Leopold II and Francis I. In 1791 he was presented with a gold medal by Leopold II. In that year he managed to release the victims of a trumped up Blood Accusation*.

THEILHABER ADOLF Gynecologist b Niederwerrn Germany 1854. He enjoyed a wide reputation during the pre War period as a woman's specialist. During the World War he was one of the most active and resourceful members of the commission which devised food substitutes for man and beast and brought large areas of unused acreage under cultivation.

THEOCRACY A form of government in which all authority and legislation are recog

nized as divine in origin and sanction being revealed through and exercised by divinely appointed lawgiver priest prophet and king and conceived as binding upon rulers and subjects alike

The sovereign rule of God is assumed throughout the Bible. Mosaic law frowns severely upon Israel's desire for a human ruler reluctantly yielding to it and carefully restricting the king's powers and rights. Gideon rejects the crown offered to him by his followers on the ground that God alone is King (Judges viii 22 f). Samuel finally bows before the people's clamor for a monarchy but only after he solemnly warns them that secular rule is ever one of tyranny and that it virtually constitutes blasphemy because of its denial that God alone should rule (I Sam viii 7 ff.)

It is however in those features that distinguish the Jewish idea of theocracy from that of usual Oriental belief that the immeasurably superior nature of the former for sublimity of thought and expression becomes evident. According to biblical and post biblical literature and as seen from Jewish Law and the liturgy the concept of theocracy or *malchut sha ma yim* the Kingdom of Heaven involves definitely democratic and spiritual elements. God's sovereignty was popularly and voluntarily accepted by all the people. Leaders in Israel rose primarily through force of character and the duties of prophet priest and king are peculiarly moral not political. The higher Law binds the monarch as well as the prophet. Nathan rebukes King David and Elijah denounces Ahab. Finally courts composed of capable and God fearing laymen might try ordinary everyday cases while only the more difficult ones were to be submitted to the priests the official interpreters and custodians of the divine law.

The sovereign rule of God as nobly visioned and described by the prophets and in later rabbinic literature and as expressed for example in the *Shema* * *Alenu* * the *Kaddish* * and in the *malchuyut* or kingdom verses of the New Year liturgy connotes clearly the unity of the world's moral government. It neither implies nor opposes politically speaking any particular form of government. The dominion of arrogance must disappear. All nations and governments united into one league and possessed of a renewed spiritual and humble attitude of mind and heart will then enjoy the eternal reign of peace justice and happiness recognizing God alone as universal sovereign.

The ideal remnant of Israel then vindicated is destined to have a central role in the creation and expression of this Kingdom. As a kingdom of priests with Zion as the world's spiritual capital to Israel in the Holy Land will all nations repair for instruction in the divine law (Amos iv) N K

THEODORA Queen of Bulgaria * (1335-55) b Tirnova la Grande Bulgaria d there c 1362. Her name was Sarah and she is referred to in Bulgarian histories as the Beautiful Jewess. As one of a Jewish delegation she met Czar Ivan Alexander and that monarch who had two wives and three children became infatuated with her and after she embraced Christianity and received the name Theodora the Enlightened he married her. She interceded successfully for three Jews condemned to death for blasphemy but could not prevent the dispersal of the community of Tirnova. She had one daughter and two sons Assen and Ivan Chichman. The latter became the Czar. Her portrait and that of the king in a miniature is extant.

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THEOLOGY There is a peculiar contradiction in Judaism that the people which has laid greatest stress on religion has contributed little to the development of theology the science of religion. Probably this is due to the emphasis on the *mizvot* * duties rather than on beliefs so that Judaism became a religion of deed primarily to be systematized in law while Christianity on the other hand was primarily a religion of faith to be systematized in theology. Theology as a science grew among the Jews chiefly by contact with Christian and Moslem theologians who constituted a challenge to Jewish thinkers secondarily by contact with non Jewish philosophers—Aristotle in the Middle Ages and Kant in modern times—who proposed scientific and often non religious answers to religious problems.

1 **Biblical Theology** Certainly the writers of the biblical books did much thinking about God. But they represent a thousand years of development from the simple childlike story of the Garden of Eden to the lofty insight of Isaiah * or the Book of Job *. Hence no one system of theology can be outlined for the entire Bible. Certain problems recur constantly particularly the justice of God and the role of Israel in the world but no one answer can be found consistently for any of them. Certain other questions such as that of immortality are merely suggested without any clear cut statement. In general biblical theology seems to be based on the conception of the covenant between God and Israel which involves a belief in the power and goodness of God the revelation on Mt Sinai the sanctity of the law and the duty of the Jew to obey its precepts. Sacrifice prayer and atonement enter in but with little desire to explain how they can alter the will of the Creator and Ruler of the world. The unity and universality of God late developments in human thought are prime contributions of the Hebrew prophets.

2 **Rabbinic Theology** The rabbis of the Talmud * and later periods likewise gave no care to systematic presentation of their doctrines although they progressed far in the clearness with which they held them. Their method has been recently called organic thinking wherein every idea is related to every other integrally not by a series of reasoning from beginning to end.

Their central doctrines were God * Torah * and Israel * God gave the Torah to Israel Torah was the revelation of God and the duty of Israel Israel was to worship God and keep His Torah The three doctrines thus made one system of belief and controlled a system of duties the 613 mitzvot

Other doctrines entered in Resurrection * of the body was a dogma while immortality of the soul was often added The nature of God was a prime subject of discussion resulting in the raising of metaphysical standards God was all wise all powerful all holy God's mercy and justice must be reconciled with the emphasis now on one now on the other The free will of man so necessary in any system of ethics which offered rewards and threatened punishment must be reconciled with the omnipotence of God in which man's power and choice will be swallowed up The usual solution of this last problem was the least satisfactory merely consisting in the effort to believe both at once as in Akiba's famous saying God's power is complete but the human will is reserved (Pirke Aboth)

3 Medieval Theology Systematic theology and philosophy were developed together by a number of Jewish thinkers during the Middle Ages These thinkers received their knowledge of Greek philosophy largely from the Arabs and from them also their central problem how to be at the same time devout believers in their own religion and reasonable scientific thinkers men of the world of scholarship and science Their solutions were of three types all of them developed far beyond the rabbinic method The one was the orthodoxy of Judah Halevi * (The Kuzari) who rejected Greek philosophy together with the systematic theologies of Christianity and Islam to build up a Jewish theology on the basis of revelation Judaism was to him a historic religion with theology merely as its method of presentation

Another development was that of the neo-Platonists Their ancient exponent had been Philo * of Alexandria their medieval one was Solomon ibn Gabirol * in his Fountain of Life Here we find a universe which flowed from the Will of God a world so unified that it is perilously near to pantheism The finest system of the Middle Ages was that based on Aristotle as begun by Saadia Gaon * (Beliefs and Opinions) and concluded by Maimonides * in his Guide for the Perplexed Here at last we have a complete system of Jewish thought brought into harmony with the best science and philosophy of the time Where the two conflicted Maimonides always decided in favor of Judaism though often in interpreting it differently from the rabbinic period For example he favored the creation of the world from nothing rather than the eternal matter of Aristotle he saw in the world the design of an all knowing God rather than the blind operation of natural law At the same time his theory of God was abstract rather than human and religious God was to

him incorporeal the first cause the soul of the world rather than the personal Being to whom the pious prayed

4 Modern Theology The medieval formulations were largely sufficient for the Jews in the ghetto period But the 19th and 20th cents have seen several attempts at a modern Jewish theology in the light of the theory of evolution the categorical imperative of Kant and the synthesis of Hegel Within the field of Jewish life these modern theologians must be classified as reform conservative or orthodox Their problem was generally like that of Maimonides to present Jewish religious thought in such a way as to harmonize with modern science and philosophy and secondarily to present a philosophy of the world in which the Jewish faith might have a logical place

Such men were Abraham Geiger * reformer and Kantian who based his ideas largely on historic development within Judaism Samson Raphael Hirsch * orthodox and Hegelian who emphasized the eternal validity of the traditional Jewish Law the Torah and Samuel Hirsch * a reform rabbi and Hegelian who attempted to prove Judaism to be an absolute religion a rank which Hegel himself had reserved for Christianity alone Recent study of Jewish theology has been largely historical as in Solomon Schechter's * Aspects of Rabbinic Theology and Kaufmann Kohler's * Jewish Theology The many different viewpoints within Judaism and the perplexing struggle of world philosophies have prevented the development of another Maimonides with a systematic authoritative Jewish theology At the same time the orthodox section of the Jewish world still leans on Talmudic and Maimonidean formulations so firmly based on Jewish tradition L J L

To the professional theologian it is still distinctly a saying which would have made the fortune of any ancient Alexandrian theosophist or modern Hegelian if the right wing were never properly utilized by the Rabbis and theologically justified nor ever allowed to be carried to what appears to the honest mind as their legitimate consequences This indifference and inability to theology consistencies must be a vice from which not even the successors of the Rabbis—the commentators of the Talmud—emancipated themselves wholly What we can obtain resembles at best a complicated arrangement of theological chess and balance than anything which the modern divine would dignify to call a system of revelation —SCHECHTER'S MEASURES OF RABBINIC THEOLOGY

THEOPHANY Greek term implying a manifestation of God by actual appearance In theological discussion it is applied to the Sinai revelation * (Ex xix 16-25 and Deut iv 11 12 33 36 and v 4 9) The visions of Isaiah * (chap vi) and of Ezekiel * (chap i) and the description Ps xviii 4 16 are also regarded as theophanies

I saw the Lord sitting upon the high and lifted up and His train filled the temple Above Him stood the angels each with six wings with two he covered his face and with two he covered his feet and with two he covered his head And he called out and said Holy, holy, holy the Lord of hosts The whole earth is full of His glory And the posts of the door were moved at the voice of them that called and the house was filled with smoke —ISAIAH vi 14

THERAPEUTÆ A community of Jewish ascetics settled according to Philo* on Lake Mareotis near Alexandria. They were according to his description the earliest devotees to live in cells. They differed from the Essenes* in that they admitted pure virgins to their membership and permitted them to attend their services and discussions but at all times the women sat remote from the men.

THESSALY See Greece

THOMASHEFSKY BORIS Yiddish actor b Kiev 1866. He began his career as a singer in Russia, came to the United States in 1881, organized a troupe and opened the first Yiddish theater in New York. He was lessee and builder of several theaters in which he performed the leading roles, preferably of the heroic type. He wrote a number of Yiddish plays, mostly humorous skits. Some years ago he settled in Philadelphia and established his company at the Garden Theatre.

THON OSIAS Polish Jewish national leader b Lemberg 1870. He is rabbi of Cracow but from his early youth he has been associated actively in the Zionist movement. In 1919 he was elected a member of the Polish sejm and was a member of the Committee of Delegations organized during the Peace Conference in Paris. He has written in Hebrew on modern philosophy.

TIBERIAS Founded in 26 by Herod Antipas* and named in honor of the Emperor Tiberius. It was the capital of Galilee* at its founding and the capital of Palestine for a brief period in the 11th cent. It is famous for its part in the Roman revolution when Justus* of Tiberias was its governor. It had a royal palace, a stadium, a synagog and a town hall. After the war against Titus it became for a time a pagan city with temples and its baths were brought into use. The archeological discoveries in its vicinity show that the Jews again settled there in the first half of the 2nd cent and this corresponds with the Talmudic accounts of Simeon b. Yohai* and the gradual conversion of the city into a center of Jewish scholarship which rank it held almost to the period of the Crusades.

In 1566 Don Joseph of Naxos* rebuilt its walls and planted mulberries and attempted to recolonize the town. During succeeding centuries it remained a Jewish settlement mostly under the dominance of local provincial rulers. In 1837 it suffered with Safed* from a severe earthquake and in 1865 and 1866 cholera ravaged the town. In recent decades it has resumed some of its old time importance as the principle town on the lake and the improving of its thermal resources has been repeatedly projected. Situated as it is on a narrow ledge 600 feet below sea level it makes a good winter resort though considerably swept by winter rains. It is one of the four holy cities of Palestine and therefore an old center for recipients of Halukkah*.

The Mass has one day they believe to see out of the waters of the lake and land at Tiberias and Safed to

be the seat of His throne.—CUNNINGHAM GIBKIE The Holy Land and the Bible Vol II

TIBNI He ruled briefly during the interregnum in the kingdom of Israel* following the death of Elah in 887 b.c.e. Zimri ruled seven days and was deposed in favor of Omri*. Tibni however had a considerable following but the people that followed Omri prevailed against the people that followed Tibni the son of Ginath so Tibni died (I Kings xvi 22).

TIETZ LEONHARD Founder of the Tietz chain store system b. Birnbaum Germany 1849 d. Cologne 1914. He started as an independent merchant in 1879 in Stralsund and for years developed his business on the modern American cash low price system confining his interests to small towns. His branches were managed by members of his family. In 1891 he opened his first great store in Cologne and then spread the system to Belgium. In 1905 the German Tietz system was capitalized for 10,000,000 marks. In 1908 the capital was increased by 2,500,000 marks. During the World War the Belgian assets were destroyed but the war losses were recouped during the 1926 inflation. In 1928 the turnover of the 50 main stores and 167 branches amounted to 190,000,000 marks. Tietz employed 15,000 persons, ran their own factories and evolved their own social institutions. On the death of the founder the concern was headed by his son Alfred Leonhard Tietz. It has been coordinated by the Hitler regime.

TIKTIN SOLOMON Rabbi b. Glogau d. Breslau 1843. He was the son of Abraham Tiktin, rabbi of Glogau and the father of Gedaliah Tiktin, rabbi of Breslau. Solomon was a champion of orthodoxy and a bitter personal opponent of Geiger*. It is stated that he asked the police to prevent Geiger preaching in Breslau in 1838. He accused Geiger of deliberately planning the undermining of the foundations of Judaism and refused to recognize him as a rabbi.

TIKTINER REBECCA 16th cent. authoress. She lived in Prague where she died about 1550. She wrote a book on the duties of a housewife and composed a Simhat Torah* poem.

TIKTINSKI HAYYIM JUDAH LOB SAMUEL Head of the Yeshibah* of Mir b. Mir Lithuania 1823 d. Warsaw 1899. He was the second son of the founder of the Yeshibah of Mir and was appointed in 1867. His son Abraham was head of the Yeshibah from 1883. It was destroyed by fire in 1898 but Tikinski despite illness procured the necessary funds to rebuild it.

TIRADO JACOB One of the organizers of the Amsterdam* Sephardic community flourished latter half of the 16th cent. d. Jerusalem. He was one of the Maranos who first fled from Portugal to Emden and then set

tled in Amsterdam where in 1597 he established a synagog which was called Bet Yaa kob or Casa de Jacob

TISHO BAB See Ab Ninth Day of

TISHRI Seventh ecclesiastical and first civil month Religiously the most important month in the Jewish calendar for its first and second days are New Years these days including the Day of Atonement are the Penitential Days * the 3rd is the Fast of Gedhah the 10th Atonement * the 15th to the 21st include Tabernacles * the latter being observed as Hohana Rabbah * the 22nd is She mení Azereth * and the 23rd Smnhat Torah *

TISZA ESZLAR AFFAIR A Hungarian case of Blood Accusation * brought in 1882 which created an extraordinary sensation at the time On April 1 a Christian peasant girl Esther Solymosi was sent on an errand in this Hungarian village and failing to return the rumor of ritual murder was circulated and the anti Semitic leaders in the House of Deputies proposed the expulsion of the Jews A Jewish boy aged five Samuel Scharf the son of the Shammas * was used as the principal witness against the suspected Jews with the result that his father mother and brother Moriz Hermann Wollner a beggar and two slaughterers Abraham Buxbaum and Leopold Braun were accused of the crime Moriz Scharf a lad of 14 was by brutal treatment forced to confess and in all 12 Jews were arrested during May On June 18 the body of a girl was found in the River Theiss and whilst the mother of the alleged victim recognized the clothes as those of her daughter she refused to identify the body which was hastily buried

The Jews further were charged with having clothed the body of an unknown girl with the garments of Esther Solymosi in order to add to the mystification of the case New arrests followed and on July 29 15 Jews were put on trial the boy Moriz being sequestered by the police The proceedings dragged out for months Louis Kossuth then in exile in Turin protested against the charge and the police handling of the case and exciting scenes were enacted in the House of Deputies in November The attorney general Havas was ordered to the scene of the trial The wife of Scharf was set free but the other prisoners were detained

The defence demanded the exhumation of the body and though it was greatly decayed the examination of three professors of medicine from the University of Budapest established that no ritual murder had taken place and that the body was presumably that of the missing girl The trial was resumed in June 1883 with Moriz Scharf as the only witness The findings of the court in August acquitted the accused An appeal was taken to the Supreme Court of Hungary but it rejected the appeal and confirmed the verdict of the country court Riots followed in Presburg Budapest and elsewhere in Hungary * Josef

Scharf the principle of the accused and the father of the boys who had been suborned as witnesses against him died in 1905

TITHE A tenth the basic proportion in taxation or gifts in the Jewish state Samuel * warned the Israelites that they would have to give the king a tenth part of all their resources (I Sam viii 15 17) and the tithe is referred to as early as Gen xiv 20 Originally the tithe was in kind and therefor was a charge both on capital and income except in the ownership of land As the product of the seventh year was public and not private property it amounted to a capital levy As no minimum exemption was provided the system of tithing instituted by the Mosaic code must have provided ample revenues for state and religious institutions and at the same time have exercised a direct influence in retarding the accumulation of wealth

The tithe was to be given to the Levites and therefore went to the support of the national religious institutions Another tithe the tithe of the poor was to be given to the poor every third year In the Mishnah mention is made of a second tithe the Maaser Sheni which was not given away but was to be spent on food which was to be eaten on the pilgrimages to Jerusalem on the occasion of the three great festivals The tithe was taken over by the church and is still one of the main supports for an established ecclesiastical organization In Jewish writings however the suggestion was made that the tithes which could no longer be given because of the destruction of the Temple * should be devoted to charity many individuals still assess themselves a tenth of their income for this purpose

TITLES Terms of honor or distinction before or after names as given in the Bible are with their equivalents as follows adon lord of property nasi prince melek leader or king aluf chief or duke mish neh viceroy or second in command sar civil ruler or prince shofetim judges zekenim elders There were a group of subordinate titles such as azil freeman rozen prince nasi nagid kazin and rosh—all implying chief In addition there were court titles With the destruction of the state all these titles disappeared and the general honorific title rabbi rabban and rab were introduced Two old titles remained ab bet din father of the court of law and nasi president of the community Three courtesy titles were added Mar master haber colleague haham learned The resh galutha exilarch was a formal title of office Haber' and haham survive and to these have been added since the Middle Ages parnas president of the congregation gabbai treasurer hazan' cantor or leader in prayer shammas beadle Gaon the recognition of scholarship is now rarely applied whilst the distinction yahsan one of genteel or noble family is more common The rabbinic distinctions in

vogue are rab ha kolel chief rabbi dayan judge of the rabbinical court maggid preacher baal darshan expositor Two titles rarely conferred but occasionally applied are Prince of the Exile to a philanthropist or public leader and Light of the Exile to unusual pious scholars of great moral standing

TITUS ARCH OF Erected on the Via Sacra Rome in honor of the triumph of Titus over the Jews in 69 70 one of three memorials to the campaign It faces both the Colosseum and the Forum and is remarkable for its bas reliefs one of which shows the Roman soldiers carrying the spoils of the Temple A tradition of the Roman ghetto is that no Jew passes under the shadow of the arch

TOBIADS A party organized in the Macabean period by Joseph b Tobias against his uncle Onias the high priest who refused to pay Egypt the annual tribute The struggle resulted in Joseph becoming the tax farmer of Palestine for Ptolemy (202 182 b c e)

TOBIAH B ELIEZER 11th cent poet He was a native of Bulgaria * but apparently lived some part of his life in Mainz * and in Palestine * Four of his poems in the form of acrostics are known He also wrote several commentaries on the Pentateuch

TOBIT BOOK OF An inspiring story never received into the Jewish Canon but accepted in the Apocrypha by Protestants The earliest known texts are in Greek and Latin It relates in narrative form the life of Tobit of the tribe of Naphtali who was carried captive to Nineveh by Shalmaneser Graetz * was of the opinion that this book which dwells on the task of burying the dead slain in battle was written during the Hadrianic persecutions to encourage the burial of those who fell in the Bar Kokba * war and whose burial was forbidden by Hadrian

TODESCO HERMANN Industrialist b Presburg 1792 d there 1844 He was a silk merchant who established at Marienthal near Vienna one of the first cotton mills worked by machinery In 1835 he started a similar mill at Legnaro near Padua * He acquired a considerable fortune and established schools in his native town and a hospital near Vienna * His son Eduard was raised to the Austrian nobility in 1869

TOHORAT Purifications The final tractate of the Mishnah * and Tosefta * divided into 12 treatises dealing with all manner of problems arising out of purification and separation

TOKAHAI Curses in contradistinction to blessings Deut xxvii 15 26 and xxviii contain the list of curses which Moses ordered the congregation to acknowledge as judgment by saying Amen to each separate curse Deut xxviii 15 68 is a complete list of curses or punishments for infractions of the Covenant generally described as the Tokahah and

recited in due order in the Portion of the Law K1 Tabo The former group is personal and the latter national punishment for national sins It was by these maledictions that Jews were forced to swear in taking the Jewish Oath *

TOLEDANO HAYIM He was appointed Moorish ambassador to Holland and England by Sultan Mulay Ismail in 1700 His brother Joseph was also in the service of the Sultan

TOLEDO In 589 the Jews of the Spanish Moorish metropolis were forbidden by the Third Toledo Council to marry Christians employ Christian servants or hold public office rules pointing to an anterior Jewish settlement They were accused of having aided the Arabs to capture the city in 715 and thereafter assimilated considerably with the conquerors Toledo thus became the center of the translation of Arabic works into Hebrew and Latin and later into Castilian When the city was taken by Alfonso X the Jews were granted full equality but persecutions started in 1090 and restrictions were introduced in 1108 In 1147 the city received many Jewish refugees from Arabic Spain Fernosa the Jewish mistress of Alfonso VIII wielded considerable influence at court and the success of the Jews led to a riot in 1178 in which she was killed After that despite the growth of the community the persecutions increased and in 1219 the poll tax * was introduced In 1260 however the Jews erected the beautiful synagog now the church of St Maria la Blanca which has been preserved as a national monument At this time the Jews paid about half the taxes of Toledo Soon thereafter with Asher b Jehiel * at their head the Toledo community rose to its greatest height as a center of Jewish culture Notwithstanding the massacre of 1200 Jews in 1355 Samuel ha Levi Abulafia * treasurer to Pedro the Cruel built a magnificent synagog now the church El Transito which contains the most elaborately embellished Hebrew texts used in decorating a Jewish house of worship This building partially restored is now also a national monument The earlier Maranos * (conversos) began to move into Toledo and in 1367 a riot lasted three weeks in which 1600 houses were destroyed The Jews paid in addition a fine of 20000 doubloons in 1369 The agitation of Vicente Ferrer led in 1391 to the destruction of Toledo Jewry Hundreds of Jews were killed and the houses and synagogues sacked Ferrer however continued his attacks and converted the synagogues into churches in 1411 The next weapon employed against the Jews was the Inquisition the largest number of autos da fé being held in Toledo prior to the expulsion Today Toledo is one of the show places of Jewish memorials in Spain

TOLLER ERNST German pacifist and dramatist b Samotschin (now Poland) 1893 During the World War he volunteered in the Bavarian army and saw service on the East Prussian front In 1916 he was wounded and

sent home to recuperate. Once away from the war lines he became disgusted with war, turned pacifist and became an ardent advocate of peace. In 1917 he joined Kurt Eisner* in pacifist demonstrations and was charged with high treason. Although during the revolution Eisner offered Toller office he declined and it was not till after Eisner's murder that Toller became vice president of the Bavarian National Council. Here he exerted himself with great ardor against all militancy and when he took command of the Red Army in Dachau he strove in every way to prevent bloodshed. He was captured by the government forces and sentenced to five years imprisonment. He was released in 1924 and settled in Berlin. In prison he had written a number of dramas, all anti-war, and he obtained a vogue for these and others in the next few years. He was given a great triumph at one of the sessions of the Pen Club and Moscow received him with open arms in 1928.

TOMBS Burial in natural caves or in specially designed tombs is as old as the purchase of the cave of Machpelah by Abraham but among Jews the introduction of a common public burying ground was apparently not known during the existence of the state. The traditionally identified tombs in Palestine are therefore scattered over a wide area. Those accepted are the tombs of Rachel* David* John Hyrcanus* Alexander Jannæus* Herod* and some of the kings Helena of Adiabene and Kalba Sabua all at Jerusalem. The tombs of the Maccabeans are at Modin and of Simeon b. Yohai at Meron. Outside Palestine the custom of interring bodies in galleries was continued in catacombs as in Rome, but the single grave became more common. One of the most interesting cemeteries in Europe is in Prague where practically every form of funeral architecture can be found. The use of inscribed tombstones dates according to recent archeological evidence from the century following the fall of Jerusalem.

TORAH Generic term for the Biblical Talmudic religious code of Judaism. Specifically the term applies to the Five Books of Moses* (Pentateuch). Thus the Bible as a whole consists of three parts: Pentateuch, Prophets and Hagiographa or Holy Writings. In the broader sense the Torah is recognized as consisting of two parts: the Written Law and the Oral Law. The Written Law is the Mosaic Code as written by Moses through the revelation and at the behest of Deity. The Oral Law consists of the traditional interpretations and amplifications revealed simultaneously with the Written Law and handed down by word of mouth from generation to generation until finally embodied in the Talmud and subsequently in the Rabbinical Codes.

The term law by which Torah is usually rendered does not fully express its significance. While the legal element forms a great and fundamental part of the Torah it does

not constitute the whole of it. Everything relating to Judaism—its doctrinal, ethical, spiritual and philosophical as well as its legal or nomistic elements—is included in the term Torah. This is in accordance with the original significance of the term which is 'teaching' or 'instruction'. The Bible contains a number of passages in which the term Torah occurs in this original sense. Thus: 'My son, keep the commandment of thy father and forsake not the teaching (Torah) of thy mother' (Prov. vi. 20). 'The instruction (Torah) of the wise is a fountain of life to depart from the snares of death' (Prov. xiii. 14). 'This is the law of (i.e. the instruction concerning Torah) the house' (Ezekiel xlii. 12). This broader significance of Torah is recognized by the Talmud which distinguishes between Halakha, the strictly legalistic domain of the Torah, and Hagadah, its spiritual, ethical and homiletic elements.

Christian theologians have as a rule failed to recognize this broad significance of Torah and have interpreted it as narrow mechanical formalism and legalism, probably because of a presumed necessity of demonstrating the superiority of Christianity to Judaism and that the Talmud meant a retrogression of Judaism from biblical standard. A notable and most creditable exception is given by R. Travers Herford in his splendid books *Pharisaism* (N. Y. 1912) and *The Pharisees* (London 1924). In truly impartial words revealing a genuine understanding of Rabbinical thought he says:

H. [the Jew's] thought was not taken up with a painful study of precept but was free to range through the elements in which he stood to God. The law was the guide to the whole meaning of that life in the eternally transforming process of specific duty.

In modern Jewish usage Torah often signifies the interpretation of one particular biblical passage. B. D.

TORDESILLAS, MOSES HA KOHEN DE 14th cent. religious controversialist. His work *Ezer ha Emunah* (The Support of Faith) has been preserved in ms. in Oxford, Berlin and other seats of learning. It is a comprehensive work refuting the arguments of his opponents who tried to prove Christian dogmas from the Scriptures. After his notable disputations in defense of Judaism, all his wealth was confiscated. He was then chosen rabbi in Avila, Spain. In 1372 he was forced to debate with John of Valladolid, a convert and the contest in the presence of Christians and Mohammedans occupied four sessions. Later he debated under pressure with a pupil of Abner of Burgos, another convert.

TORONTO See Canada.

TORQUEMADA, TOMAS DE Grand Inquisitor of Spain b. Sebovia, Spain c. 1420 d. 1498. A Dominican prior who was appointed first inquisitor general for Castile in Oct. 1483. Although he was 63 years of age he acted with great energy on assuming office. He established tribunals at Cordova, Jaen

Catalonia and Ciudad Real and issued a constitution composed of 28 articles entitled *Compilacion de las Instrucciones* which laid down the procedure at the trials of those accused of Judaizing. He became infamous for the terrible severity with which he hunted the lapsed Maranos* during the 18 years in which he administered his cruel office. His first victims were Jews who were dignitaries of the church. Six were burned within four days from the time the tribunal first sat. It is computed that he put 9 000 persons to death. It is moreover generally agreed that it was his voice that decided the signing of the order for the expulsion of the Jews in 1492.

Then the fanatical Grand Inquisitor Toquem lifted up his voice. It is related that the to k up n him self to rush into the presence of the king and queen carrying the crucifix and uttering these words: "Judas Iscariot, old Christ for thirty pieces of silver you have betrayed me about to sell him for 300 000 duats. He is here, take him and sell him!" —GRAETZ History of the Jews Vol IV

TORRES LOUIS DE See America Discovery of

TORTOSA Spanish city in which the Jews were settled in Roman times. In the 14th cent. it had a considerable Jewish community the members of which were wealthy and some of whom were viticulturists and farmers. Tortosa Jewry contributed large sums to the royal cause. It was wiped out by the persecution of 391. It produced some celebrated Jewish scholars.

TOSAFOT Additions (from the verb *yasaf* to add). Supplements to the commentary of Rashi on the Babylonian Talmud and a further development of Talmudic literature. The authors of the Tosafot were known as Baale Hatosafot or Tosafists. As the first Tosafists were the relatives of Rashi* and their disciples the majority of the Tosafot were the product of the French schools although numerous Tosafot were written in Germany and some also in Italy. The earliest Tosafists were Rashi's sons in law RIBaN (Rabbi Judah b. Nathan) and RaM (Rabbi Meir b. Samuel) and the latter's sons Isaac, Samuel and Jacob. The last named was the most famous and because of the lofty tone of his life and his writings he was called Rabbenu Tam* (like the patriarch Jacob who was styled tam the upright). In Germany the leading Tosafist was RIBA (Rabbi Isaac b. Asher Halevi) and later Rabbi Meir of Rothenburg. In Italy the outstanding Tosafist was Rabbi Isaac of Trani. Of the numerous Tosafists we know the names of only 44.

The Tosafists were noted for the acumen, logic and independence. Regardless who the author was they refused to accept any statement without first submitting it to the scrutiny of their own keen logical analysis. They did not even hesitate to question and to criticize the interpretations of Rashi although their veneration for him was so great that they did not venture to offer their opinions independently but attached them to the commentaries of Rashi as Supplements (Graetz).

The Tosafot can scarcely be understood by one not advanced in the study of the Talmud. They are not a continuous commentary but rather attempt to explain the most difficult passages usually by cross references to similar topics or passages in other parts of the Talmud. Their ability to reconcile conflicting statements and passages indicates their keen power of reasoning and thorough knowledge of the entire Talmud. In fact one Tosafist Sir Morel (Rabbi Samuel b. Shlomo of Falaize) in whose time the Talmud was burned depended on his memory in writing his Tosafot.

The Tosafot in the main followed two methods: Theoretical discussion and evolving new principles (*Chidushim*) and formulating the law and bringing it up to date (*Pesakim*).

The Tosafot which were studied, edited and compiled by various schools during the twelfth and thirteenth centuries and the first quarter of the fourteenth (the last of the Tosafists Rabbi Asher b. Jehiel died in 1328) are known by the names of these schools. Thus those collected by Rabbi Isaac b. Samuel b. Abraham of Sens (in Hebrew *Shantz*) are known as Tosafot Shantz; those by Moses of Evreux (in Hebrew *Averu*) are called Tosafot Averu. The Tosafot of Rabbi Eliezer of Touques (in Hebrew *Tuch*) who made a compendium of the two preceding are called Tosafot Tuch and are considered the most authoritative.

In our copies of the Talmud the text comes in the center (in large type and square characters) while Rashi and Tosafot are printed on either side in Rashi script. The Tosafot can be identified by the fact that they begin with the initial word of the passage on which they comment usually printed in large square characters. C D M

TOSEFTA Additions. An elaboration of the Mishnah compiled by R. Akiba* R. Nehemiah and other Tannaim. Its system and arrangement corresponds to that of the Mishnah* and from the modern standard it is a companion work which elucidates the maxims set forth in the Mishnah in condensed form.

TÖTBRIEF Term used in Germany for the edicts of kings, emperors and of papal bulls for the cancellation of the debts owed to Jews. The following is a list of the important cancellations.

- 1146 issued by Louis VII of France exempting the Crusades of all debts to Jews.
- 1180 issued by Philip Augustus allowing all Christians provided they paid him one fifth of the amount they owed Jews.
- 1223 issued by Louis VIII annulling all debts outstanding for five years or more and all interest on debts less than five years.
- 1299 issued by King Albert of Germany Jews were deprived of interest in favor of the Monastery of Ebrach.
- 1312 issued by Henry VII of Germany to relieve Conrad of Weinsberg of principal and interest.
- 1315 issued by Louis the Bavarian in favor of the city of Esslingen cancelling all debts to Jews who had settled in the city.

- 1316 ssu d by Lou s the Bavar an in favor of the in
hab tant of H lbronn
1323 u d by Lou s the Bav an in favor of the Abbey
of Fuld
1326 ssued by Lo th Bavar n in fav r of seve al
n bl men wh owed m n y to the Als t an J w
1332 ss ed by L u th B v an n favor of the Abbey
f Bamb rg
1385 s u d by K ng Wen el cancell ng the debts of all
S b an t wn
1390 n wed by W n l and xtended t Bava a
Wu b g and ther p ov n es

In Spain this type of edict was called a moratoria. Complete cancellation of all Jewish claims followed the expulsions in every country.

TOULON AND TOULOUSE These widely separated southern French cities had important Jewish communities in the Middle Ages. Toulon Jewry was persecuted in the Black Plague* massacre and practically disappeared. The Toulouse community bore the brunt of the Pastoreaux* crusade in 1321. It is only since the beginning of the 19th cent that Jews settled in these cities. The congregations are small.

TOURO JUDAH Philanthropist b Newport* R I 1775 d New Orleans* 1854. His father came from Jamaica to Newport where he was hazan. Judah Touro was educated by his uncle Moses Michael Hays in Boston and employed in his counting house. At the age of 22 he shipped as supercargo on a Mediterranean trading vessel and in 1802 on his return settled in New Orleans trading in New England products. During the defense of New Orleans by Andrew Jackson Touro enlisted and was wounded in 1815. He was rescued by his friend Rezin Davis Shepherd of Virginia with whom in business association he amassed a fortune. With Amos Lawrence he helped complete the Bunker Hill Monument in 1843. He enclosed the Jewish cemetery in his native Newport and he was equally charitable in New Orleans where he gave \$80,000 for an almshouse and endowed many Jewish congregations. It is estimated that he expended \$500,000 in charity.

By his will he left in trust a large sum to be expended in the building of almshouses in Jerusalem*. He was unmarried and he left all his fortune to public purposes and thus was the first most considerable Jewish philanthropist in the U S. He was buried with considerable pomp in the Jewish cemetery at Newport and the synagogue has been named for him. A novel Judah Touro was woven around the incidents of his life by the German writer Wassermann in 1879.

TRADE UNIONISM Jewish interest in labor unions began with the creation of a Jewish proletariat as a result of the new era of industrialism midway in the 19th cent. It has however since been most closely associated in the United States and western Europe with the settlement of large groups of immigrants who entered the needle trades and were dragged into the sweat shops.

The economic history of the Jews has re-

ceived comparatively little attention and most books which deal with Jewish demography cover only the 19th cent after the introduction of mass production and after enforced migration had compelled a third of the Jews in the world to herd in the larger cities of the Russo Polish Pale of Settlement* or into the capitals and industrial centers of Europe and the U S. That prior to the enforced settlement of the Jews in ghettos* at least as many Jews were engaged in various forms of farming and in country town occupations may be assumed from incidental references in Jewish and in general history and from the consistent attitude of all anti Jewish legislation which aimed to exclude them from the soil and narrowed their occupational interests.

The export of manufactures on an appreciable scale even from city to city is a comparatively modern commercial innovation. The oldest industries in which production and export were important factors include spinning and weaving silk dressing and dyeing of skins and furs the manufacture of pottery and glazed ware and glass blowing. All four of these were characteristic Jewish occupations in the Near East—the source of supplies—up to and throughout the Crusades*.

In Europe until the combination of new facilities of transportation and persecution drove the Jews into the larger cities the Jews were essentially small town people. The Jewish aggregation in any particular locality was small and the environment provided outlets only for small traders peddlers commission agents store keepers and the craftsmen who supplied local needs or the requirement of a restricted area. Jews were accordingly found in the skilled trades as jewelers watchmakers tailors carpenters cabinet makers typesetters and printers. The environmental influence on Jewish occupations is demonstrated by the circumstance that in Salonica and elsewhere in the Levant they were and are fishermen and porters.

The first Jewish union was established by the cigarmakers of London and their union there and in the United States has been firm and consistent in its policies. To an extent the whole policy of the American Federation of Labor with its support of craft unionism versus industrial unionism can be regarded as an outcome of the training which its first president Samuel Gompers* received amongst the London cigarmakers with whom he learned his trade. A more socialistic tone was adopted by the Jewish diamond workers of Amsterdam who under the leadership of Henri Pollak* have established and maintained one of the best organized unions in the world.

In England after 1885 the methods of trade employed in the tailoring trades compelled organization and the leader of what was a distinct immigrant Yiddish speaking group was Lewis Lyons. The first union of American Jewish tailors dates to 1877 but the incursion of Jews into the needle industries

which represent the largest proportion of Jewish labor in the United States dates to 1887 and its more formal development was the outcome of the 1890 strike

In the still greater strike of 1892 Joseph Baroness* was criminally prosecuted but the defendant was eventually pardoned Since that time most strikes thanks to the protocol instituted by Justice Brandeis* in 1907 have been settled by arbitration For a long time the organization of Jewish trade unions was regarded as mere temporary efforts owing to what were regarded as the characteristics of the Jews the free movement of the individual from laborer to employee During the last decade the Jewish unions however have exhibited a strong front and a persisting interest in craft unionism probably as an outcome of the trades in which they are interested

Although some accurate local statistics of Polish centers have been compiled by the Joint Distribution Committee* attempts at estimating the Jewish proletariat throughout the world or even in the United States are necessarily guess work The Jewish proletariat of all classes in Russia is estimated as 300 000 that of Poland at 200 000 and in the United States as approaching 600 000 The Netherlands diamond workers are said to number 50 000 and Jewish trade unionists in England 20 000 Trade unionism has a controlling influence today on the life of Jewish labor in Palestine where the Histadruth is developing the policy of one supreme union About 35 000 Jews engaged in agriculture building and other trades are unionized in Palestine

The labor movement in Palestine stands on a unique basis It follows the general European trend in that it is subservient to its central Socialist Zionist outlook It is therefore as much a political national economic organization as a trade union effort Its Federation is affiliated both with the World Zionist Organization* and the Socialist International (See Poale Zion) At the same time it plays an active part in internal Jewish Palestinean affairs by its participation in the Assefat Hanivharim* and the Wa ad Leumi* To maintain this position it has a special political organization Histadruth Meuchad A group within the Federation plays a third role The Hashomer Hatzair aims at unifying economic cultural and political activities with an attempt to organize Arab labor and maintain the class struggle

The Palestine labor movement is further distinct from European and American unions in that it has created through the example and teachings of A D Gordon (1856 1922) an ideal of labor or as it has been called a religion of labor In this attitude the spiritual value of life led in contact with the soil is emphasized and a reverence for sheer manual effort is introduced

The sweating system did not originate with the Jewish clothing workers it preceded them by more than half a century In the Report of woman and child wage-earners in the United States recently published by the

United States Bureau of Labor we find a vast amount of information on the employment of women in the clothing industry in the first third of the 19th century at the time when the wages were nearly all American—Isaac A. Hourwich Imager and L. B. R. 1912

TRANI JOSEPH DI (The Elder) Tal mudist he lived in Greece in the latter part of the 16th century and was regarded as one of the great scholars of his period He was the author of She'elot U-Teshubot divided into three parts containing 262 responsa to the ritual code besides a general index It was published in Furth in 1764

TRANI JOSEPH B. MOSES DI Preacher b Safed 1573 d Constantinople 1644 A scholar of the Safedian school he settled in Constantinople and for many years preached every Saturday in the Catalanian synagog Of these addresses a number of volumes arranged according to Sidras* were published Constantinople 1641 Venice 1648 Venice 1654 and Frankfurt on the Oder 1694

TRANSCAUCASIAN REPUBLIC (Caucasus) This U S S R Republic includes Armenia Azerbaijan and Georgia and therefore does not correspond to the old maps of Caucasus but does embrace the two important cities of Tiflis and Baku In 1926 there were 62 194 Jews in Transcaucasia which suggests an increase over 1892 but as the areas vary no real comparison is possible Baku owing to the oil development has become a center for West Russian Jews whilst the real interest is in the native Jews whose origins are wrapped in obscurity

If any theory relating to the Lost Ten Tribes* has any value the legend of the Caucasian Jews that they are descended from the captives taken by Shalmaneser has the best warrant The Georgian Jews (Gorski Evraei) are a distinct type and have interested anthropologists and it is suggested that the whole of the Georgian race has Jewish blood for the mountain Jews it is claimed that they rank first amongst the Caucasian races The Persian Hebrew Tat is their common speech and ancient Jewish ruins are met with in many parts of the country They dress in the manner of the country but many biblical customs are observed by them and their non Jewish neighbors The Czarist government recognized them as a distinct group of Jews and accorded them tribal rights The mountain Jews are naturally good horsemen and good field workers Mountain Jews are to be found at Petrovsk Derbend Grosni Kuba and Bakuba One group the Achaleig Jews who are settled in Baku speak Armenian See Armenia

TRANSYLVANIA (Siebenburgen) Now part of Roumania formerly part of Hungary According to tradition the first Jews who settled here were Persian Jews who fled after the battle of Salamis There are some vague references to Jews having been settled here when Dacia became part of the Roman Empire

Records do not however go back beyond 1378 when a limitation was fixed upon the places where Jews and Greeks might trade. The Jews have always been scattered over the mountain districts the chief communal center having been at Gyulafahervar where a beth din is known to have been established in 1591. Prior to the World War there were 60 000 Jews in Transylvania many of them Hasidim*. In Bozod Ujfalú there is the only considerable community of non Jews who adopted Judaism in recent periods. They were Sabbatarians who were officially permitted to become Jews.

TRAUBE LUDWIG Experimental pathologist b Ratibor Silesia 1818 d Berlin 1876. In 1864 he was appointed professor at the Prussian institution for army surgeons and in 1872 he was professor at the University of Berlin. His clinic was one of the most celebrated in Europe. His studies on digitalis fever and diseases of the lungs heart and kidneys on the pathology of which he wrote many monographs brought him a great reputation. A monument was erected in his memory in the court of the Charité in 1878.

TRAUBEL HORACE Walt Whitman's secretary and executor b Camden N J 1858 d Camden N J 1919. In 1892 (with Richard Maurice Buckle and Thomas B. Harner) he was appointed literary executor of the poet whose mannerisms and style he cultivated in his own person to the end of his life. His best known journal was *The Conservator* 1890-1905 in which he wrote of himself as Half Jew.

TRAVELERS See Explorers

TREBINO (Tremino) DE SOBRE MONTE TOMAS Martyr burned at the stake in Mexico or Lima 1649. He was a Marano who had been reconciled by the Inquisition but was with his wife subsequently detected practicing Judaism. At the stake he taunted the pope and his hirelings. The stories of his heroic end were still current in 1660 and De Barrios the Spanish poet dedicated two sonnets to his memory.

TREVES Surname borne by many rabbis derived from the Prussian city of Treves from which Jews were expelled in 1262. Dreyfus is a corruption of this name which is also met with in Hungary Lithuania and Poland. The first Treves was Joseph b. Johanan Hagadol rabbi of Marseilles c. 1343. Mattathiah b. Joseph was chief rabbi of Paris (1363-85) and his son Johanan b. Mattathiah was also chief rabbi of Paris (1385-94).

TREVES JOHANAN B. MATTATHIAH Chief rabbi of France* 1385-94 d. Italy 1439. His father Mattathiah b. Joseph (b. Paris 1325 d. there 1387) was chief rabbi before him and he was appointed with the consent of Charles VI. His scholarship was recognized and some of his letters have been preserved in the library of Florence. He

shared in the expulsion of the Jews from France in 1394.

TRIBES LOST TEN After the defeat of Israel (II Kings xv 29) in the reign of Pekah Tiglath-pileser took the captives to Assyria. In the 9th year of Hoshea* (II Kings xvi 6) the king of Assyria took Samaria and carried Israel away and placed them in Halah and Habor on the river Gozan and in the cities of the Medes. These places have never been identified and in their stead there has arisen a mass of speculation and attempts at identification of the lost tribes with modern peoples as curious as the theories are generally inconsistent with each other.

There are no further references to these lost tribes in the Bible and the Talmudic tradition divides them into three groups one of which lived near the Sambation* the second beyond that river and the third near Antioch. Two Jewish pretenders Eldad the Danite* and David Ruebeni* claimed either to have had contact with them or to represent them. The Nestorians of Mesopotamia claimed to be descendants of the tribes and this has been alleged of the high caste Hindus the Japanese the British (though the Anglo-Israelite theory is based on a Davidic Judah Benjamin idea) the Afghans and the ancient Scythians. The North American Indians were described by Manasseh b. Israel* to be descendants of the missing Israelites. All the aboriginal races who have some customs that resemble the biblical ritual have been discovered as the Lost Ten Tribes including the Arabs and Samaritans* of Palestine.

TRIENNIAL CYCLE In Palestine* the reading of the Pentateuch* on Sabbaths was spread out over a period of three years and the present orthodox custom of reading it in one year is of Babylonian origin. The readings from the prophets were similarly divided. The change was made under the influence of Rab* and the main reason for the compression of the reading within 52 weeks was that appropriate sections synchronize with the festivals.

TRIER, HERMAN MARTIN President of the Danish Parliament b. Copenhagen 1845 d. there 1925. He was a teacher by profession and was elected to the lower chamber in 1884, became the citizens party representative in 1895 and became president of the chamber in 1905. In 1910 he was elected to the upper house and was vice president 1918-20.

TRIESCH FRIEDRICH GUSTAV (Paul Richter) Dramatist b. Vienna 1845 d. there 1907. From 1868 he had an extraordinary vogue for his comedies farces and plays. Five of them in XIX Jahrhundert Höhere Gesichtspunkte Die Wochenchronik Neue Verträge and Otilie either won honorable mention in prize competitions or gained first prize in public competitions.

TRIESTE Now Italian formerly an Austrian seaport Jews were settled here in the 14th cent when it was an insignificant seaport They came from Germany and maintained the German ritual The more recent immigration has been from Dalmatia and the Orient and by Hungarian and German Jews It has been a free place for Jews since their settlement and they were exempt from the badge In 1900 it had 5 000 Jews

TRIETSCH DAVID Jewish economist b Dresden 1870 He has devoted his whole life to various phases of the Jewish problem and has published many pamphlets on population statistics social economics and on economic opportunities for Jews He traveled extensively before he settled in the United States from 1893 to 1899 studying the immigration problem In 1893 he first advanced his plan for Jewish settlement in Cyprus* When he became a Zionist and resettled in Europe he brought Cyprus and El Arisch within the scope of his 'greater Palestine' plans Though fundamentally in agreement with Herzl* he opposed many of the latter's methods though both advocated industrial development and small farms as a means for the rapid settlement of Jews in Palestine In 1919 he published *Volk und Land* as the organ of maximalist Zionists Later he became one of the founders of the *Judische Verlag* in Berlin and was one of the editors of *Ost und West* His most recent effort was *Fassungs Kraft Palastina* 1930

TRIPOLI Now the capital port of Libya* under Italian protectorate There have been Jews in the town of Tripoli at least from the 4th cent and a Hebrew tombstone dated 963 has been found During the Almohades invasion c 1150 the Jews suffered severely but there were Jews there when the Spanish refugees came to Tripoli from the persecution of 1391 Their numbers were augmented by the refugees from the expulsion in 1492 when they numbered 800 families many of whom were killed and imprisoned when the Spaniards took Tripoli in 1510 Subsequently Tripoli was captured by the Arabs and the Jews were reduced to 40 families all of whom were of desert descent and use place names taken from the *Jebel Nefussa* In 1549 the Jews had reached a low state of culture but they were restored to Judaism by R Simeon b Labi whose descendants still live there and who spread mysticism amongst them so that they became intensely favorable to Cabala* and the pseudo Messiahs*

The Turkish suzerainty was not favorable and they celebrated Purim Kedbun on Tebet 24 in memory of their deliverance in 1705 from persecution In 1787 they were protected by a Jewess favorite of Pasha Ali who was called the local Queen Esther It is related of her that she was so stout that when riding on a mule she had to be supported by men to prevent her falling off She was imprisoned by the Pasha who demanded 12 000

francs ransom for her At the beginning of the 19th cent Tripoli was ruled by Ali Agha Borghol Gurlu a Turk who stripped the Jews under threat of massacre He terrorized the Jews for two years and their release is marked by another Purim Tebet 29 Purim Borghol The period of Tripolitan piracy followed In 1830 the Jews were forced to emigrate en masse from the town but they gradually came back and in 1850 there were 1 000 families there In 1886 Tripoli contained 7 500 Jews who were aided by the Alliance Israelite Universelle* In 1905 the Jewish population was given as 12 000 In 1921 the Jews in the province had increased to 40 000

TROKI ISAAC Karaite author and controversialist b Troki (near Wilna) Poland 1533 d Troki 1594 At an early age he received instruction in Latin and Polish Bible and Hebrew literature He is famous for the many disputations into which he entered with various theologians and adherents of several of the Christian sects of Poland and Lithuania with whom he was rather intimate In these religious disputations he was highly successful due partly to his great knowledge of the Old and New Testaments He also polemized against rabbinic Judaism

His main work *Hizzuk Emunah* (The Strengthening of Faith) written but one year before his death refutes the previous attack made on Judaism by Christians demonstrates Judaism's superiority over Christianity and was avowedly intended to provide Jewish polemicists and writers with arguments against Christianity The book which was highly popular was translated into Latin French Spanish German and later into English exposes the contradictions and historical inaccuracies of the Gospels It was violently attacked by Christian theologians and apologetists and was utilized by anti-Jewish writers in their attacks against Judaism On the other hand the rationalists freethinkers and encyclopedists of the 18th cent employed this very readable work in their own attacks upon Christianity Voltaire in particular declared that the author of the *Hizzuk Emunah* had collected all the difficulties which unbelievers had pointed out to his time

See Karaism

A I S

TROP Yiddish for tropes applied to the cantillation of the Scriptures

TROTSKY LEV DAVIDOVICH (Bronstein) Bolshevik leader b Yelizavetgrad 1879 the son of middle class Jews He was educated in Odessa and arrested as a revolutionist in 1898 and was exiled to eastern Siberia He escaped to England in 1902 using a forged passport with the name Trotsky which thereafter adopted as his own In London he joined Lenin and Plakhanov in the publication of *Iskra* (Spark) In 1905 he returned to Russia was elected a member of the St Petersburg Soviet of Workers Deputies and together with all his associates was arrested Exiled this time to Tobolsk he again

escaped and went to Vienna where he contributed to revolutionary publications and for a time worked in a chemical factory. In 1910 he attended the Copenhagen Conference of the Social Democrats and steered a middle course between the Bolsheviks and Mensheviks. During the next few years he was in Constantinople, Zurich and Paris. In the latter city he was arrested for opposing the World War and in 1916 he was expelled from France and came to the United States via Spain. In New York he for a time edited a revolutionary journal, *Novy Mir*.

In 1917 when he determined to return to Russia, Trotsky was arrested at Halifax but released at the request of the Russian government. He arrived in Petrograd soon after Lenin and in July of that year formally joined the Bolshevik party. Though he played a role only inferior to that of Lenin in organizing the Bolshevik revolution, the fact that he was a late comer in the party was steadily held against him. He was made commissar for foreign affairs in the Soviet government but his handling of the Brest Litovsk treaty with Germany resulted in his removal from the foreign office and he became commissar of war in which post he exhibited considerable talent. In 1920 he organized labor armies from the idle troops at his command. In 1923 Stalin, Zinoviev and others began to oppose him and on the death of Lenin he was demoted and shifted from post to post until in 1927 he was expelled from the Communist party for anti party activities. In 1928 he was exiled and settled in Constantinople though he has attempted to gain admission to a number of countries.

He has written extensively on the Bolshevik movement and during the last few years has issued a series of volumes that combine his philosophy, reminiscences, History of the Russian Revolution in which he criticises the conduct of its leaders since the death of Lenin. He has recently (1934) been exiled from France.

TRUMPELDOR JOSEPH Jewish patriot b. Caucasia, Russia 1882 d. Tel Hai 1920. He was brought up in an atmosphere of Russian patriotism, his father having been a so called Nikolayevski soldier, one of many boys conscripted into the Russian army by an ukase of Nicholas I and kept there for 25 years. The young Joseph remote from Jewish life and interests graduated the gymnasium and completed a course in dentistry. In 1904 when the Russo Japanese war broke out he enlisted as a volunteer in the Russian army, participated in many engagements, displayed unusual bravery, lost his left arm in the siege of Port Arthur, was decorated four times and won the distinction of being the only Jew promoted to the rank of officer in the Czar's army.

After the war he went to St. Petersburg to study law. Here particularly after the pogroms of 1905 his Jewish consciousness stirred within him. He realized that his sacrifices in the Russian army had been in vain

and soon came to believe that the solution of the Jewish problem lay in the Land of Israel. He went to Jaffa thence to Dagana where he worked as an agricultural laborer performing wonders with his one arm. When Turkey was drawn into the World War conflict Trumpeldor with other refugees was obliged to leave Palestine. He came to Alexandria, Egypt where he organized the Zion Mule Corps which served in Gallipoli under Colonel Patterson. When the latter was temporarily disabled for active service the command was turned over to Trumpeldor. Here too he was wounded, displayed extraordinary courage and stamina.

When the British army was withdrawn from Gallipoli, Trumpeldor and the remnant of the Zion Mule Corps went to England. Using the remnant as a nucleus he and Jabotinsky* succeeded in building about it the first battalion of the Jewish Legion for Palestine. Refused a commission in the British army, Trumpeldor returned to Russia when the Czarist government had fallen. He dreamt of organizing an army of a hundred thousand Jews which he had intended to lead to Palestine by way of Caucasia and Anatolia. The Bolshevik revolution defeated his daring plan. Undismayed by his last failure and determined to bring many thousands of Jews into Palestine, he organized the Halutz* movement—soldiers and workers of peace. He succeeded in getting a number of them across to Constantinople but the gates of Palestine were still closed to them. They had to wait while he alone again returned to Palestine in the hope of having the ban against them removed. Meanwhile the question of determining the border line between Palestine and Syria arose. Three small Jewish settlements—Metulla, Tel Hai and Ayalet Hashachar—lay in the disputed region in Upper Galilee from which pending settlement both French and English troops had virtually been withdrawn. The region was overrun by Bedouins. Trumpeldor realizing the importance of retaining that region within the boundaries of the Land of Israel, mobilized a small band of men and two girls and against the advice of friends and political leaders went there. He held out against numerous onslaughts of Bedouin hordes until the 11th day of Adar 5680 (March 1920) when he fell a victim of a treacherous Arab sheik. He was buried in Tel Hai. The territory he had defended was incorporated in the frontiers of the land he died for. E. G.

T I H the Hill of Life From there the sculptor Melnik ff come f m Am c during the war to rye n the Z on st ranks of th English army transported a block f ma ble cut f m th m untans On can al eady see the L on of Jud a wh h w ll em ge f om t [to] p rpetuat the memory of T umpeldo —E-MOND FLEG Th Land of Promise (Lou s Waterman W e translato n)

TSCHERNICHOWSKI SAUL Hebrew poet b. Michailowka, Taurida 1875. He practiced as a physician in St. Petersburg and in Palestine 1924-25. The chief elements in

his poetry are nature and love His Leno hah pessel Apollo (Before the Statue of Apollo) illustrates his answer to the conflict between Jewish tradition and Hellenism His most important works are Hezyonot Uman ginoth (2 vols) Shirim (Poems) Shirim Hadoshim (New Songs) Sippurim (Tales) and Sefer Ha'idillyot (The Book of Idylls) He has done numerous translations into Hebrew and has added to the Hebrew terminology in botany and anatomy

TSCHERNOWITZ CHAYIM Rav Za'ir Talmudist b Sebisch Witebsk 1870 He was rabbi in Odessa in 1897 and founded a yeshibah there in 1905 and became a popular exponent of modern Hebrew using the signature Rav Za'ir in his numerous articles In 1923 he was appointed Professor of Talmud at the Jewish Institute of Religion New York He is the author of the Kitzur Talmud and of the history of Halaka

TSCHLENOW JECHIEL Zionist leader b Kremmentschug 1869 d London 1918 He was a physician who first became prominent in Russian Zionism as an opponent of the Rothschild system of colonization in Palestine and as Moscow* leader of the Russian Zionists during the Herzl* epoch In 1906 he convened the Helsingfors conference which decided to combine the Palestine program with cultural effort in the diaspora In 1910 he became official leader of the Russian Zionists and in 1913 became a member of the Inner Actions Komitee and resided in Berlin From 1911 to 1914 he was technically head of the World Zionist Organization* and it was in that capacity that during the war he settled in London and took part in the negotiations which resulted in the issuance of the Balfour Declaration*

TUCHMANN JULES Folklorist b Paris 1830 d there 1901 He devoted his life to the study of supernaturalism in folklore His collection of essays La Fascination treating of the evil eye witchcraft folk medicine etc are regarded as exhaustive of the subject

TUCK SIR ALFRED Art publisher b London 1854 d there 1926 He was the son of Raphael Tuck the founder of Raphael Tuck Sons Ltd art publishers From humble beginnings the firm achieved a world wide reputation for the publication of Christmas and greeting cards art calendars art books and created the vogue for picture post cards Sir Adolph who was treasurer of Jews College* and active in all communal affairs was made a baronet in 1910

TUDELA Center of the Jews in ancient Navarre Little is known of their history during the Moorish period but when Alfonso the Valiant captured the city in 1114 he granted its Jews equality They however threatened to emigrate if they were not protected Their rights were reaffirmed in 1170 they were given a fortress as residence and their busi-

ness was freed from the tax on merchandise They followed a great variety of occupations including tanning shoemaking jewelry and did considerable farming The richest amongst them were tax farmers They acquired communal self government and had a practical autonomy Owing to the wars with Castile their numbers decreased In 1498 they were ordered either to become baptized or leave the city Those converted had their names registered in a list exhibited in the nave of the cathedral

TUGENDHOLD JACOB Communal worker b Breslau 1791 d Warsaw 1871 In 1891 he founded a school for Jewish children in Warsaw and in 1863 he was appointed director of the rabbinical school of the same city He helped found the Warsaw Home for the Aged and Invalid Jews and aided in the founding of a number of institutions serving as president of the kahal

TUNIS Since 1881 this north African province has been a dependency of France Part of the Roman province of Mauritania it was settled by Jews from amongst the captives taken by Titus They were agriculturists cattle raisers and traders and divided in clans They lived at peace until the promulgation of the code of Justinian In the 7th cent their numbers were increased by refugees from the Visigothic persecutions Their position is indicated in the Arabic chronicles by the statement that in 698 the governor was a Jew In 788 the Jews joined in the Islamic struggle to obtain emancipation from the rule of the Baghdad Caliphate The revolution was unsuccessful but the Jews regained their position and in 909 the governor of Bizerta was a Jew The rise of the Almohade dynasty was here as elsewhere unfavorable to the Jews and many Jews embraced Islam

Maimonides* protested against the ignorance and stupidity of the Tunisian Jews in his day In 1236 their political fortunes improved but the success of the Moslems over the fifth Crusade led to their exclusion from the cities termed holy They were however the principal merchants in the Barbary state and even the Spaniards in the post expulsion period left them alone except that they compelled them to wear a Jewish garb These conditions continued into the first half of the 19th cent and Mordecai N Noah* who was U S consul at Tunis picturesquely described their restricted life When the French took possession there were about 50 000 Jews in the province of whom 30 000 lived in the city In 1926 they had increased to 65 000 Although they preserve Spanish and Italian distinctions in their congregations they have their own ritual wear Oriental costume pronounce Hebrew in the Arabic style and follow many local Oriental customs

TURKEY The post World War Turkey and the empire as it existed at the height of its power differ so much materially that this

summary confines itself to the comparative narrow area that today remains under the direct rule of the government concentrated at Angora but which formerly exerted its power from Constantinople. Jews have at all times lived in the latter city and it was hospitality accorded them there and the success they achieved there in the reign of Suleiman the Magnificent that is mainly responsible for the accepted tradition of the pro Jewish policy of the Turks. This view may be extended to Brussa which in 1326 was settled by Jews from Damascus and elsewhere when the Turks made it their first capital. The Jews of Adrianople too flourished under the early Turkish rule.

There were Jewish settlements in Constantinople, Thrace and throughout Asia Minor generally during the Byzantine rule and the greatness of Antioch and Edessa belong to the Pre Arab period. Byzantine rule was not a happy one for the Jews and the coming of the Crescent as a Turkish Islamic emblem spelled a measure of emancipation for what became Turkey in Europe. The earlier sultans introduced the *khanadjı* or tax which permitted the Jews to own real estate and in this Turkey was several hundred years ahead of western Europe. This advantage drew Jews to Anatolia and Brussa independent of the movement of the Spanish emigres which was encouraged later for that followed four decades after the Turks had made themselves masters of Constantinople.

Mohammed the Conqueror (1451-81) set the example for his successors by employing a Jewish physician and of raising the status of the Jews by creating the office of *Haham Bashi*. The great Jewish influx came in the reign of Bayazid II (1481-1512) who recognized the usefulness of the Jews and not merely in commerce and trade. According to contemporary non Jewish accounts the Jews taught the Turks military discipline, the use of gunpowder and the making of artillery then new weapons of warfare etc. Polish, Hungarian, Crimean Jews came as well as those from Spain* and settled in Constantinople, Adrianople, Salonica, Nicopolis, Brussa, Tokat, Amasia and in other parts of Asia Minor. Salonica* was for a time the chief Sephardic center and Spanish became the popular language.

Joseph Hamon* his son Moses Hamon II, Judah of Naxos*, Solomon Ashkenazi* and Esther Kiera* were in turn the sultanic favorites in the heyday of the Jewish position in Turkey. Their power and position began to wane with the rule of Murad III and the 17th cent. preference for Messianism amongst the Turkish Jews is traceable to the gradual change in the policy of the sultans. The native and Spanish descent Jews were divided; their social position was diminished but their commercial use remained. In 1702 the enforcement of the dress restrictions—they had never been abrogated—led to emigration. Thus arose the anomaly of a Turkish Jewish

community in Vienna* at a time when the Austrian Jews were expelled from that city. But the Turkish Jews in the main suffered no worse than their Moslem neighbors. To the destruction of the Janizaries in 1826—and that was not the end—the capricious and autocratic rule of the sultans was destructive to every human interest in the empire. The succession of wars against Mehmed Ali in Egypt* and Palestine* (1840) in the Crimea (1853-55) against Russia and the Russo-Turkish war of 1878 gradually changed internal conditions though most of the documents of equality were so much paper as far as practice was concerned.

The language of Turkish diplomacy was always sentimentally inclined to the Jews and the position of Jews like Arnim Vambery* the last Jewish favorite of a sultan showed that between the Jews and Christians the Turks placed their confidence in the Jews.

This showed itself in the employment of Jews not of Turkish birth or citizenship in every department of government in the capital. On the other hand the friendliness of the Sublime Porte did not extend itself to the Jews in Syria* or Palestine*. Its alleged objection to Jewish immigration in the latter country was that the Jews who came were Russian subjects and under the Russian system remained subject to Russian control. At the same time the government put every possible obstacle in the way of land purchase by Baron Edmond de Rothschild* who was a French citizen. When the Young Turks having deposed Abdul Hamid came into power in 1908 they not only quickly dropped the employment of Jews in important positions but they most definitely expressed their objections to the Zionist policy of Palestinian settlement. Many of the leaders of this movement were Donmeh* who have never concealed their dislike for the Jews. The post War legislation provided the Turkish Jews with minority rights. These they have at their own volition surrendered and they are at this time (1933) experiencing some difficulty in regulating their lives and communities in accordance with the modern and anti-Arabic policy of Kemal Pasha whose minister of education has advocated the abolition of Hebrew instruction.

The policy is not an anti-Semitic one though its effects are destructive to the Jewish communities. In his determination to modernize Turkey Kemal Pasha has forcibly separated the state and religion. The process which has destroyed Pan-Islamism replaced Arabic script by Latin characters, deprived the ulemas of their authority and brought the medresses (Arabic schools) under the supervision of a commissariat of public instruction. The authority of the *Haham Bashi* (chief rabbi) who was an accredited state authority has disappeared and the whole scheme of organization dependent on that office has been overthrown. In the endeavor to Ottomanize

all Turkish citizens everything that has a separatist flavor or is not Turkish national in concept is repressed. This applies not only to Hebrew but the government is discouraging Ladino* though it has no objection to the teaching of French German or English which it regards as foreign but useful acquisitions. The policy extends to the repression of Zionism. In 1927 there were 55 592 Jews in Turkey in Europe and 26 280 in Turkey in Asia. In 1904 Constantinople had 65 000 Jews. Adrianople 17 000 whilst Smyrna the most populous of the present Turkish cities in Asia alone had 25 000 Jews. The pre War Turkey included 400 000 Jews against the reduction to one fifth noted above.

The cultural history of the Jews in Turkey is Sephardic though not a few of his best known leaders and rabbis were themselves Ashkenazim*. Cabala* has always found a large number of adherents within the empire and though less is heard of mysticism than formerly the Zohar* shares with the Talmud* as a study book in most Turkish communities. Jewish communities have at no time been very rich today however the transfer of the capital to Angora has ruined most of the trade with which the Jews were identified in Constantinople.

Adrianople The Jewish community is said to date back to the 4th cent. Today there are some 8 000 Jews there practically all Sephardim who settled there in considerable numbers just before and after the Spanish expulsion. Its Jewry has from time to time been seriously influenced by Messianic propagandists and it was in Adrianople that Shabbethai Zebi* and his wife embraced Islam on Sept 21 1666 in the presence of Sultan Mohammed IV. Some of the local rabbis earnestly opposed the movement. Phases of Messianism are still known in this city which has undergone considerable change as a consequence of the present present Turkish regime.

Bassora Jews are known to have been settled here in the 9th cent. The present community dates from the 18th cent immigrants having come from Baghdad.

Salonica See Salonica.

Smyrna Jews settled here in the 2nd cent but the existing community was founded from Spanish refugees in 1605 by Joseph Escarpa its first chief rabbi. Communal property was twice burned down in 1772 and again in 1841 and all old records and synagogues destroyed. Another serious fire took place in 1903. Smyrna has suffered from numerous earthquakes and many attacks of plague. To add

to the discomfort of the Jews five Blood Accusations* were brought in the 19th cent and one as recent as 1901. All these charges were refuted. Notwithstanding all these difficulties the Smyrna Jews have been active religiously and their Hebrew press has issued many volumes. Many of the Jews have been engaged in the export trade and some attained reputations as physicians. The Jewish hawkers and the Jewish porter are well known figures in Smyrna. Its community has been considerably aided by the Alliance Israelite Universelle* and by private benefactions. The Jews number normally about 10 per cent of a population of 250 000.

TURKMENISTAN An independent Socialist Soviet Republic east of the Caspian Sea and north of Persia in which some 2 000 Jews live. It was formerly a part of Turkey in Asia.

TYPOGRAPHY See Incunabula Print ing.

TYRE The most famous port and manufacturing city of the ancient world on the Palestine coast was according to Joshua xix 29 which describes it as the fortified city of Tyre on the border of the territory of Asher. There are no references to its having ever been captured by the Jews and there are no allusions to Jewish settlement there. It was the capital of Phoenicia and is mentioned prominently when its king Hiram contracted for lumber artisans and ships for David* and Solomon*. The Greeks and the Jewish prophets agree in their descriptions of its wealth and manufactures and to it being the mother city of all Mediterranean ports. It was prominent in Crusading period. Today it is part of Syria and like its sister city Sidon is a humble fishing village.

TYROL This Austrian crown land part of the present republic has very old Jewish traditions though the documentary evidence of Jewish settlement is not earlier than the 14th cent when Jews were settled in Bozen Maran Rovereto Brixen and Trent Riva Nori and Innsbruck. The German anti Semites affect to know that the Spanish refugees passed through the Tyrol and left thousands of offspring from illicit intercourse with Tyrolean women of high and low degree. But there is no Jewish or other evidence on the matter for in 1520 all the Jews were for a time expelled from Tyrol and there is little proof of any being there till 1573 78 the latter being the date of the first Jewish settlement in Innsbruck.

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U BA LE ZION Opening sentence of the closing prayer of the regular morning service. It is largely a composition of biblical especially prophetic sentences.

UGANDA A popular misnomer which still survives applied in 1903 to the project for settling a large group of Jews in British East African territory. At the time of the Kishineff massacre* Joseph Chamberlain who was then British Colonial Secretary and who had previously offered Theodor Herzl* land in the Sinai Peninsula suggested to the Zionist leader that the Jews settle in Nairobi*. The British government submitted to the Sixth Zionist Congress an outline of a charter covering the project. A strong minority in the Congress rejected the offer and the Zionist movement split on the issue. During the period of organizing a commission to investigate the practicability of the area for settlement the Zionist leader died. The 1905 Congress declined the offer but Israel Zangwill* became sponsor of it and founded as a consequence the Jewish Territorial Organization*.

See Zionism

UKBA MAR Exilarch at Baghdad first half 10th cent. He lived for a time in great state but was banished by the Caliph Al Muk-tadir (908-932) at the instance of Kohen Zedek II gaon of Pumbedita.

UKRAINE This Russian territory was so called because it was at one time the south eastern border of Poland. At other times it was part of Little Russia and is now one of the republics of the U.S.S.R. Prior to the World War the area comprised the governments of Kiev*, Yekaterinoslav, Podolia, Poltava, Tschernigow, Charkow and part of the governments of Odessa* and Volhynia.

(For earlier history See Poland and Russia and Soviet Russia)

In 1910 Stolypin suppressed all societies of the Ukrainians and Jews fostering separate national culture. This edict had a determining effect upon the conduct of the Jewish intelligentsia and materially aided in the Ukrainian demand for a separate autonomy which was one of the characteristic incidents of the end of the World War. During the 1917 revolution an autonomous government was set up in the Ukraine and in 1918 it granted the Jews minority rights* of a distinctly autonomous character. The Ukraine however became one of the chief centers of the Russian civil war in the course of which the Jews suffered severely from pogroms. In 1920 the Soviet system triumphed and the Ukraine became one of its federated republics.

In 1926 there were 1,218,615 Jews in the cities and towns. The official statistics added to this 355,776 ruralized Jews but this latter figure was discredited by Jewish observers who claimed that 200,000 Jews settled in small

towns had been included and that Jews in the real rural areas did not exceed 150,000. It has generally been accepted that there has been a diminution of the Jewish population of the Ukraine since 1897 owing to the rush to the big industrialized centers.

ULLMAN Baron ADOLPH Economist b. Budapest 1857 d. there 1927. He started in 1874 as an official of the Hungarian Allgemeine Kreditbank. In 1895 he became a director and in 1909 general manager. He played a considerable role in Hungarian economics, was elected to the House of Magnates and created a baron of the Hungarian Kingdom.

ULLMAN SALOMON Chief rabbi of France 1853-65 b. Zabern, Alsace 1806 d. Paris 1865. He was rabbi both in Alsace and in Lorraine. In 1853 he was appointed chief rabbi of the Central Consistory of French Jews. In 1856 he convened the Central Conference of the Chief Rabbis of France* which decided to introduce the organ into the synagogue and instituted the rite of confirmation for the Jewish youth of both sexes.

ULLRICH JOSEPH Austrian general staff physician b. Lemberg 1843 d. Vienna 1906. He received his first military appointment in 1866 when he saw service in the field. He achieved a reputation for his organizing ability and was steadily promoted till 1901 when he was appointed chief of the sanitary division of the army. His highest rank was granted him on his retirement in 1905.

ULLSTEIN LEOPOLD Publisher and founder of the greatest German publishing house b. Furth 1826 d. Berlin 1899. In 1860 he settled in Berlin as a paper merchant and became identified first in municipal politics and later in national politics. In 1875 he broke from the Liberals and supported the Protectionist policy. It was in this interest that he founded the Deutschen Union with Gustav Karpeles as editor. This was the beginning of his career as publisher. He then started the Berliner Zeitung in 1887, the Berliner Abend Post, the Berliner Illustrierte Zeitung, the Berliner Morgen Zeitung which achieved a half million circulation, took over the Vossische Zeitung with George Bernhardt as editor. He amalgamated papers, published books and gradually established the largest printing and publishing house in Germany employing 10,000 persons. His five sons, some of whom were converted, Hans, Louis, Franz, Rudolph and Herman, took part in the development of the concern which in 1933 was coordinated by the Hitler government.

UNCLEAN Four main types of uncleanness in the ritualistic sense were recognized by the Jews and practically all of them are

expounded in the Bible 1 associated with the functions of reproduction 2 food (See Dietary Laws Shehita) 3 disease 4 death The attitudes involved in these laws of defilement and purification still sway the Jews to a large degree Modern orthodox interpreters explain them as a system of hygiene from which the Jews have benefited greatly both physically and morally A group of scholars however explain all these laws especially those which relate to defilement brought about in women by menstruation pregnancy and childbirth to primitive taboos current among oriental races in prehistoric times

UNGER JOSEPH President of the Supreme Court of Administration in Austria b Vienna 1828 d there 1913 Being a convert to Christianity he was early eligible to public office In 1857 he was appointed professor of jurisprudence at the University of Vienna In 1867 he was elected a member of the Austrian Landtag and of the Reichsrath In 1869 the emperor appointed him life member of the Austrian House of Lords and in 1871 he served in the Auersperg cabinet without portfolio In 1881 he received his highest distinction He wrote considerable on problems of Austrian constitutional laws

UNION OF AMERICAN HEBREW CONGREGATIONS Association of American Reform Congregations established by Dr Isaac Mayer Wise* for the purpose of strengthening progressive Judaism in America The first step was taken by Moritz Loth president of Wise's congregation in Cincinnati* who in his annual message of Oct 10 1872 recommended the appointment of a committee to act with committees from other local congregations for the purpose of calling a convention for organization The five Cincinnati* congregations joined in a call issued on March 30 1873 in pursuance of which delegates from 34 congregations met in that city on July 8 1873 The Union of American Hebrew Congregations was the official title adopted and under that name the organization was subsequently incorporated pursuant to the laws of Ohio

The Hebrew Union College* the first creation of the Union was established in 1875 It has graduated 349 men many of whom occupy leading pulpits in the United States Canada and England One is in Australia and another in South Africa

The Department of Synagog and School Extension was organized in 1903 It has two main purposes—the production of a Jewish literature for the religious school and the task of keeping in touch with the far flung lines of Jewish pioneer settlements throughout the United States

The National Federation of Temple Sisterhoods* was founded in 1913 to give women an opportunity for greater activity in religious matters In 1923 the National Federation of Temple Brotherhoods* was organized to strengthen the interests of the laymen in

Judaism The presidents of the Union have been Moritz Loth (1873 89) Julius Freiberg (1889 1903) Samuel Woolner (1903 07) Louis J Goldman (1907 11) J Walter Freiberg (1911 21) Charles Shohl (1921 25) Lipman Levy was secretary from the beginning of the organization until 1918 when Rabbi George Zepin became secretary in which position he is still active

The legislative body of the Union and its highest authority is a council which meets biennially the members of which are elected by the constituent congregations During the intervals between the meetings of the council the Union is governed by an executive board of 50 members elected by the council This executive board in turn elects the board of governors of the Hebrew Union College the board of managers of the department and other boards of the Union At present (1933) the Union is composed of 283 congregations with an aggregate contributing membership of 58 514

The officers of the Union are Charles Shohl Cincinnati honorary president Ludwig Vogelstein New York chairman of the executive board Jacob W Mack Cincinnati Marcus Rauh Pittsburgh and Maurice D Rosenberg Washington vice presidents N Henry Beckman Cincinnati treasurer and Rabbi George Zepin Cincinnati secretary

G Z

UNION LIBERALE ISRAËLITE Organization for Liberal Judaism founded in Paris in 1907 It has its own ritual and is not attached to the Consistoire system Its leader is Rabbi Louis German Levy

UNION OF ORTHODOX JEWISH CONGREGATIONS OF AMERICA Was organized in New York City in 1898 and holds an annual convention The hon pres are Rabbis H Pereira Mendes M S Margolies Bernard Drachman Herbert S Goldstein and Mr Julius J Dukas pres William Weiss treas I Levine secs Max S Rosenfeld Harry G Fromberg and Isaac I Brill

UNION OF ORTHODOX RABBIS OF UNITED STATES AND CANADA Organized in 1902 in New York Holds an annual convention Hon pres Rabbis I Rosenberg M S Margolies B L Levinthal Bernard Revel Ch I Bloch pres Rabbi L Silver treas Chas B Notelovitz gen sec L Seltzer

UNION OF SEPHARDIC CONGREGATIONS Organized in New York in 1929 Pres Rabbi David de Sola Pool treas Mathew J Levy sec Simon S Nessim

UNITED JEWISH SOCIALIST LABOR PARTY See Poale Zion

UNITED ORDER TRUE SISTERS Organized in New York in 1846 as the Independent Order of True Sisters and therefor one of the oldest national Jewish organizations in the U S It has 35 lodges and 11 729 members and publishes a monthly organ The Echo Officers Grand montress Mrs

Henriette N Prinsem pres Mrs Rose Deutschberger treas Mrs Hermine Breitenfeld sec Mrs Fanny M Marx

UNITED ROUMANIA JEWS OF AMERICA Landsmannschaft organized in New York in 1909 Officers Pres Leo Wolf son treas Abraham Falick sec Herman Speier

UNITED STATES OF AMERICA The gradual movement of the Jews from the East to the Western Hemisphere so that within 300 years about one third of the Jewish people have settled on the American continent is one of the most significant incidents in Jewish history. This immigration is a response to the pressure of persecution in various forms which sent the Jews forth first from their Iberian homes then from the Germanic lands and lastly from Eastern Europe and the Orient. Until recently the center of these converging streams of immigrants was the United States but since the restriction of immigration adopted by the Federal Government in 1914 the larger effects of European persecution and economic distress in Eastern lands have made themselves felt in the accession of Jews in Canada and South and Central America which however now also limit alien immigration.

Earliest Settlements Sephardim coming by way of the West Indies were the first Jews to settle in the New Netherlands. On the 22nd of August 1654 Jacob Barsimon arrived in New Amsterdam. He came from Holland (Lebeson Jewish Pioneers in America). In the same year and only a few weeks later Holland having lost Brazil and the great Jewish settlement of Recife having been disrupted the barque St Catarina landed 23 indigent Jews who were unwelcome to the burghers and particularly so to Peter Stuyvesant the governor who resisted their settlement but failed in his effort to expel or persecute them seriously. The settlement of this first group was authorized by the Dutch West India Company in 1655 and Asser Levy the most important member of the founding group immediately demanded the right to serve in the militia. In 1660 Levy and another were licensed as Kosher butchers in New Amsterdam and this seems to have been the first formal recognition of a Jewish community.

There are however references to individual Jews having settled at earlier dates on the North American continent. The settlement of individual Jews has been traced in Virginia as early as 1621 in Maryland to 1639 and there are records showing that a few Jews settled in Massachusetts before 1649 and in Connecticut somewhat later. Jews came to Newport R. I. in 1658 in which year the first congregation was organized there.

The earliest lists of all these settlers show that they were artisans and store keepers. The first record of a Jew in Pennsylvania dated 1657 shows that the German and Polish Jews who settled there became Indian traders. They therefor concentrated at Easton and

Lancaster which were then the frontier and later at Philadelphia. A Jew is mentioned in S. Carolina records in 1695 and 12 German Jewish families settled in Georgia in 1733. Thus all the three elements of European Jewry came early on the American scene. The right of public worship was long withheld from these Jewish settlers so whilst Shearith Israel Congregation was privately founded in 1680 the record of its formal possession of a synagogue on Mill Street New York City is of later date.

The passing of the New Netherlands to British rule did not militate against the early Jewish immigrants for some individuals are recorded as being in the government service at a time when no Jew was so employed in England. Nevertheless these American Jews bore their full share in the War of Independence on the side of the patriots. Men like Haym Solomon* aided financially Gershom Mendes Seixas* boldly closed his synagogue and moved to Philadelphia. Isaac Moses* financed privateers to prey on British shipping and in the frontier wars Mordecai Sheftall* and others played a full part.

German Immigration There was a constant trickle of immigrants from 1776 to the end of the century. The founding of the Hebrew German Society Rodef Shalom in Philadelphia in 1802 marks the first step in the organization of German element in the U. S. A. The second serious settlement of Jews began in 1830 when the German Jews began to arrive in appreciable numbers and aided in the rapid development of the country then in progress. This movement continued into the immediate post Civil War period. The first German Jewish congregation was established in New York in 1825. The intolerance of the Germanic states the failure of the European revolution of 1848 which sent a group of Jews to Kentucky and Missouri and the Californian gold rush swelled the stream of immigrants and helped create communities in the Far West. Individual Jews had by 1840 reached out into most of the Middle West and into all of the South including the southwestern area Texas thus the Germanic element which rapidly increased the Jewish communities in the seaboard states responded to the general impulse favoring Western migration and so helped with a scattering of English and Hungarian Jews in the founding of congregations throughout the Middle West to the Pacific slope. The immigration was however intensely individualistic and H. L. Meites in his voluminous History of the Jews in Chicago notes that to 1838 only one Jew had settled in Illinois.

Although Reform Judaism is of indigenous origin having been started in the old settled community of Charleston S. C. the wave of Germanic immigration was largely responsible for the rapid development of Reform congregations and the gradual shaping of what decades later became American Judaism.

Whilst the originators of American Reform Judaism were Sephardim of English or Dutch descent the newly settled communities attracted rabbis born and educated in Central Europe and they naturally brought with them some of the dogmatism which had been engendered by the religious struggles in Europe. These rabbis preached in German which was the language in which congregational activities were discussed. The ritual was in German the prayer book was translated into that tongue and many of the special prayers were written in it. The early publications of the *Bnai Brith** which was the first integration of the lay interest in Jewish affairs were bilingual and Isaac M. Wise's* weekly *Deborah* was continued in German to about the time of his death. The immigrants came from Bavaria rather than from Prussia with a good sprinkling of Austrians and Hungarians. It seems fairly clear that the immigrants quickly lost personal contact with Europe but the documents relating to the founding of the Reform movement indicate that they were conscious of the religious struggles and new views being fostered in Germany. The first Reformed congregation existed but a few years, says Dr David Philipson in his *Reform Movement in Judaism* because it had no leader. Laymen delivered the address and conducted the service. Gustav Poznanski elected in 1836 in Charleston S. C. was the first to be engaged as a regular preacher and reader to a reform congregation though the first congregation organized as a distinctly reform group was Har Sinai Baltimore in 1842. At that date however the communities were small and for the immigrants the problem of adjustment with new environment was serious.

Individually they were scattered over a vast territory remote even from the American seaboard. The congregations they formed were small and unrelated to each other. The local group had to be a law unto itself in its endeavors to solve local problems. The rabbis were the tradition bearers—even though it was a new tradition—and they were not opposed to a policy which circumstance created and which afforded them a measure of individual freedom such as did not exist elsewhere. The supremacy of the congregation over the community was a natural evolution which was not checked by the founding of the unions which linked the Orthodox and the Reform congregations in different camps.

The Civil War in which the Jews bore their part manfully on both sides necessarily witnessed a pause in the growth of the Jewish community. The struggle probably tended to emphasize the lines of congregationalism—as distinct from communalism—which long was characteristic of American Judaism. One result was that for a long period there were no really important lay leaders in the United States whilst with half a dozen exceptions the rabbis were strictly local officials with limited local influence. A small but influential

immigration took place after the Civil War. It included a number of important Orthodox rabbis. One result was that after 1870 to about 1896 the American Jewish scene was more preoccupied with theological skirmishes the struggles between Orthodox and Reform than elsewhere in the same period. The exponents of orthodoxy resided for the most part in the Eastern states the Middle West was the Mecca of reform with Isaac M. Wise* as the dominating figure. Within this period too the foundations had been laid of what for many years was an institution peculiar to American life the organization of the National Council of Jewish Women* for though there had existed hundreds of societies in Europe the membership of which was confined to women they were all auxiliaries to the synagogue or some charitable institution.

East European Immigration. A steady immigration of Russo Polish Roumanian and Galician immigration began in 70s and gradually wrought a great change in American Jewry. Polish immigration has been traced back to 1845 but it was only after 1872 that it began to assert itself as a communal factor. By that date there were 29 congregations in New York these increased to 290 by 1888. The Sephardim were gradually overwhelmed by the Germans who in their turn were outnumbered. The newcomers who too were driven from their homelands by persecution began to congest the poorer parts of the larger cities whilst the more adventurous sought new opportunities in more open spaces. The active persecutions of 1881 in Russia and Roumania swelled the tide of immigration and at the same time forced into existence new charity organizations and new educational institutions whilst the settlers themselves added to the synagogues, chebras and other expressions of religious life. This tide of immigration continued well to the end of 1910.

Wiernik* in his history of the Jews in America notes that whilst the Damascus Incident* had passed unnoticed in 1840 the Russian pogroms of 1881 stirred American Jews not only to the point of protest against Russian barbarism but to the raising of considerable sums for the relief of the victims. The public attitude was wholly sympathetic to America as a land of refuge for the afflicted a public welcome was offered some of the newcomers their woes and hopes inspired Emma Lazarus* to an outburst of what is unique poetry. America thus became a new Promised Land and the reality of the lure is attested by the fact that less than five per cent of the immigrants were assisted to finance the passage across the Atlantic.

To 1877 there were not more than 229 000 Jews in the United States. In 1917 when the high tide of immigration had been well passed it was estimated that there were 3 389 000 Jews in the United States. This huge mass which in part had been distributed over the length and breadth of the country through the minis

trations of various agencies had brought with it the static orthodoxy mystical Hasidism Jewish nationalism and radical economic urgings prevalent in Eastern Europe Ghettos formed themselves in the larger cities and what was characteristic of the old order was duplicated in the hundreds of smaller settlements which rapidly dotted all parts of the country The lure of America and the willingness to Americanize which produced the phrase melting pot is related by Mary Antin herself an immigrant in The Promised Land It required no life and drum corps no Fourth of July procession to set me tingling with patriotism Even the common agents and instruments of municipal life such as the letter carrier and the fire engine I regarded with a measure of respect

Although there are traces of anti-Semitism in the early 70s the newcomers were welcomed and out of their intellectual and moral resources they were without let or hindrance enabled to found hundreds of congregations benevolent societies landsmannschaften fraternal insurance orders hedarim yeshibahs Talmud Torahs and the like From the same stream came a demand which was rapidly satisfied for Yiddish newspapers Yiddish theaters labor organizations and a strident demand amongst a minority for all the manifestations of radicalism in economics and religion Individual leaders of the older community met the tumult of this mass settlement by the organization of new charities and more particularly by the support of educational institutions settlement houses etc which fostered the rapid Americanization of the newcomers By the organized distribution of the immigrants to the interior every effort was made to reduce the congestion on the Eastern seaboard A considerable effort was made to settle groups in agricultural colonies (See Agriculture) and at one time the ruralizing of immigrants in New Jersey presented very hopeful prospects but whilst there are many Jewish farmers in the United States there are no distinctively rural communities despite the efforts of the Baron de Hirsch Trust* which sponsored the effort and the National Farm School* which provided the education The mass of settlers finding their opportunity for a livelihood in the newly evolved mass production system developed in all branches of the needle industries clung closely to the Eastern states where labor was needed and where both the sweat shop and its opponent the labor union were quickly operating

The East European immigrants brought however with them also an avid desire for education a keen interest in the arts a marked love for music and so keen a relish for all intellectual pursuits that as a mere result of the volume of effort there is no resemblance and little basic relation between the Jewry that is and that which existed in 1833

This difference expresses itself in a thousand ways but the two most impressive and telling expressions of it are the steadily in-

creasing number of Jews who hold professorships or tutorial positions in colleges and in universities and the remarkable preponderance of men of East European birth or origin in the rabbinic Orthodox Reform and Conservative

Internal Growth There has been nothing static in the evolution of American Jewry Even the Spanish American war of 1898 did not interrupt the changes in process It merely proved that the immigrants were as patriotic as earlier Jews had been in the United States and some 4000 enlisted in the army and navy Far more telling in the same period as far as the internal life of Jewry was concerned was the growth of the Jewish proletariat with its distinct problems its dramatic strikes and the rise from its ranks of a leadership entirely new in type and attitude

Probably as many as 25 per cent of the Jews in the United States are not now and have not since the beginning of this century been affiliated with religious bodies In the natural rivalries of the early part of the present century the dividing line in Jewry was between the Germanic and East European groups The former maintained the larger charitable institutions hospitals and educational centers The other group split off into Orthodox with their own rabbis and rabbinical organizations etc nationalists and Hebraists responsible for the growth of Zionism a middle group found its ease in landsmannschaften and insurance orders an intellectual Yiddishist class battled for Yiddish theaters and later for Yiddish schools and the distinctly laboring class The latter intertwined at different segments of the various other circles but maintained its distinct grouping It was manifestly radical with a willing ear for Socialism A number of attempts were made to bring the various groups together prior to the formation of the American Jewish Committee* in 1906 but all these alliances were failures

The beginnings of communal integration as distinct from congregational organization can probably be traced in the founding of the Jewish Publication Society of America* and the Jewish Chautauqua* movement and in a courageous and successful attempt to launch the Jewish Encyclopedia which demonstrated the new intellectual resources of American Jewry All of these efforts made their appeals on lines that ignored the old differentiations

A serious attempt was made in 1909 to create a New York Kehillah* or community The example was even speedily copied elsewhere but the great mass of congregations and organizations proved unwieldy as an administrative problem while the interests of those brought together were already so well localized that the effort was abandoned The Kehillah movement however brought into existence the Bureau of Education which started out as an effort to coordinate the work of New York educational units but has gradually acquired a nation wide influence

Processes of Integration Outside circum-

stances in the first case the Kishineff massacre of 1903 discovered the common denominator in American Jewry. The brutalities of that massacre struck the imagination of the radicals and they immediately took common ground with other Jews whilst the middle class as a whole was impressed with the success of its great effort to lend succor to the afflicted in Eastern Europe. A like result was produced by the massacres of 1905-6 in which for the promotion of self defense in Europe wholly new alliances were found possible in the United States.

Whilst leadership was accorded to Jacob H. Schiff*, Judge Mayer Sulzberger*, Louis Marshall* and some others men like Abraham Cahan*, Morris Hillquit* and Meyer London* were more influential with the masses and led in a wholly different direction. Marked divergences still exist though today they are less based on economics than they were and fall back palpably on the lands of origin. In New England 150 communities are distinctly East European in origin. This is equally true of Connecticut a large part of Pennsylvania and Texas. The Sephardim have in recent years gained strength from the immigration of Oriental Jews in New York, Indiana and Seattle, Wash. but their numbers are too few to influence American Jewry seriously.

Modern Tendencies Whilst the Jewish proletariat has not visibly religionized in the last decade it has to a marked extent nationalized and given serious support to Yiddish. This is an aftermath of the World War to which the Jews contributed their full quota of soldiers, sailors and civilians engaged in war work but during which the Jewish masses heard much of and approved the minority rights* proposals and even more keenly encouraged and supported the Zionist claims to Palestine. In German congregations which have accepted an influx of East Europeans in the second generation the sharp edges of Reform have been blunted and a cultural Judaism has come to replace the evangel of 50 or 75 years ago. With equal justice Reformers can claim that various types of conservatism or historic Judaism do not in practice materially differ from their own religious concepts. Something of this criss cross manifest itself in the policy of the B'nai B'rith* the largest organization of Jews for purely altruistic purposes as well as in the American Jewish Congress* which is the more democratic attempt to organize American Jewry.

The Congress which is distinctly a World War product has been a distinct attempt to create an alignment of American Jews on new lines. Congregations play no part in its organization religious affiliations do not concern it and broadly it makes no attempt to be representative of institutionalism. The preliminaries to its first session produced in 1916 the first clear division between the old and the new order both in intellectual attitudes and social alliances. The struggle to

establish the Congress was unique in that it compelled representatives of all elements in American Jewry to meet and confront each other. When however the occasion had passed into history the various groups returned to their several ways. It is a curious but unexplained fact that whilst one or two leaders of the Conservative wing have borne a prominent part in the various attempts to integrate American Jewry the Conservative group as a unit has been inconspicuous in these efforts. The protest against German anti-Semitism has resulted in the establishment of a committee that consolidates the efforts of the American Jewish Committee, the B'nai B'rith and the American Jewish Congress but this as far as the outside observer can judge is a clearing house organized to prevent a clash of policies not an attempt to create an integration of the forces behind the members of the committee.

Whilst there still is an insistent demand for a centralizing and controlling organization it may be pointed out that the sharp cleavages and bitter religious animosities of fifty years ago have disappeared in favor of a wide tolerance. The organization of the Free Synagogue and the Institute of Religion which it has developed in New York City aroused no theological war either in Reform or Orthodox circles. There has been equal tolerance toward the Society for the Advancement of Judaism, Jewish Science, Neo-Hasidism and so-called religious fellowship societies. The alumni of the Hebrew Union College, the Jewish Theological Seminary, the Jewish Institute of Religion*, the Yeshiva College* and the Chicago Hebrew Theological College* find themselves more often on common ground in practical matters than tempted to indulge in doctrinaire differences.

Charity and Social Service Whilst statistically the synagogues and temples with their brotherhoods and sisterhoods are still in the ascendant the age is distinctly one of social service and charity organization. Social service has become a distinct profession in American Jewry and the giving of charity on a large scale and repeatedly has become most characteristic of American Jewry. The tendency is therefore to coalesce around charity efforts. In 1931-54 communities maintained 55 Federations* for philanthropic purposes. They combined 535 constituent societies and spent \$16,302,856. These relief drives and community chests are blending a people of many origins and diverse experiences for it can be said without reservation that every type of Jew and every type of Jewish worship and every type of Jewish interest is represented in the United States. The most permanent of these charitable efforts on a national scale for international purposes has been the establishment of the Joint Distribution Committee* and the raising of funds for Palestine. Equally impressive as representative of the American Jewish outlook is the enormous in

vestment in synagogues temples centers and modernized Talmud Torahs

Political Conditions American Jewish history differs from the history of the Jews in any other country not only in the size of the mass settlement achieved in 40 years but by reason of the fact that since their first settlement excepting minor incidents the Jews have not had to struggle against adverse political conditions. In a majority of the states emancipation preceded the Jews. In the three Eastern states in which disabilities existed they were removed Virginia in 1779 Maryland 1825 and North Carolina 1868. The first of these acts occurred prior to any grant of emancipation in Europe and the last was voted at the time Prussia granted its incomplete measure of citizenship. These restrictions were state problems as were most of the Sunday and Blue laws disabilities and of no marked influence on national affairs. A Jew was governor of Georgia in 1801. Two Jews had been members of the U. S. Senate and Jews had filled federal state and municipal offices before North Carolina which has a moderate Jewish population granted them equality. So little did these state disabilities affect public affairs that from 1850 to 1874 American Jews protested against the ratification of a treaty with Switzerland because it did not guarantee Jews equal treatment with other American citizens. During this period the Swiss constitution was in process of revision and some of its clauses were regarded as discriminating against Jews. A host of Jews plunged into local politics and historically their achievements are only discoverable in local records. The absence of a need for common struggle prevented the creation of any centripetal effort and the formation of boards of strong and determined laymen which was the result of such battles in Europe. Thus excepting Judah P. Benjamin* and Justice Louis D. Brandeis* few Jews have been at once nationally prominent holders of great office and identified as standard bearers in some great public cause.

The history of American Jewry has in the main to be sought therefor in the success of the pioneer settler the captain of industry and the brilliant successes achieved by many in the arts sciences and professions. The Jews unquestionably responded not only to the boundless opportunities which the country presented but adapted themselves with amazing rapidity to the folk ways of American enterprise and industry setting the pace perhaps in a number of intellectual pursuits.

The absence of an internal political struggle throws into bold relief the attempt of Secretary John Hay in 1902 to intervene in Roumania in the interest of the Jews there and the attempt of the government somewhat earlier to ameliorate the passport regulations prevailing in Palestine. Of greater significance was the abrogation of the treaty with Russia* in 1912 over the passport issue for that act resulted from Jewish agitation. The

approval by Congress in 1922 of the Palestine Jewish Homeland resolutions occasioned no struggle and was accepted as expressive of the sentiment of the country at large on that problem.

In a century of progress the only serious check was the passage of the alien restriction law in 1914. It has retarded the growth of American Jewry though it is also responsible for some of the stabilization since effected. The defeat of the liberal immigration policy may have encouraged the growth of anti-Semitism* which exhibited itself even in the World War in which Jews played their full part and achieved their full quota of honors. Nevertheless the Jews here as elsewhere were regarded as the fomentors of Bolshevism—then a wholly proscribed attitude—and the Henry Ford* agitation aided by the Ku Klux Klan* made rapid headway only to disappear and revive in 1933-34 as part of an intensified chauvinism which has spread throughout the world.

Population In 1818 Mordecai Noah* estimated that there were 3,000 Jews in the United States. By 1848 the figures had risen to 50,000. In 1880 Wm. M. Hackenburg estimated the number at 230,000 and Isaac Markens about eight years later following the Russian immigration doubled these figures. In 1905 the Jewish Encyclopedia estimated the Jews at 1,508,405. In 1914 the Bureau of Jewish Statistics and Research doubled these figures and in 1927 Dr. Harry S. Linfield* director of the Statistical Department of the American Jewish Committee estimated that 4,228,029 Jews resided in the United States and 1,870 in the Outlying Possessions making the largest aggregation of Jews under one government in the world. The ratio of Jewish population to the general population varied from 16.67 per cent in the state of New York to 21 per cent in the state of Idaho. In the five boroughs of New York City the total was given as 1,765,000 or 29.56 per cent of the total inhabitants. The details of the states geographically divided follows:

New England	
Connecticut	91,538
Maine	8,480
Massachusetts	225,634
New Hampshire	2,779
Rhode Island	25,003
Vermont	2,036
Middle Atlantic	
New Jersey	225,306
New York	1,903,890
Pennsylvania	404,979
East North Central	
Illinois	345,980
Indiana	27,244
Michigan	89,462
Ohio	173,976
Wisconsin	35,935
West North Central	
Iowa	16,404
Kansas	7,792
Minnesota	43,197
Missouri	80,687
Nebraska	1,578
North Dakota	2,749
South Dakota	1,584

S uth Atlantic	
Del ware	5 310
D st t of Columb a	16 000
Fl da	13 402
Georg a	23 179
M yl nd	20 871
No th C ol na	8 252
South Ca l n	6 851
V g n a	25 656
West V g n a	7 471
East S uth Central	
Alab ma	12 891
Kentucky	19 533
Mississ ppi	6 420
Tenn ee	22 532
West South Central	
Ark ns s	8 850
Louisian	16 404
Oklahom	7 823
Tex s	46 648
Mountain	
Ariz na	1 455
C lo ado	20 321
Id ho	1 141
Montana	1 578
Nevada	264
N w Mex co	1 052
Ut h	2 857
Wyoming	1 319
P c fic	
California	123 284
O gon	13 075
W h ngton	14 698
Total Cont nental U S	4 228 029
Territo es and Po sss ons	
Al ka	500
Haw an Islands	75
Panam Canal Zone	525
Ph lipp n Island	500
Porto Rico	200
V rg n Islands	25
G nd Total	4 229 854

The Jewish group is spread over nearly 10 000 cities towns villages and rural areas. In 1927 Dr Linfield reported that only 871 communities had permanent congregations and the number is likely to have decreased owing to the depression which began in 1929 and which forced many of the Jews from the small places into the larger towns. As more than half the Jews in the United States live in the three cities of New York Philadelphia and Chicago the 8 841 minor groups absorbed in 1927 only 150 987 Jews. 3 118 congregations were listed (a little over one third in New York) which expended \$33 391 295 for maintenance salaries new buildings and debts and \$1 074 680 in benevolence. Their property was estimated to be worth \$155 744 666. Only three communities reported parochial schools but 1 291 Sabbath schools and 901 week day schools were being maintained with an enrolment of 249 109 pupils. These figures do not however take into account the Peretz and Sholom Aleichem schools nor the educational work done by various youth organizations which at that date numbered 618 with 27 805 members. In addition many organizations furnished educational facilities for adults and the Histadruth Ibrith specialized in the promotion of Hebrew as language and literature. There were 111

periodicals of which 65 were in English three in Hebrew 41 in Yiddish and two in Ladino. There were 24 Yiddish theaters.

Of the 1937 congregational societies devoted to philanthropic work 1 705 were women's societies and independent of the congregations 1 020 societies were reported doing social philanthropic work. The 10 national benefit orders had 282 504 members divided into 2 034 branches or lodges or societies. There were 62 hospitals sanatoria and convalescent homes whilst 1 019 organizations were interested in dependents of every type. 50 trade unions in New York had 134 020 Jewish members out of a total membership of 392 652.

Federal Appointees (Executive) Two Jews have been members of presidential cabinets. Oscar S Straus* (1850 1926) who was Secretary of Commerce during Theodore Roosevelt's administration and the present Secretary of the Treasury Henry Morgenthau Jr* appointed by President Franklin Delano Roosevelt 1934. It is impossible to list with any degree of accuracy the names of those Jews who have held subordinate office especially on the numerous departments of the war and defence boards but the two outstanding appointments ranking close to cabinet office are those that were held by Eugene Meyer Jr (1875) as head of the various finance and farm boards and finally as governor of the Federal Reserve Board of which the late Paul Warburg (1868 1932) was a member.

The following Jews, most of whom are referred to under their individual names have held diplomatic office representing the U S A.

Belmont August (1816 1890) Chargé d'Affaires and Minister Resident to the Netherlands 1853 54.

Bernstein Herman (1876) Minister to Albania 1929 33.

Einstein Lewis (1877) Minister to Costa Rica 1913 21 to Czechoslovakia 1921 30.

Elkus Abram I (1867) Ambassador to Turkey 1916 17.

Guggenheim Harry F (1890) Ambassador to Cuba 1929 33.

Hirsch Solomon (1839 1902) Minister to Turkey 1889 92.

Kaufman David E (1883) Minister to Bolivia 1928 30 Minister to Siam 1930.

Kornfeld Joseph S (1876) Minister to Persia 1921 24.

Morgenthau Henry (1856) Ambassador to Turkey 1913 16.

Morris Ira Nelson (1875) Minister to Sweden 1914 23.

Otterbourg Marcus (1827 93) Minister to Mexico in 1867 having previously served there as Consul.

Peixotto Benjamin Franklin (1834 90) General Consul to Roumania 1870 76.

Ratshesky Abraham C (1864) Minister to Czechoslovakia 1930 32.

Steinhardt Lawrence A (1892) Minister to Sweden 1933.

Straus Jesse Isidor (1872) to France 1933

Straus Oscar S (1850 1926) Minister to Turkey 1887 88 and 1898 1900 Ambassador to Turkey 1909 10

Wolf Simon (1836 1923) Agent and General Consul of Egypt 1881 82

Federal Appointees (Judiciary) Supreme Court Appointed

Brandeis Louis D (1856) 1916

Cardozo Benjamin N (1870) 1932

Circuit Courts

Altschuler Samuel J (1859) 1915

Mack Julian W (1866) 1910

Mayer Julius M (1865 1925) 1912

Simons Charles C (1876) (he held office in the district court from 1923) 1932

District Courts

Bondy William (1871) 1923

Forman Philip (1896) 1932

Galston Clarence G (1876) 1929

Hollzer Harry A (1880) 1931

Moscowitz Grover M (1886) 1925

Triebler Jacob (1853 1927) 1900

Two Jews have held high judicial office in Porto Rico Louis J Sulzbacher (1842 1915) was judge of the Supreme Court of Porto Rico 1900 and of the District Court of Indian Territory in 1905 09 Adolf Grant Wolf (1869) was appointed associate justice of the Supreme Court of Porto Rico Judge Israel Fischer (1858) who was appointed in 1899 was from 1909 to his retirement in 1932 presiding justice of the New York Customs Court

Members of Congress The following Jews have served in or were elected in Nov 1933 to serve in the 73rd Congress The Senators marked with an (*) also appear in the list of Representatives

Senators State and Territory Office

B njam n Jud h P (1812 84) La 1853 61

Gugg nhe m S mon (1867) C 1 1907 13

J n Benj m n F ankl n (1834 1911) L 1879 85

*R yne Is do (1850 1912) Md 1905 12

S m n J s ph (1851) O 1903

Yul e D v d Levy (1811 86) Fl 1855 61

Representatives State and Territory Office

Ansorge M rt n Charles (1882) N Y 1921 22

Ash M ch el Wool ton (1789 1858) Penn 1835 37

Ba h a h Is c (1870) N J 1915 35

B g V t (1860 1929) Wis 1911 13 23 29

Bloom S lomon (1870) N Y 1923 35

Cant J ob A (1854 1921) N Y 1913 15

C ll Emanuel (1888) N Y 1923 35

Cohen W ll am W (1874) N Y 1927 29

D ck t n Samu l (1885) N Y 1923 35

Ellenb gen Henry (1900) P nn 1933 35

Enste n Edw n (1842 1905) N Y 1923 31

Em r h M rt n (1846 1922) Ill 1903 05

F sch Is el F ede k (1858) N Y 1895 99

F ank Nathan (1852 1930) Miss 1889 91

G ld Benjam n Ma tin (1891) P nn 1925 31

G oldfogle H nry M y (1856 1928) N Y 1904 05

Gold e Julius (1854 1925) Ill 1893 95

Hart Em nuel B rn d (1809 97) N Y 1851 53

H us m n Jul s (1832 91) M ch 1883 85

J c b I a ah (1726 96) Penn 1791 92

J a obste n M ye (1880) N Y 1923 29

Kahn, Flo nc P ag (1868) Cal 1925 35

Kahn Jul us (1861 1924) Cal 1899 1903 1905 25

Kaufman Day d Spangler (1813 51) Tex 1846 51

Koppelman H man P (1880) Conn 1933 35

K us M lton (1866) Ind 1917 23

L ssle M ntague (1869) N Y 1902 03

Lev n Lewis Cha l s (1808 60) Penn 1845 51

L vy J ffc on Monr e (1852 1924) N Y 1899 1901

1911 15

Levy William Mallory (1827 82) La 1875 77

L ttaw Lu us N th n (1859) N Y 1897 1907

London M ye (1871 1926) N Y 1915 19, 1921 23

Ma x S mu l (1867 1922) N Y 1922 d b fore tak ng

h seat

May M t hell (1870) N Y 1899 1907

M yer Adolph (1842 1908) La 1891 1908

Mo L op ld (1831 92) M s 1877 85 1887 89

Pe lman N than D vid (1881) N Y 1920 27

P yse The do A N Y 1933 35

Ph ll ps Hen y My (1811 84) Penn 1857 59

Ph ll p Ph l p (1807 84) Al 1853 55

Pul tz r J ph (1847 1911) N Y 1885 86

R yne I do (1850 1912) Ind 1887 89 1891 95

Ros nbl om Benjam n Lou (1880) W Va 1921 25

Ro sd le Albert Berg (1878) N Y 1921 23

S bath Ad lph J seph (1866) Ill 1907 35

Se gel Isa c (1880) N Y 1915 23

St vich W ll m I (1882) N Y 1927 35

Sol mon Ad lphus S meon (1826 1919) D C 1871 72

St us I d (1845 1912) N Y 1894 95

Strous Myer (1825 78) Penn 1863 67

Volk Lest Dav d (1884) N Y 1921 23

Wolf H ry B njam n (1880) Ind 1907 09

Yul David Levi (1810 86) Fla 1841 45

Governors of States Nine Jews have held or are now holding the office of governor the highest state office within the gift of the electorate No roster has been compiled of the Jews who have held subordinate political office in the various states though the nomination and election of Jews to such offices as secretary of state and attorney general reflects more directly the pressure of population than does election to the higher office This will be seen from the following list of governors only two of whom Lehman of New York and Horner of Illinois can in any measure be said to owe their advancement to the political recognition of the density of Jewish population The list reads

Governors

Alexand Moses (1853 1930) Idaho 1915 19

Bamb g S mon (1847 1926) Ut h 1917 21

Ba tlett Washingt n Cal f n 1887

Emanuel David (1744 1808) Ge rgia 1801

Horne Hen y (1878) Ill no 1932

Lehm n He bert H (1878) New Yo k 1933

Me er Jul us L (1874) Or g n, 1930

Seligm n Arthur (1873) New Mex 1931

Shol D vid () Florida 1933

S lomon Edward S (1836 1913) W sh ngton Territory

1870 74

The considerable number of Jews elected or appointed to the highest courts of New York and Illinois in the present century is at once a tribute to the high rank Jews have won in the legal profession and a fair reflex of the density of population and of the active interest Jews take in public affairs

State Judiciary The list of judges past and present of the state courts in the alphabetical order of states reads

Arkansas—Supreme Court Samuel Frauenthal (1864) appointed 1909 13

California—Supreme Court Henry A Lyons (1810 72) elected 1849 52 Chief Justice 1852 Solomon Heydenfeldt (1816 90)

1852 57 and Marcus C Sloss (1869) 1906 19 All three of San Francisco

Illinois—Appellate Court Hugo M Friend (1882) appointed 1930 Julian W Mack (1866) appointed 1909 11 and Philip Stein (1844 1922) appointed 1903 became chief justice in 1905 and held office till his death All of Chicago

Iowa—Supreme Court Ben I Salinger (1861 1931) of Carroll 1915 21

Louisiana—Confederate State Court Ed win Warren Moise of New Orleans (1811 68) held office 1861 65 Court of Appeals Max Dinkelspiel (1844 1927) held office 1913 22

Massachusetts—Superior Court Boston David A Lourie (1878 1930) appointed 1930 served to his death Abiahm E Pinanski (1887) appointed 1930

Michigan—Supreme Court Henry M But zel (1871) of Detroit appointed 1929 chief justice since 1930

New Jersey—Supreme Court Samuel Kalisch (1851 1930) of Newark appointed 1911 and served to his death

New York—Court of Appeals Benjamin N Cardozo (1870) having served on the Su preme Court 1913 14 appointed 1914 became chief justice in 1926 and held office till his elevation to the U S Supreme Court Abram I Elkus (1867) held office 1919 20 Irving Lehman (1876) having served in Supreme Court 1908 22 elected 1924 Supreme Court Nathan Bijur (1862 1930) elected in 1909 and served to his death Albert Cohn (1885) elected 1929 Mitchell L Erlanger (1857) served 1906 27 Alfred Frankenthaler (1881) elected 1926 Louis D Gibbs (1880 1929) elected 1924 and served to his death Irving I Goldsmid (1881) served 1927 30 Samuel Greenbaum (1854 1930) served 1920 23 Samuel J Harris (1877) elected 1924 in Buffalo Michael Henry Hirschberg (1847) served Newburgh 1896 1917 presiding justice 1904 17 Edward Lazansky (1872) elected 1917 David Leventritt (1845 1926) served 1898 1908 Aaron J Levy (1881) elected 1923 Harry E Lewis (1880) elected 1922 Mitchell May (1870) elected 1922 Julius Miller (1880) elected 1930 Joseph E Newberger (1853 1931) served 1905 23 M Warley Platzek (1854 1932) served 1907 24 Joseph M Proskauer (1877) served 1923 30 Samuel L Rosenman (1896) elected 1932 Henry L Sherman (1870) elected 1927 Bernard Sheintag (1887) elected 1929 Irwin Untermeyer (1886) elected 1929 Isidor Wasservogel (1875) elected 1920 All except where otherwise indicated New York City

Pennsylvania—Court of Common Pleas Jo siah Cohen (1840 1930) served in Pittsburgh 1907 30 Joseph L Kun (1882) served in Philadelphia since 1927 Horace Stern (1878) took office in 1920 and has been presiding judge in Philadelphia since 1924 Mayer Sulzberger (1843 1923) was judge 1895 1915 and presiding judge 1904 15

Rhode Island—Supreme Court Jerome J

Hahn (1868) of Providence holds office since 1931

Jewish Development in the U S A (by State and City) The following sketches ar ranged in the alphabetical order of the states present an outline of the history and progress of the Jews in the U S A

ALABAMA Jews are known to have set tled in Alabama in 1724 when Mobile was part of Louisiana for at that date a regulation was adopted ordering all Jews to leave the colony The first recorded Jewish settler came to Montgomery in 1785 but it was not until 1841 that the first congregation was organ ized in the state at Mobile By that date Jews had settled in Claiborne and Uniontown Al though the Jews were few in number and the serious growth of many communities began after 1900 Philip Phillips was elected to Con gress in 1853 Solomon Heydenfeldt who be came justice of the Supreme Court of Cali fornia was a native of Alabama The Jewish population has grown from 6 000 to 7 000 in 1900 to 12 891 in 1927 There are permanent Jewish communities in Anniston Athens Bessemer Birmingham Demopolis Eufaula Gadsden Huntsville Jasper Mobile Mont gomery Selma Sheffield Troy Tuscaloosa

Birmingham which is today the largest and most active Jewish community in Alabama having a Jewish population in excess of 4 000 developed as a result of the mining industry in its vicinity It is therefor less southern in character than most of the neighboring cities Its community dates to the 70s and practi cally every type of religious service and Jew ish organization is represented there Eman uel is the leading Reform congregation

Mobile in which a congregation was estab lished in 1841 has comparatively a small com munity having like most of the older towns lost rather than gained in recent years Con gregation Shaaray Shomayim is the represent ative Reform group

Montgomery The first Jew to arrive in Montgomery County was Abram Mordecai of Pennsylvania who came in 1785 Around 1840 a number of Jews from France and Germany settled in Montgomery They possessed very little secular learning but were devout On Nov 17 1846 they formed an association for the care of the sick On May 6 1849 a Chebra was organized for the purpose of strengthen ing the faith and for holding services on the high holy days On Apr 12 1852 the religious organization was legally incorporated as an Orthodox congregation with 19 charter mem bers and Josiah Weil was elected president No regularly ordained rabbis were elected but instead readers were engaged to conduct serv ices

In 1858 the congregation called Kahl Mont gomery received a gift of \$2 000 from Judah Touro* which formed the nucleus of the building fund On Mar 8 1862 the synagog was dedicated In 1902 a new building was dedicated Gradually reforms were introduced

and in 1874 the orthodox mode of worship was abandoned. The present rabbi is Eugene Blachschleger and the president Ernest Mayer. The congregation numbers about 250 members. In addition to the Reform Temple there is an Orthodox synagog Agudath Israel organized in 1902 and Etz Chayim a Sephardic congregation organized in 1912. There are about 1,500 Jews in Montgomery. The Jewish organizations are Hebrew Ladies Benevolent Society organized in 1861, Bnai Brith organized in 1873, Council of Jewish Women, Hadassah, a Jewish Federation organized in 1930 and the Standard Country Club. There are two Jewish cemeteries, Oakwood and Greenwood. E B

ARIZONA There are only 1,500 Jews in this mountain state against 28 reported in 1877. There are congregations at Phoenix and Tucson, both of which cities are patronized as health resorts. In 1922 Mrs. Barnett E. Marks was elected to represent Phoenix in the state legislature.

ARKANSAS The Jewish population of this state was given as 1,466 in 1877. In 1905 the figures were 3,085 in 1917, 5,012 and 8,850 in 1927. Jews first settled in Little Rock (Temple Bnai Israel is leading congregation) which still has the largest community in 1838 and in Fort Smith and Pine Bluff in 1845. Hot Springs to which Jews came in 1856 owing to its importance as a health resort has grown considerably in the last decade. There are congregations in addition at Camden, Helena, Jonesboro and Texarkana. The Arkansas Jews are responsive to all national Jewish movements. Jacob Trieber (1853-1927) was appointed judge of the U. S. Arizona District Court in 1900 and held office till his demise.

CALIFORNIA The very year of the discovery of gold in California finds large numbers of Jews venturing into the new El Dorado. Those who migrated to the United States in the years between 1840 and 1850 joined the rush to the gold fields and pioneers came also from the Latin republics of Central America and from Hawaii.

It is an open question whether any Jews are to be found among the settlers in the Mexican era of California, but if there is history there it is buried in reminiscences in personal correspondence in individual records and has not yet been authenticated. However there is no lack of Jewish names among the pioneers; that is, those who reached California before the end of the year 1850. The city directory of San Francisco published in September of that year which was the first issued, contains many Jewish names and outside of the metropolis at every prominent point of settlement a Jewish mining congregation or benevolent society sprang up. Such settlements were found at Sonora, Stockton, Los Angeles, Nevada City, Jackson, Fiddletown, Jesu Maria, Marysville, Sacramento, Grass Valley, Shasta and Folsom. Following the pioneers Jews came in

considerable numbers until now there is no town of size without them.

Jews were prominent in the organization of the new state. The roll includes the names of Solomon Heydenfeldt, chief justice of the supreme court of California, 1852-57; Henry A. Lyons, one of the first three justices of the same court; Washington Bartlett, alcalde of San Francisco in 1849 and governor in 1887; Elkan Heydenfeldt and Isaac Cardoza, members of the California legislature of 1852; Samuel Marx, United States appraiser of the port of San Francisco; Joseph Shannon, county treasurer of San Francisco in 1851; and A. C. Labatt, an alderman of San Francisco in 1851.

The history of Jewish settlement and growth is associated with the various stages of the development of the economic life of California. Many Jews engaged in the actual business of mining and first in that story is the name of Adolph Sutro. Grain and hay interests bring up the name of Isaac Friedlander, the wine industry that of the Jacobson and Lachman families. Henry A. Jastro is known as the cattle king of California. S. Koshland & Co. is conspicuous in the wool business; irrigation owes its development to Daniel Meyer; the fruit industry is represented by the Castle, Guggenheim and Rosenberg Brothers; and in banking, Isaac W. Hellman Sr. was an outstanding figure.

In professional fields the Jew is represented among preachers (Julius Eckman, Elkan Cohn) on the bench (Solomon Heydenfeldt, Henry A. Lyons, Max C. Sloss) in medicine (Drs. Samuel Lilienthal, Julius Rosenstirn, Albert Abrams, Joseph O. Hirschfelder, Alfred Regensberger, Leo Newmark) in politics (Max Popper, Meyer Lissner, Hon. Julius Kahn) in social work (Jessica B. Peixotto).

The Jew swells the ranks of the public school teachers (in 1902 in San Francisco alone there were more than 100). Outstanding in San Francisco is the name of Mrs. Mary Prag and at present (1934) Philip L. Bush is the President of the School Board. The Jew is found on the Board of Regents of the University of California (Jacob Bert Reinstein, I. W. Hellman Sr., Rudolph Taussig, Mortimer Fleishhacker) as well as in many departments of its faculty and on the Board of Trustees of Stanford University (Leon Sloss, Judge M. C. Sloss). He has made his mark in literature (Emma Wolf) in arts (Ernest Peixotto) in journalism (M. H. De Young) and even in the prizefight ring (Joe Choyinski, Abe Attel, Sam Berger, Max Baer).

To California the Jew brought also his loyalty and patriotism and at the outbreak of the Spanish American war fully 8 per cent of the first volunteer regiment ordered to the Philippines were Jews, mostly natives of San Francisco.

The San Francisco community is the oldest as regards the date of its organization. Jews were among the passengers of the first Pacific Mail steamer that arrived at San Francisco.

Feb 29 1849 and the first religious meeting of our people in this city was held on Yom Kippur 1849 in a tent room occupied by Mr Louis Franklin There were about 10 persons present

After that no meetings were held until the holy days of the following year 1850 when the first temporary synagog was organized The records of the congregation show that the Rosh Hashanah services held in that year were participated in by the men who subsequently organized Congregation Emanu El The beginnings of Congregation Sherith Israel were no bigger It was in 1849 that three young men determined to hold services on the New Year and expended \$1 000 to erect a temporary shed for that purpose In 1905 Sherith Israel moved into a beautiful temple on Webster and California Streets and today the dome of Temple Emanu El (Irving F Reichert rabbi) occupies an imposing site over the city at Arguello Boulevard and Lake Streets Besides these there are now several other congregations in San Francisco—Ohabai Shalome and Beth Israel to mention only two

True to the Jewish tradition of taking care of their own poor the Jews of the new city established two benevolent societies in 1851 and in the following years many other institutions were organized In 1910 all these became constituents of the Federation of Jewish Charities of San Francisco

The Independent Order of Bnai B'rith was introduced into San Francisco by Louis Abrahams in 1855 and there are now 24 lodges in the state with a total membership as of July 1 1933 of 4 000 members The Bnai B'rith has also fostered a youth organization known as the A Z A with branches in almost every city

After 1870 most of the mining congregations in California became defunct the population having shifted to the metropolitan centers or having returned to the East but congregations remain at the following points Alameda Bakersfield Belvedere Berkeley Chico Daly City Fresno Glendale Huntington Park Long Beach Los Angeles Modesta Oakland Pasadena Petaluma Sacramento San Bernardino San Diego San Francisco San Jose San Leandro Santa Cruz Santa Monica Santa Rosa Stockton Vallejo and Venice

From such beginnings the Jewish communities have grown until according to the 1927 statistics the state had a Jewish population of 123 284—a number exceeded only by six other states Illinois Massachusetts New Jersey New York Ohio and Pennsylvania The city of San Francisco itself had a population of 38 000 Jews as against a total population of 634 394

And California still beckons to immigrants from other lands Statistics for 1931 show that out of a total of 5 692 Jewish immigrants to the United States 210 came to this state

I F R

Los Angeles The growth of this Californian Jewish community probably establishes a record in American Jewish history Some Jews settled there in 1849 and founded the first congregation in 1854 but in 1905 the community was estimated not to have passed the 2 000 mark whilst to day there are over 65 000 Jews in Los Angeles and they represent five per cent of the population The establishment of the moving picture industry at Hollywood is in no small degree responsible for the marked increase in the number of Jews who have settled in Los Angeles but the opportunity to start factories in various branches of the needle industries made its appeal to Easterners some years ago and this together with the salubrity of the climate has played a large factor in the development of the city Adding Hollywood to the city there are four reform congregations and a larger number of orthodox congregations a considerable number of local institutions and all the branches of the popular national organizations The two oldest congregation are Bnai B'rith Reform and Emanu El Conservative In some matters Los Angeles Jewry is regarded as more hospitable than any of its Californian neighbors and it has even been possible to found and maintain a Yiddish weekly there for a number of years The Hellman family has been conspicuous in banking and Jewish engineers have had a share in the notable water supply of the city and hydraulic enterprise in Lower California and Mexico Jews are to be found in every walk of life but those associated with the moving picture industry its commercial phase management ownership production and as artists have achieved renown

San Francisco The Jewish Community of San Francisco is distinctive and its distinctiveness is best understood in the light of its historic and environmental setting

The record of San Francisco Jewry is intimately linked with the romance of the Golden West—the call of gold in 1849 the response of venturesome pioneers bound for California many trudging over deserts and mountains some crossing via the Isthmus of Panama some sailing around the Cape San Francisco immediately jumped into prominence as the principal city and harbor on the Pacific Coast and the Jews of San Francisco played an outstanding role in this phase of American pioneering

Even before the discovery of gold or the entrance of California into the Union there were Jewish settlers here records showing their presence as early as 1836 However it was not until the 49 rush that they came in any appreciable numbers By the autumn of 1849 there were well over 100 Jews in the Bay City The first City Directory of San Francisco published in 1850 reveals how many Jews and Jewish firms were to be counted among the pioneers they engaged in mining mercantile trade hay and grain enterprise cultivation of vineyards fruit farming chicken farming the Alaska fur trade finance and banking

Because a fair number of Jewish families arrived in San Francisco as pioneers and forth with contributed to the greatness of the city they have come to occupy an honored position. The first Mayor (1849) of San Francisco Lt Washington Bartlett U S N was connected through his Jewish mother with a Sephardic family of Charleston S C incidentally he was responsible for the name San Francisco replacing the city's earlier name Yerba Buena. Adolph Sutro served as mayor (1894-96) and did much through planning and contribution to beautify further the naturally beautiful city. A Jew served as alderman in 1851, two were elected to the State Legislature in 1852 and that record of political prominence so early established has continued uninterruptedly. Jews have served on the Supreme Court of the State, on the Superior Court of San Francisco City and County and on the lesser courts. At present the Hon Florence Prag Kahn of S F is a member of Congress. Mr Harry K. Wolff is Pres of the San Fr Civil Service Commission. Mr Maurice L. Hapheld is Executive Secy to the Mayor, and Mr Edgar Levey has just concluded three consecutive terms as Speaker of the State Legislature. The Board of Education is headed by Mr Philip Lee Bush and Mrs Mary Prag is its oldest member. The Board of Regents as well as the Faculty of the Univ of Calif include members of the Jewish community. In the realm of medicine, of music, of the theater of art and culture Jewish names are among the leaders. Particularly impressive is the large proportion of San Francisco Jews who count themselves among the Native Sons and Daughters of the Golden State.

Seeing that the roots of San Francisco Jewry are intertwined with the roots of the city itself, one comes to understand the unity and harmony of the well integrated Jewish life of the community. The two Reform Congregations date back to the Autumn of 1849 when two Minyanim met for Holy Day Services. In the following year (1850) at approximately the same time they became definitely organized Congregations—one group known as Emanu El, the other Sherith Israel. The Congregations now occupy magnificent temples with Rabbi Irving F. Reichert assisted by Cantor R. R. Rinder at Temple Emanu El and Rabbi Morris Goldstein assisted by Cantor Benjamin Liederman at Temple Sherith Israel. When Temple Emanu El first introduced elements of Reform (1860) there was a conservative group, particularly the French Jews who could not agree to them with a resultant secession (1864) to form Congregation Ohabei Shalom which still continues under the present leadership of Rabbi Michael Fried. Cong Beth Israel was organized in 1860 and now with Rabbi Elliott M. Burstein represents Conservative Judaism while Orthodox services are provided by some 10 or 12 smaller congregations.

The social and philanthropic work is particularly unified. The Federation of Jewish

Charities organized in 1910 is now part of the Community Chest. Among its institutions it includes the Eureka Benevolent Society (org 1850), the Emanu el Sisterhood, Hebrew Free Loan Assn, Jewish Committee for Personal Service in State Institutions, Pacific Hebrew Orphan Society, Hebrew Home for the Aged, Disabled Mt Zion Hospital. The Jewish National Welfare Fund organized in 1925 conducts one joint annual appeal for 45 Jewish organizations of national and international scope.

The first Jewish journal of the Pacific Coast was published here by Dr Eckman in 1855. The present local weekly is the Emanu el and the Jewish Journal. The Zionist Organization, the Hadassah, the Council of Jewish Women—and their respective junior organizations—are represented and active.

The local Bnai B'rith Order (1855) is very strong and very active. The three men's lodges total a membership of 1,500; the Women's Auxiliary 800 and there are also the junior groups. S F Lodge originated the idea of B B Luncheon Clubs and publishes a monthly magazine which is exceeded in size only by the Bnai B'rith Magazine. The seat of the District Grand Lodge is in San Francisco where the Bnai B'rith Building, a four story structure containing lodge rooms, library and gymnasium is located.

The latest communal effort, the Jewish Community Center (dedicated Nov 5 1933) is but the latest indication of the strength and unity of the Jewish Community of San Francisco. M G

COLORADO Jews settled in this mountain state following the discovery of gold in 1858. The first congregation was organized that year in Denver which remains the center of communal life in the state. There are communities at Cripple Creek, Colorado Springs, Greely, Leadville, Pueblo and Trinidad.

Denver where the first congregation was established in 1874 today has 17,000 Jews, is nationally more conspicuous for tuberculosis institutions than for its local community which essentially is an aggregation of those who settled in this mountain city because of its health advantages. The community however independent of this factor is with its reform and orthodox congregations and its many Jewish societies, one of the most interesting and active in the country. A Jew donated Rudy Park to the city and there are many other evidences of Jewish enterprise. The Guggenheim interests have played a great share in the development of the mineral resources within close proximity of Denver and Simon Guggenheim was senator from the state but the family is not specifically associated in local Jewish affairs. Temple Emanuel represents the Reform appellation and Beth Hamidrash Hagudol is Conservative.

CONNECTICUT Individual Jews are mentioned in the Colonial Records in pre

Revolutionary times a certain David the Jew a Jacob Lucena fined for Sabbath violation the Pinto brothers patriotic soldiers but apostates Ezra Stiles Yale president refers in his Literary Diary to a minyan conducted in a private home in 1772 Rabbi Gershom M Seixas and a portion of the Jewish patriots from Shearith Israel Congregation of New York found temporary refuge at Stratford Solomon Pinto was a Yale student and a few other Colonial Jews intermarried among the leading Christian families in Revolutionary days

Dr Stiles account is sufficiently interesting to be quoted verbatim The summer past a family of Jews settled here the first real Jews that settled in New Haven—10 or eight souls Jews with six or eight Negroes Last Saturday they kept holy The family were worshipping by themselves in a room in which were lights and a suspended lamp This is the first Jewish Worship in New Haven

Connecticut at the present time maintains a population of close to 100 000 New Haven leading with 30 000 Hartford has 25 000 Bridgeport—about 12 000 Waterbury—8 000 and there exist substantial communities in Stamford South Norwalk New Britain Norwich New London Danbury Middletown Meriden Ansonia and Derby The towns of Colchester and Ellington are centers of Jewish farming settlements the latter being the heart of the tobacco belt and their populations are predominantly Jewish It is estimated that the state has a Jewish agricultural population of at least 1 000 families Connecticut Jews have been among the first to rally to the Zionist cause and still have an active organization with branches in every city and town The Jewish trade union movement is also quite strong Yale University has an enrollment of perhaps 500 Jews with a considerable Jewish representation on the faculty particularly in the Medical and Law schools Among the early matriculates was Judah P Benjamin the Brains of the Confederacy The Connecticut College for Women at New London and the Conn Agricultural College at Storrs have each a large Jewish student body In political and civic circles Jews are quite prominent At New Haven the late Max Adler and Col Isaac M Ullman were presidents of the Chamber of Commerce Col Ullman was President of the New Haven Community Chest as well as Treasurer of the American Jewish Committee Judge Isaac Wolfe recently retired as a judge of the Superior Court Albert Phillips of Stamford served as Secretary of State Maier Zunder has a Public School building named after him at New Haven David Goldstein of Bridgeport is President of the State Senate and Congressman Herman P Koppleman was the first Connecticut Jew to be elected to Congress from Hartford at the 1932 election

There are permanent Jewish communities in Ansonia Bridgeport Bristol Canton Colchester Columbia Danbury Derby E Had-

dam Ellington Greenwich Hartford Hebron Lebanon Meriden Middletown Monroe New Britain New Haven New London Norwalk Norwich Putnam Stamford Torrington Wallingford Waterbury W Hartford Willimantic

Bridgeport The first congregation at Bridgeport Bnai Israel was organized some 30 years ago When it accepted the Reform platform a group of conservative members resigned and organized the Rodeph Sholem Congregation Its first minister Rabbi Leon Spitz was called in 1932 Rabbi Albert I Martin is minister of the Temple The community has a network of Hebrew schools a Jewish Children's Home Jewish Hospital Jewish Community Center and an Arbeiter Ring Hall A number of Orthodox synagogues have been erected during the past quarter of a century The Jewish Welfare Bureau is the latest institution for organized philanthropy in the city and is part of the Community Chest

Hartford Hartford has a Jewish orphanage Rabbi A J Feldman is the rabbi of the Temple Home for the Aged and Mount Sinai Hospital It is also the only community in the state to maintain a Zion Institute The Emanuel Synagogue was organized on the conservative platform by Rabbi Leon Spitz in 1919 and its new edifice was dedicated in 1928 The minister is Rabbi Morris Silverman and its president Congressman H P Koppleman Beth Israel is the Reform Congregation and an important following

New Haven The nucleus of the Jewish community was the Congregation Mishkan Israel founded between 1840 and 43 when a parcel of cemetery ground was purchased at Westville at a cost of \$50 The first congregation consisted of 20 Bavarian families Rabbi Milander was the first reader of the Synagogue and the services were conducted in a room in the Armstrong Building After a decade during which the Minyan was moved from place to place the congregation came into possession of \$5 000 by the will of the famous philanthropist Judah Touro and it purchased the property of the Third Congregational Church on Court Street The first real synagogue was then dedicated in 1846 by the Rev B A Jacobs The two leading congregations are Mishkan Israel Reform and Bnai Jacob Conservative L S

DELAWARE Solomon Solis born in Wilmington 1819 is the first Jew to whom there is reference in this state Wilmington has the only community in the state The Jewish population has grown from 1 500 in 1905 to 5 310 in 1927 For many years the leading lay members belonged to the Topkis family the late Louis Topkis having for a number of years been treasurer of the Zionist Organization of America The Du Ponts who are the leading factors in the economics and manufactures of Delaware are of Jewish descent All phases of Judaism are represented in the city

DISTRICT OF COLUMBIA There are fully 16 000 Jews in Washington D C whereas it is known that in 1849 only six Jews were settled there and it was not until 1852 that 21 Jews were able to organize a congregation Solomon Pribram being the first president In 1855 the congregation was legally placed on an equality with the non Jewish religious institutions The corner stone of the temple was laid by President McKinley in 1897 and the building dedicated in 1898 Congregation Adath Israel was founded in 1870 and President Grant took part in its dedication in 1873 Congregation Ahabai Shalom was organized in 1898 the United Hebrew Charities were incorporated in 1893 The most conspicuous Jewish institution in Washington is the Center which is a comparatively recent acquisition and which is well supported The Jews are thoroughly responsive to every national movement and maintain a number of temples synagogues classes and similar organizations The Washington Hebrew Congregation represents the Reform wing

As the nation's capital Washington in some respects stands apart from other communities It is one of the cities favored for Jewish national gatherings conferences and congresses In it the Hias* maintains an office for the furtherance of its work in dealing with the State Department and several other organizations are semi-officially represented there Adolphus S Solomons* made Washington the center of his activities in the interest of the Baron de Hirsch Fund and other organizations Simon Wolf* was unofficially and for the Bnai B'rith officially the active representative of Jewish affairs in Washington but excepting Mr A S Hirschfeld who acts for the Hias no one carries on so formal or constant a representation in Washington as did Simon Wolf This may in a measure be explained by the number of Jews who are members of the House of Representatives and who willingly interest themselves in all Jewish matters and take a fair interest in local matters of importance to the community Jews have played a prominent part in Washingtonian municipal matters Julius I Peyser has served as a Commissioner of the District of Columbia and in recent years has agitated vigorously for restoring the vote to the citizens of the city The Semitic Division of the National Library* which is under the direction of Dr Israel Schapiro has one of the most interesting as well as most valuable collection of Hebrew and Jewish books and is frequently visited by Jews touring the capital

FLORIDA This state has witnessed a marked growth in its Jewish population within the last few years Judah P Benjamin had a share in the earlier development of the state but in 1905 it was estimated that there were not in excess of 5 000 Jews in the state whereas the figure employed today is 13 400 The present governor of the state David Sholz is a Jew by birth and was at one time a member of a congregation but he claims no

Jewish affiliation at the present time Jews in great numbers played a part in the great boom of Florida which ended in 1927 and still have large holdings there though the state is one of those affected by the activities of the Ku Klux Klan and similar organizations

The first congregation was organized in Pensacola (Beth El is the Reform Congregation) in 1874 Jacksonville one of the older settled communities has 4 000 Jews Miami the heart of the boom naturally receded in population from its high point and now has some 2 500 Jews It is a matter of interest that the formation of congregations and Jewish institutions of every type went hand in hand with the great blue print development of Florida Temple Israel Miami is the most active Congregation There are permanent Jewish communities in Daytona Fort Lauderdale Gainesville Hollywood Jacksonville Key West Lakeland Live Oak, Miami Ocala Orlando Pensacola St Augustine St Petersburg Sanford Sarasota Sebring Tampa and W Palm Beach

GEORGIA The Jewish settlement in this state dates to the foundation of the colony for the second vessel that reached the shores of Georgia in 1773 had a large company of Jews on board and these were equipped to organize a congregation Congregation Mikve Israel of Savannah therefor dates to 1737 Benjamin Sheftall one of the Jews who played an important part in the founding of the Jewry of Georgia apparently felt sufficiently free in 1750 to be one of the five founders of an undenominational orphanage which still flourishes in the vicinity of Savannah There are no living descendants of the early Sephardim who settled in Georgia for they have either intermarried with non Jews or have been absorbed in the Germanic elements of the Jewish community Octavus Roy Cohen* the popular writer of Birmingham Ala negro stories is a descendant of the Sephardic settlers

There are permanent Jewish communities in Albany Athens Atlanta Augusta Bainbridge Brunswick Brownsville Columbus Macon Rome Savannah Thomasville Valdosta

Atlanta which since 1868 is the capital of the state has 11 000 Jews compared to 2 000 in 1905 Jacob Haas and his family settled in Atlanta in 1846 The first congregation was formed during the Civil War Dr David Marx is the rabbi and the congregation (Hebrew Benevolent) maintains its preeminence Atlanta was the center of the Frank case* and the home of Tom Watson's violent anti-Semitic publications as well as the headquarters of the defunct Ku Klux Klan but the local reactions are not reported as serious Most of the national organizations are represented in Atlanta

Augusta Jews first settled here about 1825 but the nucleus of a congregation was established by Jews coming from Germany about

1844 and Congregation Children of Israel dates from 1850. The Straus family was closely associated with the development of the city and the late Nathan Straus was very popular in this community. In his honor a synagogue was named for him.

Savannah is reported to have 3 800 Jews double the number who were settled there 30 years ago. The Jews who came there in 1733 were encouraged by Oglethorpe the Governor despite the local fears that he meditated turning the colony into a Jewish one. The first congregation Mikve Israel maintained its Sephardic traditions to the third quarter of the last cent for the Rev I P Mendes was appointed its rabbi in 1877, but it long ago joined the reform wing and has been ministered to by Rabbi George Solomon for over 30 years. There are two orthodox congregations and a number of local charities and branches of national organizations. Its old Jewish cemetery is one of the most interesting in the country.

IDAHO 1 141 Jews are reported as residing in this state. The majority of them are settled in Boise.

ILLINOIS North Central state was admitted to the American Union Dec 3 1818. Jews were among the earliest inhabitants of Illinois and Jewish merchants were pioneers in this territory before the Revolutionary War. The earliest organized Jewish settlement was effected in Chicago to which the first Jew came in 1838. Jewish settlements were started in Peoria in 1847 and in Quincy and Bloomington in 1850. Jewish communities in other towns were organized later. Illinois has the second largest Jewish population in America which consisted in 1927 of 345 980 souls (4.74% of the total population). In the same year there were 171 Jewish congregations in the state. The Jews of Illinois have identified themselves actively with all phases of commerce industry the learned professions and civic life. In 1932 Judge Henry Horner* (b 1878) who had previously been active in Jewish affairs was elected governor of the state. Jews have also been liberal givers to all types of philanthropy and of these prominent mention should be made of Julius Rosenwald* (1862 1932). There are permanent Jewish communities in Alton Aurora Belleville Bloomington Cairo Champaign Chicago Chicago Heights Danville Decatur E St Louis Elgin Evergreen Park Forest Park Galesburg Glencoe Harvey Joliet Kankakee La Salle Madison Maywood Oak Park Peoria Peru Quincy Rock Island Rockford Springfield Spring Valley Staunton Sterling Streator Waukegan W Frankfort S F M

Chicago Capital of Cook County Illinois largest city in the state and second largest in the country was incorporated as a city in 1837. The first Jewish family came to Chicago in 1838. The Jewish population increased

considerably after 1849 the majority of the immigrants coming from Bavaria and the Palatinate. During the eighties and nineties a strong stream of migration came from Russia and other east European countries. In 1880 there were 10 000 Jews in Chicago in 1903 80 000 and at present 325 000 (10% of the total population).

The first religious service was held on Yom Kippur 1845. The first congregation Kehilath Anshe Ma'arab was organized in 1847 with 14 members. It acquired a lot at Jackson and Clark (site of the present Post Office) and erected a frame synagogue in 1851. In 1856 K. A. M. purchased a cemetery at what is now Clark and Belmont but sold it in 1882 to the Park Commission and it was made part of Lincoln Park.

Bnai Sholom second oldest congregation (now incorporated into Isaiah Israel Temple) was founded in 1852. Sinai Congregation was organized in 1858 as a result of demands for reform which arose among the members of K. A. M. During the second half of the 19th cent and the early 20th many more congregations were established so that in 1929 there were 84 orthodox 12 reform and eight conservative congregations. In recent years there has been a tendency to federate the synagogues. Some of the leading Jewish preachers in the country notably Rabbis Kaufmann Kohler Bernhard Felsenthal Emil G. Hirsch and Liebman Adler functioned in Chicago.

Philanthropy played a significant role in the life of the community almost from its very inception. The first Jewish hospital was opened in 1868 and it was succeeded by the present Michael Reese hospital in 1881. Fraternal organizations contributed much to ward the philanthropic endeavor of the community and of these Ramah Lodge of the Order Bnai Brith (organized 1857) is an outstanding example. The various philanthropies were federated in 1900 under the name Associated Jewish Charities. In 1911 the specifically orthodox institutions too were federated under the title Federated Orthodox Jewish Charities. In 1923 the Associated and Federated were amalgamated under the name Jewish Charities of Chicago. This body consists at present of 21 institutions and its annual budget is \$1 600 000. Jews have also contributed heavily to secular philanthropies and educational institutions particularly the University of Chicago.

In the early days of the community the synagogue took care of the religious education of the young and this tendency has continued to the present day. The East European Jews organized also communal religious schools (Talmud Torahs). These are partially subsidized by the Board of Jewish Education which is a constituent of the Jewish Charities of Chicago. The Board of Jewish Education maintains a College of Jewish Studies for the training of Hebrew and Sunday School teachers while the orthodox Jews have the Beth Midrash Le Torah (Hebrew Theological Col

lege) for the training of Rabbis and Hebrew teachers

Much cultural activity is constantly going on in Chicago Jewry. These take place for the most part in synagog centers while on the West Side they are concentrated in the Jewish Peoples Institute a great seat of cultural and civic endeavor. Chicago has two Yiddish Dailies Jewish Daily Courier (1887) and Jewish Daily Forward (Chicago edition 1920) four English weeklies Chicago Israelite (1885) Reform Advocate (1890) Sentinel (1910) Chicago Jewish Chronicle (1918) one Yiddish English weekly Express (1933) and one Yiddish monthly Chicago (1931). Social activities center largely around the Standard and Covenant Clubs. Jews have also been prominent in many civic and patriotic enterprises. During the World War Chicago Jewry furnished 20 000 men to the American forces.

Jewish women have taken a leading part in the community. The National Council of Jewish Women was founded upon the initiative of Chicago Jewesses in 1893 as a result of the World Parliament of Religions which was held in connection with the Columbian Exposition. The various Jewish women's organizations are federated into the Conference of Jewish Women's Organizations which has 83 constituents. S F M

The important congregations are Reform—Anshe Mayriv Beth El Beth Israel Bnai Abraham Zion Chicago Sinai Emanuel Temple Judea Mizpah Congregation Temple Sholom South Shore Temple and The Temple Conservative—South Side Hebrew Congregation Logan Sq Congregation Anshe Emeth Bnai Sholom Humboldt Blvd Temple and Beth Jacob.

INDIANA Jewish population 21 394. The first Jewish congregation in the state was organized in Fort Wayne in 1848 as the Chevra Bikkur Holim Ukevurath Methum. After a threatened disruption had been averted in 1861 the name was changed to Congregation Achduth Vesholom. Originally an Orthodox Congregation it gradually introduced reforms and in 1883 was the first Congregation in the United States to call a graduate of the Hebrew Union College to its pulpit. In the closely knit community of the early days the Standard Club provided the facilities for communal recreation and religious observances. With the growth of the Community came the formation of smaller groups and the gradual disappearance of the Standard Club. Emek Berecha Lodge of the Bnai B'rith was organized in 1865 and the Ladies Hebrew Benevolent Society founded in 1859 became the Temple Sisterhood. Fort Wayne has today a Jewish population of about 1 125 and two other congregations both Orthodox while Achduth Vesholom is of the most extreme Reform variety. George Jean Nathan and Lillian LaFerty (Beatrice Fairfax) were both born in Fort Wayne.

There are permanent Jewish communities in Anderson East Chicago Evansville Fort Wayne Gary Goshen Hammond Indianapolis Kokomo La Fayette La Porte Ligonier Madison Marion Michigan City Mishawaka Mt Vernon Muncie Richmond South Bend Terre Haute Valparaiso Vincennes Wabash.

Congregation Ahavath Achim (now Temple Israel) was established in La Fayette in 1849. An Orthodox Congregation came into being about 1880. Recent years have brought the typical decrease in the size of the community on account of the movement toward the larger cities. Yet services are still conducted weekly and on the high holy days in both the Reform and Orthodox Synagogues. The well known firm of Kuhn Loeb and Company originated in Lafayette.

The Ligonier Congregation founded in 1864 likewise maintains services in spite of a greatly depleted membership.

Congregation Bnai Israel (Reform) was founded in Evansville in 1853 and Congregation Bnai Moshe (Orthodox) in 1875. Adath Israel (Conservative) is of more recent origin.

In Peru which once had a congregation (founded in 1870) there are now only three Jewish families.

South Bend has the second largest Jewish community in the state (2 475) and is the only small city in the country whose Reform congregation holds Sunday morning services exclusively. There are three Orthodox congregations in the city.

Terre Haute Gary and Hammond each has a Jewish population ranging from 1 200 to 2 000 and two congregations (Reform and Orthodox).

Muncie Marion Anderson, Michigan City and Elkhart each has a Jewish population of 100 or over and at least one congregation. Goshen, with 24 families and Wabash with 27 have dwindling congregations. Logansport Madison Mt Vernon Kokomo and Vincennes no longer have organized Jewish communities. Adam Gumbel founder of one of America's largest department stores came to Vincennes from Germany in 1842 and lived there for 25 years. In the state there are 16 Bnai B'rith lodges five Federations for the Support of Jewish Philanthropies and three sections Council of Jewish Women.

Indianapolis The capital of the state has approximately 9 000 Jews. Its first congregation was organized in 1856 and is now known as the Indianapolis Hebrew (Reform) of which M. M. Feuerlicht has been rabbi for 30 years. Abraham Lodge No. 58 of the Bnai B'rith (organized in 1864) was the first lodge of the order to appear in the state. Brevet Maj Gen Frederick Kneffler son of one of the charter members of the congregation was promoted at the close of the Civil War. Manual training was introduced in the Indianapolis High School through the efforts of Herman Bamberger a member of the school board in

1888 Seven other congregations all orthodox or conservative including Congregation Beth El Zedek have come into existence since the first was organized Indianapolis has a Jewish Welfare Fund and a Federation for the Support of Jewish Philanthropies a Communal Building and the Kirschbaum Center with its cultural and recreational facilities The Rabbi I E Neustadt Talmud Torah provides educational opportunities S H M

IOWA Among the pioneers of this state was Alexander Levi (b France 1809 d Dubuque 1893) who settled in what became Dubuque in Aug 1833 though one Moses de Leon joined Hennepin and La Salle in their Mississippi expedition of 1680 Levi was the first alien to be naturalized in the Territory of Iowa Nathan Louis and Solomon Fine settled in Keokuk in 1841 and Samuel Jacobs was appointed surveyor of Jefferson County in 1840 Prior to 1846 some 16 Jews are known to have settled in Iowa William Krouse one of the earlier settlers helped in the founding of Des Moines The early settlers however generally congregated in the river towns Keokuk Fort Madison Burlington Muscatine and Davenport

The first minyan was held in Keokuk on Passover 1855 and at the instance of S Gerstle the worshippers organized as the Benevolent Children of Jerusalem many of immigrants being Hasidim This community however disbanded prior to the Civil War the settlers turning East and South In the 50s a group of Jews settled in Davenport and the first formal congregation was organized there in 1861 There followed in quick succession Keokuk 1863 Des Moines the most considerable community 1873 its Reform congregation is Bene Jeshurun and the Conservative synagogue is named Tifereth Israel Community Sioux City Temple Mount Sinai 1884 Burlington 1902

Rabbi Simon Glazer in 1904 estimated that there were Jews scattered throughout 75 counties in Iowa state 19 congregations 13 Zionist societies 11 fraternal organizations four social clubs and eight ladies benevolent societies The Jewish population of the state in 1927 is given as 16 404 Des Moines with 4 500 Jews and Sioux City with 3 150 are the only two cities having in excess of 1 000 Jews There are permanent Jewish communities in Burlington Cedar Rapids Council Bluffs Des Moines Dubuque Fairfield Iowa City Keokuk Marshalltown Mason City Muscatine Oskaloosa Sioux City Waterloo

KANSAS One third of the 7 792 Jews reported as settled in this state reside in Kansas City There are permanent communities in Hutchinson Leavenworth Topeka and Wichita and these have affiliations with the national Jewish organizations

KENTUCKY The Jewish population in 1877 was given as 3 602 In 1905 it had grown to 12 000 and the latest figures are 19 533 Of these Louisville has 12 500 The other com-

munities are at Bowling Green Henderson Lexington Newport Owensburg Paducah and Shelbyville

Louisville which not only has the dominant community but is the founding center of Kentuckian Jewry has a rather unique Jewish history Two Jews from Berlin settled there in 1814 and a Jewish society was established in 1832 Not one of the founding families are represented in the existing community In 1836 apparently a fresh start was made and by 1842 a congregation was in existence and in 1850 it erected its first synagogue A number of Bohemian and German families after 1848 settled in Louisville having made several attempts to establish themselves elsewhere in the Mississippi area Of these too quite a number like the original settlers merged with the native population or later resettled elsewhere One of the settlers Louis Dembitz* contributed to the cultural intellectual and religious life of Louisville and to a degree of the whole South but Louisville gained more in prestige from the beginning of the World War period when it was discovered that its comparatively small community was the native city of Justice Louis D Brandeis and the Flexner family and therefore had made an unusual contribution to American Jewish life

Emil G Hirsch* was rabbi of Adath Israel 1878 80 He was succeeded by Adolf Moses and H G Enelow who became rabbi of Temple Emanu El New York and the present incumbent Rabbi Joseph Rauch The other Reform congregation is Brith Sholom In 1851 the first Orthodox congregation was formed and there are now four the leading one Adath Jeshurun being ministered to by Rabbi Zarchi Louisville has a large Y M H A and maintains an active interest in many movements although it is one of the communities in which a doctrinaire assimilation has been pressed hard on the community by some of its most forcible and wealthy lay leaders Its university has a Jewish and Zionist library thanks to the donations of Justice Brandeis

LOUISIANA According to tradition the settlement of Jews in Louisiana dates back to the pioneer days of French colonization toward the close of the 17th cent The first article in Bienville's Black Code issued in Mar 1724 decreed the expulsion of Jews from the colony but there is no record of any expulsion

The settlement on a larger scale commenced with the Louisiana Purchase 1803 In the same year Judah Touro* came to New Orleans and in 1821 Ezekiel Salomon the son of the patriot Haym Salomon* died in New Orleans In 1828 when Judah P Benjamin and Henry M Hyams (lieutenant governor of Louisiana 1859 60) came to New Orleans there were already 100 Jews living in Louisiana In that year the Hebrew Benevolent Society was called into life in New Orleans and the first Jewish congregation Shagarai Chesed (Gates of Mercy) was granted a

charter by the state. In the same year also were recorded the first Jewish marriage and the first Jewish interment in Louisiana.

Other cities in Louisiana in which there are fully organized Jewish activities are Shreveport with a large Reform congregation Bnai Zion organized in 1869 and a small Orthodox congregation Alexandria leading congregation Gemiluth Chasodim and a small Orthodox congregation Baton Rouge Bnai Israel Monroe Bnai Israel. Other communities that have houses of worship and conduct services on Sabbaths and holy days Lafayette New Iberia Morgan City Donaldsonville Opelousas Bogalusa.

In this state was organized the only Jewish society for Foreign Missions founded in 1853 and here was made the first attempt in this country in 1881 to establish an agricultural colony for Russian Jewish immigrants—the Sicily Island Colony.

There are permanent Jewish communities in Alexandria Bastrop Baton Rouge Bogalusa Donaldsonville Lafayette Lake Charles Monroe Morgan City New Iberia New Orleans Opelousas Plaquemine Shreveport.

New Orleans Shagarai Chessed was merged in 1881 with another congregation Nefutze Yehudah (Dispersed of Judah) organized in 1846 and became known as Touro Synagog. In 1848 a third congregation was organized in New Orleans under the name of Shaarai Tefila (Gates of Prayer). In 1921 to meet the demand for a reform ritual a new congregation was established in New Orleans under the name of Temple Sinai. Besides these three congregations all of which now use the Reform ritual there are three Orthodox congregations in New Orleans Beth Israel organized in 1906 Chevra Thilim organized in 1915 Agudath Achim Anshe Sfard organized in 1919.

In New Orleans the Jews numbering at present approximately 10,000 have long played an important part in the commercial, political, civic and educational life of the city. Half a dozen streets and three public schools are named after Jews. The Jewish institutions of New Orleans are Touro Infirmary established in 1852 by Judah Touro, the Jewish Children's Home (Orphan Asylum) founded in 1854, the Isidore Newman School founded in 1902, the Young Men's Hebrew Association founded in 1891, the Young Women's Hebrew Association established in 1915, the Communal Hebrew School founded in 1918. M S

MAINE There are 8,480 Jews in the state. Of these nearly half live in Portland. In addition there are permanent communities in Auburn Bangor Bath Biddeford Gardiner Hallowell Lewiston Old Orchard Old Town Portland Rockland Rumford Falls and Waterville.

There are traditions of some early settlers in the Bay State of which Maine was part but the existing community dates little further back than 1892 when the first congrega-

tion was organized in Biddeford. The leading congregation in Portland has only modernized within the last few years. Maine is however well known for the large number of its Jewish summer camps scattered around the Rangely and Belgrade Lakes whilst Old Orchard has so large a summer colony of Jews that it is able to maintain a congregation during the bathing season. Bangor has an excellent synagogue presented by Jacob H. Schiff. * Maine Jews take a keen interest in state and city politics and several of them have held local public office.

MARYLAND The records of this one of the 13 original states of the Union show that individual Sephardic Jews settled in the province in 1639 but the actual first official record of the presence of a Jew is the perfunctory trial of Dr. Jacob Lumbroso * described as a doctor who came from Portugal in 1657 and who a year later was brought before the provincial court on a charge of blasphemy. An anti-Popery law of 1715 kept Jews from holding public office for a cent. It was not indeed until Maryland ratified the Constitution of the United States and Congress passed its uniform naturalization act that Jewish residents of Maryland became full citizens. Broadly feeling was long inimical in the state to granting political equality to the Jews though their numbers were small and they participated individually in the Revolutionary war on the side of the patriots and in 1812 bore arms against the British.

The agitation for Jewish emancipation began in 1798 when there were probably no more than 18 Jewish families in Baltimore and lasted to 1826 when they were granted full emancipation by the state legislature. Their emancipation was brought about by the persistence of a Christian idealist Thomas Kennedy who had no Jewish contacts and who carried on an agitation in the legislature from 1814 until he finally succeeded. As part of that agitation there exists a memorial to the legislature drawn up by the Jews who though they were of commercial importance were not numerous either in Baltimore or Annapolis. But even the victory of 1826 was not complete for in 1829 the legislature at first rejected a bill for the incorporation of the first congregation in Baltimore and some minor discriminations were not removed till 1867 though in 1826 Solomon Etting and Jacob I. Cohen were elected to the Baltimore City Council.

In 1927 it was estimated that there were 70,871 Jews in the state of whom only 2,871 were located outside of Baltimore in Annapolis Hagerstown Cumberland and some small places Jewishly speaking therefore Maryland is practically limited to the city of Baltimore. There are permanent Jewish communities in Annapolis Baltimore Brunswick Cumberland Frederick Frostburg Hagerstown Salisbury Takoma Park.

Baltimore Seemingly the first formal record of Jews settled in Baltimore and associated in the formation of a congregation are

some advertisements which appeared in the local press in 1773 and the existence of a Jewish cemetery in 1786 although Jews are known to have been in Maryland at an earlier date. Between 1786 and 1796 the Etting family came from York Pa. and about the same time the Collmus family came from Bohemia and about a decade later six members of the Cohen family from Richmond Va. came to Baltimore and these Jews figure most prominently in the struggle over the Jew Bill and the removal of political disabilities in the state. Congregational history however begins somewhat later with the founding of the Hebrew Congregation which what was unusual at the time used the name of the city as part of its title and which began its life in 1826. Several Orthodox synagogues and chevras came into existence before the need arose in 1842 for the formation of a Reform congregation Har Sinai. Some of the Orthodox in 1853 modernized the ritual and this gave rise to the founding of Oheb Shalom Baltimore today has three Reform congregations Har Sinai Temple (Rabbi Edward L. Israel) Baltimore Hebrew (Rabbi Morris Lazaron) and Oheb Shalom (Rabbi William Rosenau). It has a larger number of Orthodox congregations of which Amunah and Beth Tfiloh rank among the foremost in the country. Its Jewry which now numbers 68,000 is one of the most representative cities in the history of orthodox Judaism, Zionism and Jewish charity in the United States. It is much more a definite community than its near neighbors which are numerically many times greater and of course even comparatively far more wealthy. Its earlier reform rabbis included David Einhorn*, Emil G. Hirsch*, Samuel Sale, David Philipsohn and Tobias Shanfarber. The best known of its Conservative rabbis was Benjamin Szold* and Dr. Schaffer* is now in the 41st year of his service. Laymen have been equally conspicuous in the service of the community.

Outside Cincinnati there are few cities in which continuity of service has been better demonstrated than in Baltimore where the Cohens, Levys, Friedenwalds, Aaron Straus, Jacob Epstein, Sonnenfelds and others have an interest in things Jewish that does not limit itself either to congregational or even local effort. Dr. Samson Benderly, the well known Jewish educator, received his first support there for his wide reaching plans. Louis Levine developed there what was at the time a model charity at the same time editing a weekly. The Jewish Comment which for years was one of the best type of informed American Jewish publications. Sidney Nyburg, the novelist, is a Baltimorean and there is quite a fair group of Hebrew and Oriental scholars in the city. Jews have been equally successful in holding high federal office. Senator Rayner hailed from Baltimore and Prof. Jacob Hollander is a native of the city. Herbert Levy has been assistant attorney general of the state since 1923 and a number of

Jews have been members of the state legislature.

Johns Hopkins University which is in the heart of the city has had a brilliant array of Jews on its professorial staff and the majority of these men have played some part in communal or cultural Jewish life. Commercially the Jews of Baltimore have in the main followed the conventional lines being at the front in department stores and in the clothing trades. Professionally particularly in several branches of medicine some of them are nationally famous.

MASSACHUSETTS The latest estimate of the Jewish population in this state is 225,634 which compares with the estimated 85,000 in 1877, nearly all of them then located in Boston and 60,000 in 1905. There is only one definitely Reform congregation in the state though five or six others are served by alumni of the Hebrew Union College and therefore may be said to have passed out of the conservatism in which they originated. The statistics quoted reflect the tendencies and interests of Massachusetts Jewry. Although Newport R. I. is one of the two oldest Jewish communities in the United States and Jews are known to have settled in Massachusetts in 1649 and in 1695 and in 1702 and a record of an early Jewish cemetery in Boston has been traced the earliest known settlement of which there exists some tangible details is that of Aaron Lopez who with 60 other Jews came from Newport R. I. to Leicester in 1777.

This and a later settlement of Algerian Jews disappeared entirely and the continuous history of the local Jewry begins with 1840. The majority of the founding families have died out. Those which survive are affiliated either with Temple Israel or Temple Ohabei Shalom Boston. The institutional metamorphosis is equally complete. Practically all the older institutions have been merged in newer federations the names of the two temples mentioned being probably the only ones that have survived the last half century. Worcester and Pittsfield are probably the only other communities that have traditions that go back to 1875 so that a remarkable record of the results of immigration is established by the statement that there are today permanent communities in the following cities all of which function with synagogues, schools, classes and a great number of charities and affiliations of the larger national organizations. Athol, Attleboro, Beverly, Boston, Brockton, Brookline, Cambridge, Chelsea, Clinton, Everett, Fall River, Fitchburg, Framingham, Gardner, Gloucester, Great Barrington, Greenfield, Haverhill, Hingham, Holyoke, Hudson, Lawrence, Leominster, Lowell, Lexington, Lynn, Malden, Marblehead, Maynard, Medway, Milford, New Bedford, Newburyport, Newton, North Adams, Northampton, Norwood, Peabody, Pittsfield, Plymouth, Quincy, Revere, Salem, Saugus, Somerville, Springfield, Stoughton, Taunton, Waltham, Ware, Westfield, Winthrop and Worcester.

There was therefor perhaps more than a personal point in Mary Antins From Plotzk to Boston (1899) Leopold Morse was elected to Congress from Boston in 1876 but no Jew has succeeded him in that office since. The late Charles B. Strecker who was Assistant U. S. Treasurer in the Wilson Administration held the highest federal appointment that has come to Jews in the state. Their interest however has been most distinctly in state and municipal affairs and in the judiciary the state attorneys office and the legislature they have been fairly well represented. Whilst the usual percentage of Jewish lawyers writers and members of all branches of the medical and teaching professions are to be found in Massachusetts a large proportion of the Jewish population is entirely dependent on the fluctuations of the characteristic New England industries textiles and shoemaking. The Jewish sections of Chelsea and Salem were entirely destroyed by fire 20 years ago but both communities were entirely restored and it is claimed that Chelsea with its 20,000 Jews representing 40.92 per cent of the total population is the most Jewish town in the United States.

Boston. There are 90,000 Jews in Boston 7,500 in Brookline (which is geographically an enclave of Boston) 5,200 in Cambridge and fully 20,000 Jews in the districts which technically outside of the city are for all workaday purposes part of it. The Jewish population has therefor increased threefold in the last 30 years. The spread of the population the increase in institutions synagogues homes and hospitals and the phenomenal growth of its federated charities all bear testimony to this increase which makes Boston today the fourth largest Jewish community in the United States. Of the first congregation Ohabei Shalom organized in 1842 William Goldsmith was president. It remained a conservative congregation until the World War. Temple Israel originally Adath Israel was intensely reform under Solomon Schindler and Charles Fleischer but turned to a more moderate attitude under Rabbi Harry Levi the present incumbent. The expansion of the community has however produced a state of flux religiously as well as geographically. There are few congregations in the old centers the North End and West End of Boston. The two congregations mentioned are located in Brookline and Mishkan Tefila (Rabbi H. A. Rubenovitz) the Y. M. H. A. and a number of institutions are in Dorchester whilst the now historic Blue Hill Avenue synagogue is in Roxbury. Bunker Hill Monument one of the most notable memorials in the city was in part erected through the generosity of Judah Touro*. The collection of great specialist hospitals which line one extremity of the Fenway are an equal source of local pride. Amongst them is the Jewish Hospital the erection and maintenance of which nearly bankrupted Bostonian Jewry a few years ago.

In a past generation the community owed

much to the efforts of Jacob Hecht and his wife Lina Hecht and their relatives. In recent years leadership in Jewish endeavor has fallen to Louis E. Kirstein*. The Filenes who established one of the largest department stores in the country in Boston are Bostonians though they hail from Salem but Edward A. Filene is better known in connection with his work in the National Chamber of Commerce than in communal affairs. Abraham K. Cohen who has played a prominent part in the B'nai Brith and Jacob Kaplan are amongst the municipal justices and Lewis Goldberg and Elihu D. Stone amongst the assistant U. S. district attorneys. Lee M. Friedmann active in the American Jewish Historical Society possesses one of the best private Jewish libraries in the country. Local editions of Yiddish weeklies are from time to time published in Boston but the Jewish Advocate an American Jewish weekly has maintained its position for over a quarter of a century. An unique professional club now in its 34th year is the New Century Club.

Owing in a measure probably to the vicinity of so many great schools of learning a considerable number of Bostonian Jews have made their mark in intellectual fields. Berenson the art critic Isaac Goldberg author of books on Hispano American literature Horace M. Kallen the philosopher Henry Hurwitz chancellor of the Menorah and Paul Mazur the economist are all Bostonians.

MICHIGAN. The Jewish settlement in Michigan prior to 1850 centered in Ann Arbor and Ypsilanti. After that year Detroit became the state's Jewish center. Ezekiel Solomon is the first Jew on record to have settled in Michigan. Solomon lived in Mackinac from 1763 to 1816. He is mentioned as the proprietor of a general store whose belongings were to the extent of one canoe. He was an eye witness of the massacre at Mackinac on June 3, 1763 and was one of the few whites to escape alive. While the testimony of all other witnesses appeared under the heading "Sworn before me on the Holy Evangelist" Solomon's testimony appears under the heading "Sworn before me." After 1812 Solomon withdrew with the English to Drummond's Island. His descendants still live on St. Joseph's Island near Drummond's Island.

Another prominent Jewish name appearing in early Michigan Jewish history is that of Jacob Franks member of the Franks family of Montreal and related to the Franks of Philadelphia. Jacob Franks and his nephew, John Lawe are referred to as Jews extensively embarked in fur trade.

Isaac Moses is also prominently mentioned in the state's early history and reference is made to his election to membership in the Detroit Masonic Lodge. In 1785 he was mentioned as a New York Tory.

Edward Kanter is recorded as having lived in Mackinac in 1846. He was born in Breslau in 1824 his mother being a relative of Edward Lasker. A graduate of Breslau Gymnasium

with a knowledge of several languages he was a stowaway on a ship bound for New Orleans. He was used as an interpreter and was taken care of by the relief committee of the New Orleans Jewish community. Taught English in Detroit by Charles Bresler, he later sailed the Lakes as a clerk. From 1847 on he was in business in Mackinac and was known as a great friend of the Indians. He moved to Detroit in 1852, founded the German American bank and was active in politics as a Democrat. He served as vice president and treasurer of Temple Beth El in 1855. Charles E. Bresler came to Ypsilanti in 1840 and was a prominent business man. He crossed the ocean 191 times. He was one of the signers of the articles of Congregation Beth El, Detroit. Frederick E. Cohen, Detroit painter, was an English Jew. He was the teacher of S. T. Ives and Robert Hopkin. The history of the Michigan Jewish community prior to 1850 must of necessity be confined to references to individual settlers because there were no large organized communities in the state until the founding of the Jewish community in Detroit in 1850.

Most of the Jewish immigrants to Michigan before 1850 were from Germany and Austria-Hungary and many entered business in Mackinac because the center connects with Wisconsin. The families settling in Michigan later to form the communities of Ann Arbor and Ypsilanti were largely related by intermarriage. The majority moved to Detroit when the city began its commercial rise.

The burial ground in Ann Arbor was acquired in 1848. Following the centralization of the Jewish population in Detroit, there were a few ventures by Jews, most of them having failed. The most interesting colonization scheme was the one started in 1890 at Bad Axe, where a group of German Jews formed the Palestine Colony. After a struggle of seven years, the project was given up. Other farming ventures were started at South Haven, but here all that is now left of the farming community is a settlement of Jews who have summer resorts. Besides Detroit, the following cities have at present Jewish communities numbering from 50 to 200 families: Alpena, Ann Arbor, Bay City, Benton Harbor, Detroit, Escanaba, Flint, Geneva Township, Grand Rapids, Hancock, Holland, Iron Mountain, Jackson, Lansing, Kalamazoo, Mt. Clemens, Muskegon, Petoskey, Pontiac, Port Huron, Saginaw, S. Haven, Traverse City, Wyandotte. P. S.

Detroit. Detroit Jewry now numbering about 75,000 souls, dates back to the year 1850 when Isaac and Sophie Cozen settled in Detroit. The city's population at that time was 21,000. The Cozens were followed to this city by a number of other Jews—descendants of immigrants from Bavaria, Germany and Austria. Old legal documents indicate the names of Silbermann, Hirsch, Lang, Cohen, Friedlander, Schloss, Bendit, Hirschmann, Neu-

mann, Friedmann, Heineman, Sloman, Prell, Amberg, Frankel, Kanter.

The Detroit Jewish community had its foundation in the home of the Cozens, where Congregation Beth El was founded on Sept. 22, 1850. It was the first Jewish congregation in the state of Michigan. This congregation met regularly at the Cozen home under the leadership of Rabbi Samuel Marcus of New York. It was when Rabbi Marcus died of cholera several years later that a cemetery, a half acre in extent, lying in what is now the city of Hamtramck, was purchased for the sum of \$150, then being paid by the poor congregation as a down payment.

The growth of Detroit as a Jewish center was gradual and slow until the early years of the present century, when the boom created by Henry Ford brought thousands of applicants for jobs to this city. The present Detroit Jewish community is composed primarily of middle class traders, and in times of normal functioning of automobile plants, a large percentage is engaged in the local automobile factories.

There are about 40 Orthodox congregations in Detroit. The United Hebrew Schools have six branches, and there are seven smaller Yiddish teaching schools.

The growth of Reform congregations in Michigan began with the liberalization of Congregation Beth El of Detroit. When Temple Beth El began to show Reform tendencies in 1862, a group of Orthodox leaders seceded from the congregation and formed Congregation Shaareh Zedek, which in turn became the leader among the Conservative elements in the State, retaining this position to this day. Temple Beth El of Detroit was directly responsible for the subsequent formation of Reform congregations in Grand Rapids, Lansing, Jackson, Bay City, Pontiac.

The Jewish Children's Home is one of the new structures added to the community in 1932. A new Jewish Center was completed in January, 1934, as a result of the joining of the boards of the Jewish Centers Association and the Young Women's Hebrew Association. P. S.

MINNESOTA. Jewish history here began in the early years of the 19th century when a group of Jewish settlers, under the direction of the Samuels brothers, emigrated from England and settled in the state and ran an Indian trading post at Taylor Falls on the St. Croix River. Some of the early records reveal that Julius Austrian was one of the first settlers who had a trading post. Situated on the bend made by what is known as the Fond du Lac river and a neck of the lake. In all probability Austrian's claim occupied a part of the present site of the city of Duluth. The same records tell of one Isaac Marks who settled at this time in or near the town of Mankato. As far as organized Jewish life is concerned, the first Jewish congregation in the state was formed Feb. 26, 1857, in St. Paul and was

called Mount Zion Hebrew Congregation. It exists today and is one of the oldest Reform congregations west of Chicago. Its rabbi is Harry S. Margolis and its president is Benjamin Wolfe.

The first Orthodox congregation in the state was organized in 1873 in the city of St. Paul and the first Conservative congregation was formed in 1885 in Minneapolis. Throughout the state Jews are actively engaged in the economic, political and social life of their respective communities. While there are fairly good sized Jewish communities in Duluth, Virginia, Hibbing, Rochester, Winona, St. Cloud and Mankato, the twin cities of Minneapolis and St. Paul constitute the hub of Jewish activities for the state. The oldest Jewish organization in the state is the B'nai Brith, founded over 60 years ago in the city of St. Paul. The Jews of the Northwest publish *The Jewish World*, whose editor is L. Frisch.

The Jewish citizens of the state of Minnesota have been leaders in many of the non-sectarian philanthropic appeals. They have also assumed their responsibilities in Jewish campaigns, particularly the U. P. A. and the J. D. C. drives of recent years. The Zionist organization is well represented in the state with a large active membership. At the University of Minnesota there are approximately 600 Jewish students and a number of Jewish instructors are found on its various faculties. Jewish student life is organized through the Menorah Society. Jewish fraternities and sororities in Minnesota. Jewish population is about 45,000, the larger portion of which is distributed among its three major cities: Minneapolis (22,000), St. Paul (13,500) and Duluth (3,500). There are permanent Jewish communities in Chisholm, Duluth, Eveleth, Faribault, Hibbing, Mankato, Minneapolis, Rochester, St. Paul, Virginia, Winona.

Minneapolis. About the year 1864 a group of Jews of German and Bohemian origin settled in the city of Minneapolis and organized in 1876 the Montefiore Burial Association which represented their first communal efforts. The first congregation in the city of Minneapolis was organized in 1878 and incorporated under the name Shaarei Tov (now known as Temple Israel) with Leopold Ehrlich as first president. The present rabbi is Albert G. Minda and the congregation boasts of a splendid new edifice built and dedicated in 1928. One of the outstanding cultural influences in the city of Minneapolis and for that matter in the whole state of Minnesota is the Talmud Torah of that city. It ranks as one of the finest institutions of its kind in the country. Its influence and effectiveness are in a large measure due to the zeal and vision of its leader, Dr. George Gordon. Through the influence of the Talmud Torah, the cause of Jewish education and Hebrew culture has become a most popular one through the Twin Cities.

H S M

St. Paul. The first indication of organized Jewish life in St. Paul is to be found in the records that refer to the organization in 1856 of a Jewish Cemetery Association which in the following year became an adjunct of Mount Zion Congregation, organized in this city on Feb. 26, 1857 and continued for 15 years without the leadership of a rabbi. Its first officers were President H. Cole, vice president J. Mendelsen, secretary L. Phillips and trustee J. Neuman. In 1862 it obtained E. Marcusson to be cantor, rabbi, shohet, mohel and teacher all in one. In 1870 the congregation built its first house of worship. From its inception it accepted the Reform interpretation of Judaism and from 1899 has had graduates of the Hebrew Union College as its spiritual leaders. The present incumbent is Rabbi Harry S. Margolis.

The first Orthodox congregation was founded in 1873 under the name of the B'nai Yaakov Society. Today there are eight Orthodox synagogues presided over by Rabbis Jacob Hurvitz and Herman Simon, one Conservative temple of which Herman Cohen, a graduate of the Jewish Theological Seminary, is the rabbi, and one Reform temple.

The Jewish citizens of St. Paul have always taken active part in the civic life of the community. Today as well as in the past many have occupied important civic posts. Besides being active in the Community Chest and the St. Paul Association of Commerce, many of its members hold political and judicial offices. Gustavus I. Oevinger is a district court judge, Milton Rosen is commissioner of finance, Andrew Bratter is assistant county attorney, Irving Goetlieb is city prosecuting attorney and Rabbi H. S. Margolis is a member of the school board. The first Jewish settlement house in St. Paul was under Jewish auspices and known as the Neighborhood House. Today the Central Community House, of which Mrs. M. P. Firestone is president, is entirely managed by a board of Jewish men and women. The Jewish charities are administered by the Jewish Welfare Association, of which Mr. Bernard Marx is president. In addition the Council of Jewish Social Agencies, representing 26 Jewish organizations in the city, was formed in 1932. This body is a clearing house for all communal Jewish problems and serves also as a fact-finding bureau.

In the field of Jewish education there are several small Talmud Torahs as well as the religious schools of the various temples. However, a well-defined program of daily Hebrew instruction is carried on by the three larger Hebrew schools in the city, namely the Jewish Educational Center (housed in a new building), the Capitol City Hebrew School and the St. Paul Hebrew Institute.

Among the many Jewish organizations of the city, the most active are the Council of Jewish Women, of which Mrs. Hart Cardozo is president, the Minnesota Lodge No. 157, I. O. B. B. founded in 1871, of which Melvin Silver is the head, and the Hadassah,

presided over by Mrs S N Mogilner Besides the Reform and Conservative temples sponsor sisterhoods men's clubs and youth organizations other organizations in the city are the A Z A the Junior Council the Junior Hadassah the B'rith Sholom Lodge and the Daughters of Abraham The local Council of Jewish Women support and maintain a summer vacation rest camp known as Sophie Wirth Vacation Rest Camp The Northwest Jewish Home for the Aged is located in St Paul and is able to accommodate from 50 to 60 inmates The professions in St Paul are represented by a large number of Jews some of whom are on the faculty of the University of Minnesota H S M

MISSISSIPPI There are 6 420 Jews in this Southern state and the permanent communities are located in Brookhaven Canton Clarksdale Cleveland Columbus Greenville Greenwood Hattiesburg Jackson Laurel Lexington Meridian Natchez Shaw Woodville The figures are twice those reported 30 years ago and the number of places in which Jews are settled has also doubled within the period There must have been Jews in Mississippi as early as 1724 for at that date a law was passed in France expelling Jews from the territory The earliest known records however refer to Natchez Vicksburg also organized a congregation in 1843 There are five regular Reform congregations and as many Orthodox congregations in Mississippi

MISSOURI The 80 687 Jews in this state are settled in the following cities Columbia Hannibal Jefferson, Joplin Kansas City St Francois St Joseph St Louis Sedalia and Springfield Two communities however dominate the state and these are geographically 400 miles apart Kansas City has 20 000 Jews and St Louis has 50 000 If the 1905 figures were correct the striking growth has been in Kansas City for it had only 5 500 Jews and St Louis 40 000 30 years ago

Kansas City The Jewish community here was founded by the establishment of a reform congregation B'nai Jehuda in 1870 Rabbi Harry H Mayer has been in its service over 30 years Kansas City is the Zenith of Sinclair Lewis vigorous novels and its Jewry has responded to the Kansan swing and demand for activity Its United Hebrew Charities is a fair and successful expression of the federation idea and in general the community is social service minded It has a number of Orthodox congregations and proportionately a large number of educational movements exist Since 1920 it has had at least one and more recently two American Jewish weeklies Kansas City is both keenly B'nai B'rith and Zionist in spirit The Conservative congregation is Keneseth Israel Beth Sholom

St Louis About 1830 some Jews settled in St Louis and these received a notable addition after 1848 The two oldest congregations B'nai El and the United Hebrew founded in

1838 are still functioning The community began as a Reform center and it has today five Reform congregations which still play a leading part in local life The institutional history is not as striking in dramatic factors as in organic growth St Louis in many respects is a rival to the much larger community of Chicago as a dominating factor in the life of the Jews in the Middle West Its United Hebrew Charities was organized in 1897 and its Y M H A and Y W H A building is one of the best equipped and most fully functioning in the United States It supports a Yiddish publication The Jewish Record as well as an English weekly The Modern View Its earlier rabbis included Dr H J Messing and Dr Spitz whilst the veteran Dr Samuel Sale has been in the service of the community since 1887 Rabbi Leon Harrison was regarded as one of the leading Jewish orators in his day Under his influence the congregation represented somewhat an attitude of aggressive reform The newer generation takes a much more amelioristic attitude Thus all the Reform rabbis are notable factors in the Zionist movement Rabbi Julius Gordon of Shaare Emeth is probably one of the few reform exponents of a distinctly mystical interpretation of Judaism B'nai Amoonah is the leading Conservative congregation Both the local Council of Jewish Women and Hadassah wield palpable influence in this community

MONTANA Jews have settled in this state since 1870 The three communities at Billings Butte and Helena attracted by the industrial opportunities they afford number in all some 1 500 souls

NEBRASKA The Jewish population has increased considerably in recent decades particularly owing to the growth of the community of Omaha, which now has 11 000 Jews out of the total of 14 000 in the state Communal history began in the 50s in Omaha which organized its first congregation some 10 years later Omaha Jewry is efficiently organized and its leaders who have wielded considerable political power in state and other directions have set a tone of wide interest in many problems that geographically are remote from the centers which depend on the typical Midwestern combination of industry and agriculture for material success Reform is represented by Temple Israel and the more orthodox tendency by the Conservative synagogue There are communities also at Fremont Grand Island Grand Island Norfolk and Lincoln the other important Jewish center in this state

NEVADA According to the record there are only 264 Jews in this state and these are concentrated at Reno Carson City was founded by a Jew but there is no organized Jewish settlement there

NEW HAMPSHIRE Despite its nearness to Massachusetts the Jewish population of

this state in which Jews were settled over a cent ago is given as 2779 and this is nearly three times the total of 30 years ago. The permanent communities are at Berlin, Claremont, Concord, Keene, Manchester, Nashua and Portsmouth. There were Jews in New Castle in 1693 and Portsmouth which had a settlement in 1785 was until recent decades the leading Jewish community in the state. The lead however has been taken over by Manchester which has become the important industrial center of the state and which has a fair group of institutions and is an active Y M H A center. The Berlin congregation owes its founding to the demand for religious services on the part of the victims of hay fever who resort in large numbers to Bethlehem and the vicinity in the summer. In this respect New Hampshire is somewhat unique. It has each year a large summer Jewish community which during its protracted stay in the state makes a demand for religious services and the observance of Judaism.

NEW JERSEY The first settlement of New Jersey took place in 1614 when some Dutch from New Amsterdam crossed the Hudson and established a camp at a point where Jersey City is now located. In 1666 a government according to the Mosaic law was set up in Newark. One county in the state is still called by the biblical name Salem.

Some claim has been made that as early as 1655 a small party of Jews also from New Amsterdam established a settlement on the eastern bank of the Delaware but this claim is not authentic. This much however is certain. Jews were in New Jersey as early as 1718. In the county courts of Middlesex are found several records relating to Jews. The earliest is that of Abraham Delucena vs Thomas Bloomfield on May 21, 1718 at a court of common pleas at Perth Amboy.

There is a record of one Jew in the New Jersey troops of the Revolutionary Army. Asher Levy or Lewis who was commissioned an officer. There were hundreds in the Civil War and thousands in the World War.

From very small beginnings the Jewish community of New Jersey has grown by leaps and bounds especially since the exodus from Russia in the 80s until it now numbers nearly a quarter of a million of whom about 70,000 or more reside in Newark alone. The rapid individual advance of Jews and the remarkable spread of the community is characteristic of New Jersey in which except perhaps in some southern counties no feeling of prejudice has manifested itself.

One of the most distinguished citizens of the state was the late Nathan Barnert* twice mayor of Paterson. His whole life and fortune were devoted to philanthropy. His benefactions included a synagogue, a Hebrew free school, a hospital, a nurses' home and a home for the aged, all of which he erected at his own expense. In recognition of his unparalleled benevolence the city of Paterson erected a statue of him which was unveiled during his

lifetime in front of the City Hall—a tribute seldom equalled in this country.

Samuel Kalisch a resident of Newark was the first Jew to be appointed to the Supreme Court of New Jersey which position he held until his death. Joseph B. Perskie of Atlantic City a son in law of Hirsch Masliansky now is a member of the State Supreme Bench. Harry Bachrach has been mayor of Atlantic City for several terms and his brother Isaac is one of the most outstanding members of the National House of Representatives. Meyer C. Ellenstein is the first Jewish mayor of Newark having been elected by an unprecedented vote. In 1912 Louis V. Aronson failed of election as mayor although nominated on the Republican ticket by defeating the machine candidate in the primaries. Joseph Siegler is now serving his third term as judge of the Juvenile Court of Essex County. Philip Forman a former U. S. district attorney appointed by President Hoover is the first Jersey Jew to sit as a federal district judge.

The spread of the Jews in the state is identified in the following list of communities all of which take some share in the national Jewish life and some of which are recognized as important factors in Zionist and other organizations.

There are permanent Jewish communities in Asbury Park, Atlantic City, Bayonne, Belmar, Bergen, Boonton, Bound Brook, Bridgeport, Burlington, Caldwell, Camden, Deerfield, Dover, Dover Township, E. Orange, Elizabeth, Englewood, Englishtown, Flemington, Freehold, Franklin, Garfield, Glenridge, Hackensack, Hanover Township, Hightstown, Hoboken, Irvington, Jamesburg, Jersey City, Kearney, Keyport, Lakewood, Linden, Long Branch, Merchantville, Millstone, Millville, Morristown, New Brunswick, Newark, Newton, Nutley, Orange, Palisades Park, Park Ridge, Passaic, Paterson, Penns Grove, Perth Amboy, Pittsgrove, Plainfield, Pleasantville, Princeton, Rahway, Randolph, Raritan, Red Bank, Ridgely, Park, Roosevelt, Roselle, Salem, Somerville, S. Amboy, S. River, Summit, Trenton, Union, Ventnor, Vineland, W. New York, Westwood, Wildwood, Woodbine, Woodbridge.

Newark is one of the most progressive Jewish communities in the U. S. It boasts one of the finest hospitals in the country, the Newark Beth Israel Hospital which while built by Jews is non-sectarian, almost 50 per cent of its patients are non-Jews. It has most magnificent synagogues among them Bnai Jesurun, Oheb Shalom and Bnai Abraham. The latter was erected about 10 years ago and is one of the largest and most sumptuous temples in America having a seating capacity of over 2,000 with a social center equipped with all modern facilities for recreational and cultural activities and a religious school with a capacity of 1,000 pupils. Newark has an excellent Y M & Y W H A building. It has a splendid orphan asylum, a Talmud Torah and other communal institutions. The Jews of Newark

distinguish themselves in every walk of life. Some of the largest industrial and mercantile establishments such as the fur dyeing factory of A. Hollander & Son, the Art Metal Works and the famous department store of L. Bamberger & Co. were established by Jews. One of the founders of this store was the late Felix Fuld, whose philanthropic endeavors had a nation-wide reputation. Louis Bamberger, his partner besides presenting a museum to the city at the cost of over \$1,000,000, has given \$500,000 to endow an Institute for Higher Learning and Research Work of which Professor Albert Einstein is the head of the mathematics department and which is now temporarily located at Princeton University.

J S

NEW MEXICO A few Jews settled in Santa Fe in 1845 and there are still a few there but the center of Jewish communal life is in Albuquerque. Of the total of 1,000 Jews in the state there are some at Las Vegas and Tucumcari. The first congregation was established in Las Vegas. The earliest Jew known to have settled in the territory was Jacob Spiegelberg who was a pioneer in Santa Fe which, however, never became an active Jewish center. New Mexico has awarded many Jews public office and a number of Jews who have come to play a prominent part in American Jewry are natives of Albuquerque.

NEW YORK It is estimated that there are 1,903,890 Jews in New York state. There are only two countries in Europe which pass this total: Poland and Russia, so that in sheer numbers New York Jewry presents a remarkable aggregation of Jews, but as over 1,700,000 of this total represents the Jewish population of New York City, the mass effect may be said to reflect the city rather than the state. Nevertheless, the number of centers which have Jewish communities is also impressive. The following list is followed in the case of the larger cities with the number of the local Jewish population.

The permanent Jewish communities in New York state are: Albany (8,500), Amsterdam, Auburn, Babylon, Town, Batavia, Beacon, Binghamton, Buffalo (20,000), Callicoon, Town, Carthage, Catskill, Cedarhurst, Cohoes, Cortland, Dunkirk, Flenville, Elmira (1,600), Fallsburg (1,060), Freeport, Fleischmans, Glen Cove, Glens Falls, Gloversville (1,250), Gouverneur, Great Neck, Greenport, Hastings on Hudson, Haverstraw, Hempstead, Hempstead Town, Hoosick Falls, Hudson, Hunter, Huntington, Town, Ithaca, James town, Kingston (1,750), Lake Placid, Liberty, Liberty Town, Little Falls, Long Beach, Lynbrook (1,000), Mamaroneck, Massena, Middletown, Monticello, Mt. Kisco, Mt. Vernon (10,000), New Rochelle (5,500), New York, Newburgh (2,500), Niagara Falls (1,000), North Hempstead, Nyack, Ogdensburg, Olean, Ossining, Oswego, Patchogue, Peekskill (1,000), Pelham Manor, Plattsburg, Port Chester, Port Jervis, Poughkeepsie, Riverhead,

Town, Rochester (33,000), Rockville Center, Rome, San Harbor, Saranac Lake, Saratoga Springs, Schenectady (3,800), Schodack, Town, Sea Cliff, Smithtown, Town, Spring Valley, Suffern, Syracuse, Tannersville, Tarrytown, Thompson, Town, Troy (2,000), Tupper Lake, Utica (5,600), Warwasing, Watertown, White Plains (1,700), Woodbridge, Village, Yonkers (8,000).

This list long as it is, ignores the subdivisions of New York City, the hundreds of small Jewish settlements in the state and the remarkable annual summer exodus from the city principally from New York City to resorts of every description: sea, mountain, river and lake, a factor that has a distinct influence on all phases of communal life. For these migrations have a clear effect on the spread of New York Jewry. A series of congregations of considerable wealth and influence have grown up in Long Island as the result of a permanent deposit of a very small percentage of the tens of thousands of Jews who flock to the Island in the summer. Less distinct is the result of the summering in Green and Sullivan counties in the Catskills and north of this range to Saratoga.

Just as numerically New York City dominates the state so too it is the leading factor in the history of Jewry in the state. The first settlement began in New York City. A New York Jew obtained interests in property in Albany in 1661 but even there as elsewhere in the state the record of settlement, growth and communal development belongs to the 19th century and is clearly divided between the earlier German and the later East European immigration. In none of these many settlements have unusual traditions survived except in the case of Buffalo. There it is asserted that the community was started as an outcome of Mordecai Noah's attempt to found a Jewish colonization settlement at Ararat on Grand Island. A few of the important centers follow.

Albany The first congregation was founded in 1838 but it was not until 1846 that the first rabbi was appointed in the person of Isaac M. Wise, then a newcomer to the United States. It was therefore in Albany that the real battle for Reform Judaism in the United States was waged aggressively. Dr. Wise remained eight years in Albany where his reforms produced violent opposition and at the end of the fourth year resulted in a split in the congregation. Anshe Emeth (now Beth Emeth under the leadership of Rabbi Bernard Bamberger) was founded in 1850. The fires of reform were however subsequently kept well aflame and this holds true for Buffalo and Rochester to the World War period. Albany as the state capital has always had the benefit and felt the influence of those Jews who have either achieved high position in the city itself or those who have come to it holding important state office. At the same time it is the active center of the group of communities which include Troy and Schenectady which converge

on it Albany has today an active Orthodox group and under the sponsorship of Rabbi Baum Zionism has made headway there in recent years. It has a well housed and active Jewish Community Center.

Buffalo The first Jew to settle here came from Frankfort on the Main in 1835 and the first congregation was established in 1847. A number of Jews have been conspicuously successful in the practice of the law and are at the same time closely associated in the welfare of the community. Carl Sherman the first Jewish attorney general of New York state hails from Buffalo. The late Rabbi Kopald wielded considerable influence in the community both with the Orthodox and the Reform. Buffalo has always been regarded as one of the strongholds of American Zionism. The community is normally very generous in its response to national relief campaigns.

Elmira Jews first settled here in 1851 and Congregation Children of Jacob was founded in 1860. Dr. Rudolph Radin who later became popular in New York City as the rabbi of the Educational Alliance was appointed rabbi and introduced a conservative ritual. There are three congregations of which two are conservative.

New York City The beginning of the Jewish Community of New York which is the beginning of Jewish history in North America is like most early Jewish histories in new countries far from continuous. Of the 23 Jews who arrived in Nieuw Amsterdam in Sept. 1654 presumably from Brazil and who were ultimately permitted to settle there despite the objections of Peter Stuyvesant the Dutch governor of the colony there is hardly a trace left. The first impact was as mostly everywhere else fatal to the original settlers who were absorbed by the general population and the adjustment which begins with a strengthening of Jewish life or a new effort to develop religious activities, education and communal work was sustained by later arrivals rather than by the first comers or their immediate descendants. The St. Catarina which brought the first Jews cannot be considered as a Jewish Mayflower for few if any Jews of New York or of America today can claim descent from her passengers.

The permission given to two Jews to open butcher shops in the city in 1660 while the colony was still under Dutch administration may be considered as the first attempted solution of the Kashrut problem which has not been solved in its complicated entirety to this day. Most of the restrictions which were imposed by the Dutch were continued by the English who occupied the city in 1664 and renamed it New York. In 1665 Governor Nichols declared that only Christians were to be guaranteed religious liberty. In 1685 Saul Brown was refused permission to trade at retail and the mayor and the common council ruled in answer to a petition that the Jews

(public) worship was not to be permitted. But there appears a synagog on a map of New York drawn from memory in 1695 by a John Miller and it is known to have had then about 20 members. The restrictions were gradually removed in the earlier part of the 18th cent.

Seven Jewish contributors to the fund for the building of Trinity Church in 1711 are recorded and in 1712 the Rev. John Sharp in a circular in which he proposed the establishment of an academy stated that Jews from Poland, Hungary and Germany who know Hebrew were to be found among the residents of New York. The Yeshibah Minchat Ereb was consecrated in 1731.

The small community at that time did much to develop the foreign trade of the colony and most of its members embraced the opportunity offered them by the Act of Parliament of 1740 to become naturalized. The glowing description of their fine material condition which was given by Peter Kalm the Swedish traveler (in 1748) was not overdrawn.

The participation of the Jews in the Non-Importation Agreement in the Revolutionary War (and in all the subsequent wars in which the U.S. engaged) belongs to general American Jewish history. The community was diminished when a considerable number of patriotic Jews including Rabbi Cershom Seixas* departed for the duration of the English occupation during the war of the Revolution. But later it grew by accessions of refugees from the revengefully destroyed Newport R.I. town which had the most important Jewish community in colonial times. Still the number of Jews in the city at the beginning of the War of 1812 is given as 500 and as a little over 1,000 (in a population of 160,000) in 1825 when the new immigration from Central Europe after the Napoleonic Wars had been going on for nearly a decade.

Harman Hendricks who subscribed \$40,000 to the War Loans of 1812 was the head of the wealthiest family of the city at that time. Mordecai Emanuel Noah* the orator at the dedication of the rebuilt Mills Street Synagogue in 1818 was the most prominent Jew in New York until the time of his death in 1851 with Commodore Uriah P. Levy* who attained the highest rank in the U.S. Navy and to whom the Freedom of the City of New York was voted by the Common Council Feb. 6, 1834, probably the second. Mordecai Myers was one of the city's representatives in the state assembly in 1829, 1831, 1832 and 1834. Sampson Simpson the first Jewish graduate of Columbia College (of which the above named Rabbi Seixas was one of the trustees) was admitted to the bar in 1802 and was a leader in local charities as was also Emanuel Hart the grandfather of the poet and story writer Bret Harte. The adjustment of the small community was proceeding rapidly when the wave of new immigration largely increased its numbers.

The Polonies Tamud Torah was founded in 1801 and the Chevra Hesed ve Emet in

1802 but nearly a quarter cent passed before the second congregation Bnai Jeshurun was established (1825). There were five of them in the city in 1841 three of which united to engage Dr. Max Lilenthal* as their rabbi in 1846. He estimated the Jewish population of New York in 1847 to be about 15,000. Emanu El Congregation which later became the greatest Reform congregation in the country was organized in 1845 under the rabbinate of Dr. L. Merzbacher and its first place of worship was at the corner of Grand and Clinton Streets. This was about five years after reference was made (in the Orient 1840) by a Jewish writer from New York to the poor Jews of Elm Street and the rich Jews of Crosby Street referring to the locations respectively of the Portuguese Shearith Israel and one of the new Ashkenazi synagogues.

The first East European or Russian Orthodox congregation the Beth ha Midrash ha Godol came into existence in 1852. The Asmonean (1849-58) and the Jewish Messenger (1851-1902) were the first Jewish periodicals of the growing community in which the American Hebrew is now practically their sole successor. The Order Bnai Brith was organized here in 1843, the Free Sons of Israel in 1849 and the Order Brith Abraham from which the largest numerically Jewish fraternal organization the Independent Order Brith Abraham (organized 1887) is a surviving offshoot was likewise organized in that period.

Simon Wolf in his work on the subject lists nearly 2,000 New York Jews who served in the Civil War in which the Seligman banking house rendered important financial service to the Government of the United States.

Most of the older organizations and institutions of the community were founded or reorganized on a larger scale in the breathing spell from 1870 when Jewish immigration from central Europe practically ceased owing to the partial emancipation of the Jews there and the Jewish house was brought in order as a Providential preparation to the beginning of the Russian influx in 1882. In that year (Feb. 1) took place the great meeting at Chickering Hall which was called by General U. S. Grant presided over by Major Grace and addressed by former Secretary of State William M. Evarts and other distinguished citizens to protest against the pogroms in Russia. The first group of Jewish refugees from Russia to arrive in New York in that year was received with bands of music and was for a time sheltered by the City. This meeting was the forerunner of numerous immense protests and marches for which New York as the greatest Jewish community of all times has become famous. The anti Hitler demonstration of Mar. 1933 in which more than 100,000 participated is the most recent instance of such characteristic manifestations in which New York leads the Jewish world.

The third period of immigration which lasted from 1882 to 1914 saw New York be-

coming what it is now although the conservative estimate of Joseph Jacobs in 1905 (New York in the Jewish Encyclopedia) is a Jewish population of 672,000 about a third of what is now found within the radius of 50 miles comprising the metropolitan district. It has become the center and the front rank of all Jewish activities in the United States some of which extend over the entire Jewish world. The Yiddish press (with four daily newspapers) the Jewish theater (with a dozen or so playhouses) the labor movement—all originated and have their principal strength here in New York while the rest of the country remains provincial.

The efforts to organize the Orthodox community which were first made when Chief Rabbi Jacob Joseph was brought from Wilna in 1888 ultimately failed and the attempt to organize a Kehillah to unite all elements of the community (1909) was hardly more successful. Partial unity was achieved by the formation of the Federation for the Support of Jewish Philanthropies (1916) and by the temporary relief committees of 1903 and of 1905 and advanced still further by the greatest of them all the Joint Distribution Committee which began to function in 1914. The American Jewish Committee (1906) the American Jewish Congress and the older Zionist Organization of America all of them with headquarters in New York sometimes but not often cooperate. The greatest activities slower among the older parts of the community more intense and variegated among the later arrivals and their immediate descendants present the largest and most colorful scene in Jewry past or present.

About 1,500 synagogues (which are during the high holidays augmented by hundreds of halls or mushroom places of worship) ranging from near Christian Reform to extreme Hasidic orthodoxy thousands of organizations for various purposes from the Hebra Shas for the study of the Talmud which is attached to most of the larger Orthodox synagogues to the Communistic International Workmen's Order with a host of Landsmanschaft societies (some of them like the Polish and the Ukrainian united in Verband) and lodges of the various orders ladies organizations of all kinds and hundreds of charitable and benevolent organizations and institutions from the largest in the country and in the world to the smallest are active and struggling some of them for supremacy most of them for existence.

The educational systems to which the dozens of Centers should be added although they partly belong to the synagogues include over a hundred Talmud Torahs a dozen Parochial Schools (in which a general public school course is also given) headed by the great Yeshivah Rabbi Isaac Elchanan with its Teachers School its high school course and its Yeshiva College the only Jewish denominational college of arts and sciences in the world. The Jewish Theological Seminary

which also has a Teachers' College and an immense library (rivalled in popularity only by the Jewish Department of the great New York Public Library) represents the Conservative wing while a number of Temple schools stand for the several varieties of Reform with the presumably non Jewish system of ethical culture schools which are also mostly Jewish in their attendance at the extreme left of the religious side of education. A considerable number of Hebrew and Yiddish schools with nationalistic some with radical tendencies complete the educational picture on the Jewish side. But Jewish pupils and teachers abound in the public schools rising above their ratio to the general population in the high schools and teachers colleges up to a large majority in the College of the City of New York. The proportion of Jewish students in the universities and the professional schools in the city is also above the average.

The predominance of Jews in the retail trade from the tens of thousands of small stores to the large department stores in manufacturing in building and real estate operations in the various professions including the Stock Exchange and banking in the theatrical movie and other entertainments to which sports in all their varieties should be added finally the hundreds of thousands of skilled and unskilled workers of both sexes and all ages show a participation in the material as well as in the intellectual work of this greatest city commensurate with its Jewish population.

The large number of Jewish representatives which the city sends to the Congress in Washington to the assembly and the state senate in Albany the large number of Jews in the Civil Service city state and national in New York (including hundreds of police officers up to the higher ranks) and in the judiciary from the municipal and magistrates courts to the supreme court with an incidental controller borough president or other higher city official and at present) a New York Jew as governor of the state prove a high degree of adjustment even before the welding together of the community which will probably not come for another generation. And despite all restrictions immigration is still going on including a post war immigration from Germany which has lately been augmented by refugees from the Hitler persecutions in that country. So lives works and develops the community which contains more than a tenth part of the Jews of the world the largest aggregation of Jews in any one city in comparison with which the only other greatest Jewish city in the world known to history Hellenistic Alexandria of nearly 2 000 years ago fades into insignificance. P W

Of the 3 118 congregations in the U S A involving a synagogue building investment of \$155 744 666 a third are located in New York City which however naturally subdivides into a number of areas which though part of the municipality are in many ways distinct. Man-

hattan which is often regarded as New York because it is the chief commercial and professional center of the city has the smaller Jewish population of the three large boroughs. It houses most of the nationally known institutions and its chief temple Emanu El conspicuously located is at once the largest and most artistic Jewish fane in the U S. The largest aggregation of Jews are actually residents of the borough of Brooklyn which has maintained its communal and institutional independence possesses its own Federation of Charities hospitals institutions centers temples synagogues schools etc. Brooklyn in its turn is an aggregation of what were once villages and later suburbs each of which exhibits some characteristic and revolves around its own centers etc. The northern division the borough of the Bronx is for all practical purposes a distinct entity within New York City and shares with Brownsville at the tip of Brooklyn in the record for density of Jewish population and ghetto characteristics. The considerable group of Long Island towns which come within the New York city and county lines too are independent communities distinct specimens of modern suburbia politically and commercially rather than organically related to New York City. Many of them are of very recent settlement but they have all exhibited a tendency to institutionalize almost as soon as streets are laid out and houses erected.

Rochester This community has increased sixfold in the last 30 years the increase being largely due to the development of the clothing industry in this center. The first Jews who settled in Rochester in 1848 came from Germany but to 1894 an old Baptist church was used as a synagogue. In the last named year Temple Berith Kodesh was dedicated. The Conservative congregation Temple Beth El dates from after 1881 when East European immigration began to make itself felt in Rochester. Jews have occupied a number of positions in the local municipality and sent Meyer Jacobstein one of the ablest Jews who has served in Congress to the House of Representatives for a number of terms. Rochester participates in most national affairs and has witnessed many Jewish conventions. Its inhabitants suffered a setback during the depression which affected its chief industry very seriously.

Syracuse has a population of about 210 000 of whom the Jews compose a trifle over 5 per cent. Jews were attracted to the city in the 30s because they found it a trading center for the surrounding territory. Before long a synagogue was founded. By the time of the Civil War in which 90 per cent of the local Jews eligible for service enlisted the Jews were well enough established for a number of them to be designated as army officers. With the rise of the Reform movement (1864) the original congregation divided between Orthodox and Reform adherents each group forming its own congregation.

The most prominent native Syracusan was the late Louis Marshall (1856-1929) who indicated his love for his native city by retaining membership in Temple Society of Concord the Reform congregation until the day of his death.

Dr Joseph H Hertz now chief rabbi of the British Empire ministered to Temple Adath Yeshurun the first congregation in the country to give a call to a graduate of The Jewish Theological Seminary of America from 1894 to 1898. The Shuberts grew up in Syracuse. Their first theatrical venture was in the city of their birth.

The present communal life of Syracuse is well organized. There are six orthodox congregations two of which have very elaborate social centers. A Conservative congregation the largest in a city of its size in the country and a well equipped Reform congregation.

Four of these congregations and the Jewish Communal Center conduct Sunday schools. The Conservative congregation a Hebrew school a Folkschule and the Arbiter Ring conduct regular daily Hebrew classes.

The communal center was started through the gift of his home by the late Jacob Marshall father of Louis Marshall to the Jewish community in memory of his deceased wife in 1910. The communal center still occupies the original home to which an addition was later made.

Syracuse charities and philanthropic institutions receive their support from a Federation of Jewish Charities which in turn is supported by the Syracuse Community Chest.

J B

NORTH CAROLINA In 1920 the Jews in this state were estimated at 5,140 and in 1927 at 8,252. Aaron Lazarus and Aaron Riviera the former a native of South Carolina settled in Wilmington and in 1826 Isaac Harby estimated the Jews as 400 scattered throughout the state. The first congregation was organized in 1867 and that at Raleigh in 1879.

There are permanent Jewish communities in Asheville Charlotte Durham Fayetteville Gastonia Goldsboro Greensboro Hendersonville Highpoint Kinston Lumberton New Bern Raleigh Rockingham Rocky Mount Statesville Wilmington Wilson Winston Salem most of which were settled after 1880. Asheville owes its considerable advance to its advantages as a resort for victims of tuberculosis. The Jewish and non Jewish institutions have been considerably aided by the benefactions of the Caesar Cone family which also did much for the state industrially and to the Weil family of Goldsboro.

NORTH DAKOTA Except that at Painted Woods near Bismarck some Jews settled in 1881 the 2,749 Jews in this state represent a settlement of later date in a state that even 25 years ago was reminiscent of the Wells Fargo Express and frontier life. There are permanent Jewish communities in

Ashley Bismarck Devils Lake Dickinson Fargo Grand Forks Minot Wishek. Of these the most active are those organized in Fargo and Grand Forks. Generally these communities though small and widely scattered exhibit a keen interest in the work of all national Jewish organizations.

OHIO Whilst Jewish traders are known to have penetrated Illinois by the middle of the 18th cent there is no reference to any one of them being attracted by the fertile Ohio area prior to the admission of Ohio into the Union in 1802. Joseph Jonas an Anglo Jewish watchmaker was attracted by these opportunities and settled in Cincinnati in March 1817 and was then regarded as a human curiosity. He was joined by a few other English Jews—to 1830 only English Jews settled in the Ohio Valley—and these formed the first congregation in the state in 1819. In a letter written to the Charleston congregation in 1825 the organizers of the Cincinnati congregation refer to the fact that there is not a congregation within 500 miles of this city. In 1837 Simson Thorman proved to be the advance guard of fellow Bavarian Jews who organized the first congregation in Cleveland and thereafter to the Civil War the two congregations were increased by German immigration. There was a lull in settlement however till 1850 and the next group of communities were Bellaire and Akron 1850 Dayton 1854 Hamilton 1866 Toledo and Youngstown in 1867. The state later felt the impact of East European immigration. In 1877 it was reported to contain 14,581 Jews. In 1905 they had risen in numbers to 50,000 and by 1927 they had increased to 173,976.

There are permanent Jewish communities in Ada Akron Alliance Barberton Bellaire Canton Cincinnati Cleveland Cleveland Heights Clyde Columbus Dayton E Liverpool Elyria Geneva Hamilton Lancaster Lima Lorain Mansfield Marietta Marion Massillon Middletown Newark Norwood Piqua Portsmouth Springfield Steubenville Toledo Warren Youngstown Zanesville.

Although Chillicothe has one of the smallest communities Moses Alexander was elected mayor there in 1827. A considerable number of Jews have from time to time served in the state legislature and though such comparisons are always difficult it may be said that Ohio Jews have been more conspicuous in municipal than in state affairs. Cincinnati has had two Jews as mayor Julius Fleischmann in 1900 and again in 1903 and Murray Season good* more recently and Mr Mashka has been the controlling political personage in Cleveland.

Cincinnati Known as the cradle of Reform Judaism the seat of the Hebrew Union College of the Union of American Hebrew Congregations of the Grand Lodge of Bnai B'rith since 1925 Jewish population is about 20,000. In Mar 1817 the first Jew Jonathan Jonas a native of Plymouth England settled

in Cincinnati. By 1825 he had been joined by a considerable group of English Jews. Cincinnati received the first of the German Jewish immigration in 1830. The German Jews soon far outnumbered the Jews from England.

The first Jewish congregation Bnai Israel was organized by the English group in 1824 for the purpose of glorifying our God and observing the fundamental principles of our faith. This congregation still stands under the leadership of Dr. David Philipson, dean of the American Reform rabbinate. He has been the rabbi of Bnai Israel Temple since 1888. Isaac M. Wise Temple is a consolidation of the older congregations.

The German group organized Bnai Yeshurun congregation in 1840 and in the year 1854 Rabbi Isaac Meyer Wise* was summoned to its pulpit from Albany. In this office he became the banner bearer of Reform Judaism. He revised the old ritual, abolished old customs of worship, introduced choir and organ in the synagogue service. He preached a purely religious conception of Judaism. To be a Jew was a religious identity only. In 1873 he organized the Union of American Hebrew Congregations. In 1875 he founded the Hebrew Union College.

Jewish charity in Cincinnati was at first a congregational function and later was taken up by societies. These societies were federated in 1896 under the United Jewish Charities—the first federation of Jewish charities in the United States. Now known as the United Jewish Social Agencies, this federation includes a Jewish hospital, a convalescent home, a shelter home for transients, a custodial home for children, two homes for the aged (Reform and Orthodox), a bakeshop where needy mothers are given employment instead of relief.

The first Russian Jews came to Cincinnati in 1881 and their number today greatly exceeds that of the German Jews. They have ten synagogues outstanding among which is the structure of the Adath Israel congregation, a monumental edifice that testifies to the increasing affluence of the East European group in the decade 1920-30. At the head of Cincinnati Orthodoxy stands Rabbi Eliezer Silver, former chief of American Orthodox rabbis and rabbi of Adath Israel.

The mass of Cincinnati Jews live in the suburb of Avondale, which prior to 1930 was called the richest ghetto in the world. In this suburb the German Jews settled about the year 1890 and some 25 years later the East Europeans followed them, bought real estate, built apartment houses.

Cincinnati Jews have been in the leadership of the local municipal reform movement and under the chieftainship of Murray Season good* there was established in 1925 a non-partisan city manager government. He was the first mayor under this form of government. Jews have functioned in Cincinnati during one period at one time as mayor, president of the Board of Education, president of the Park Board, president of the City Planning Com-

mission, president of the County Commissioners, county treasurer, member of the Health Board and judge of the Common Pleas Court. The character of Cincinnati Jews in public office has raised them far above any aspersion of anti-Semitism.

The German Jews amassed their wealth in distilleries, clothing manufactories and jobbing houses. The Russian Jews are in textiles, merchandising and real estate. In the 1920-30 decade large numbers of their sons went to medicine and law. A S.

Cleveland. This community, which with its suburbs approximates 100,000 Jews, still exhibits in many ways the impress of the three elements that created it. The first congregation, dating to 1839, was Bavarian in origin. The next large group of settlers came from Hungary, and the third group, settling at the end of the last century, came from Eastern Europe. The landsleute spirit was still well in evidence prior to the World War. It expressed itself in congregational organization and even in publication attitudes, for there were two American Jewish weeklies, as well as a Yiddish daily. The leading rabbis to that date, Moses J. Gries, M. Machol and Aaron Hahn, represented three schools of thought, with Rabbi Samuel Margolies, at the time one of the youngest men in an Orthodox pulpit, representing the old school.

Cleveland, on the other hand, has been not only one of the most completely institutionalized communities in the number of synagogues and the variety of institutions, but it has been the center of considerable experimentation in American Jewry. Its orphan asylum, an institution founded and maintained by the Bnai Brith, long regarded as a model of its kind, was opened in 1868. In 1899, when the vogue for settlement work became popular, Cleveland established the Council Education Alliance, a type of effort then largely confined to much larger cities. In more recent decades it was the first city to experiment with the problem of creating a center for Jewish educational and social work of an Orthodox type on a very large scale. The temples, too, with their adjuncts, were in this respect mostly in advance of eastern efforts of a like type. In some measure this may be a reflex of the fact that Cleveland is a favorite convention city. The first annual session of the Central Conference of American Rabbis was held there in 1890, and a number of the historical conventions of the Zionist organization have met there. The local Council of Jewish Women started there in 1894 as a federation of then existing women's societies and came into the national body some years later. The Temple of which Rabbi Abba Hillel Silver is the spokesman is regarded as the leading congregation, with Anshe Chesed (Rabbi Barnett B. Brickner), which was founded in 1842, as second. The third Reform congregation is Tifereth Israel. The Jewish Center and Bnai Yeshurun represent the Conservative attitude. The Jewish World, the Yiddish daily, is published by the

Rocker family Every type of national or organization is well represented in Cleveland

Columbus The state capital has about 8 500 Jews and has an important Hillel Foundation a Menorah group and other student bodies at the state university It has a Reform congregation Temple Israel and several Orthodox congregations and a group of educational societies and charities and branches of all the national organizations

Toledo With its 12 000 Jews Toledo is the third largest community in Ohio Its first congregation was founded in 1865 and it had three congregations by 1874 after which it witnessed a pause in development until phases of the automobile industry attracted a large group of settlers Today it has only one Reform congregation The community has been more favorable to the Mizrahi theory of Zionism than proportionately many cities of the same size

OKLAHOMA Thirty years ago 70 Jews were reported residing in Oklahoma City today the Jewish population of the state is estimated nearly 8 000 Of these 1 500 are in Oklahoma City and the same number in Tulsa Both these cities have Reform and Orthodox congregations Tulsa during the oil boom thanks largely to the effort of Mr A Aaronson and his relatives who were factors in the oil development established one of the model Orthodox communities in the United States Undeterred by lack of numbers a complete Orthodox system of the Frankfort type was established and financed on lines at tempted probably nowhere else in the country Besides the cities mentioned there are permanent communities in Ardmore Muskogee Okmulgee and Sapulpa

OREGON It is estimated that there are 7 000 Jews in this Northwestern state of whom 6 000 are settled in Portland the remainder being distributed throughout Albany Ashland Astoria Baker Corvallis Eugene Hood River Klamath Falls La Grande Marshfield Medford Oregon City Pendleton Roseburg Salem Tillamook and The Dalles

There were Jews in Oregon as early as 1849 in the territorial period During the boundary difficulty with England and the Indian Wars the Jewish people in common with the other settlers suffered all the evils of partisan government and political strife

In this beautiful green land it was but natural that the thoughts of Jews so long deprived of their ancestral worship would yearn for the outward expression of their traditions and Judaism The first Portland congregation Beth Israel was founded in 1858 when the entire town population numbered only 1 280 persons In 1861 the first synagogue was consecrated Congregation Beth Israel from its inception was never ultra Orthodox but had liberal leanings The men and women sat together and the organ was early used in the services

Ahava Sholom a Conservative congregation was organized in 1872 Neveh Zedek moderately Orthodox was organized in 1889 Shaarie Torah extremely orthodox about the same time Since then three more Orthodox synagogues have been dedicated Kesser Israel Lenath Ha Zedek and Ahavath Achim the latter is the place of worship of the Levantine Jews

With their traditional love of learning a daily school for secular subjects with an attendance of 65 pupils was started in 1864 This was called the Beth Israel School Financed by Jews the school had both Jewish and non Jewish children among its students

Although the growth of the community was comparatively slow individual Jews advanced quickly in state and political life displaying a fine feeling of friendship that existed then as now between the Jewish group and their non Jewish brothers

Solomon Hirsch one of the first American Jews appointed to represent the United States in Turkey was a member of the state senate and for some years its presiding official Bernhard Goldsmith and Philip Wasserman were mayors of Portland Joseph Simon* served in the U S Senate from 1898 to 1903 and in 1909 as mayor of Portland Ben Selling Sigmund Sichel David Solis Cohen and others have held important state and city offices while Julius L Meier* is the present governor of Oregon

In the professional and commercial life of Portland the physicians Auerbach and Otto S Binswanger M W Fecheimer the lawyer the early bankers Julius Loewenberg and Benjamin I Cohen the musician merchants Simon Harris and Sigmund Frank the merchants Louis Fleischner Solomon Blumauer Aaron Meier Adolph Wolfe and others stand out as early civic leaders The Reverend Dr Stephen S Wise for six years rabbi of Beth Israel was instrumental in founding the juvenile court and contributed much to the moral and spiritual welfare of the state of Oregon

The light of a new prosperity dawned with the Lewis and Clarke Exposition in 1905 New people flocked to the Pacific Northwest bringing different ideas concerning life and business

There followed then a boom period during which time much building activity ensued During this time was built the Neighborhood House a neighborhood center which has ever remained the outstanding expression of Jewish philanthropy

In 1928 Congregation Beth Israel erected its present temple to replace the one burned in 1923 This structure in its setting of native Oregon trees is perhaps unequalled anywhere

The old leaders however continued to hold the balance of power The names of I N Fleischner and Aaron Frank of pioneer parentage Joseph Shemanski Nathan Strauss Charles F Berg Max Hirsch may be mentioned among the new leaders

In the history of Oregon Jewish women

have and do still play an important part. No story of Jewish life can be written without the names of Mrs Bernhard Goldsmith Mrs Solomon Hirsch Mrs Aaron Meier and Mrs S M Blumauer.

Portland Jewry has at all times taken an active interest in all Jewish organizations besides establishing all the societies characteristic of Jewish communal life. Indeed away back in 1858 the first Hebrew benevolent society was organized closely followed by the women's organization known as the Ladies Benevolent Society.

The Bnai Brith the Zionists the Council of Jewish Women and other efforts are well represented in the city. I L

PENNSYLVANIA New York Jews at tempting to trade with Indians on the Delaware River in 1665 were hindered by Governor Stuyvesant. Liberal Penn received his land grant in 1681 but few Jews settled till after 1700. The first cemetery (1738) and the first synagog (1745) were instituted in Philadelphia which during wartime became a refuge for many colonists including the famed and patriotic Rabbi Gershom Seixas*. Joseph Simon wealthy trader helped found Lancaster (1735). Easton was settled in 1750 with the Hart families prominent. Aaron Levy* laid out and gave his name to Aaronsburg (1786). First settlers were haughty aristocratic Sephardic Jews who founded in Philadelphia in 1745 Congregation Mikveh Israel from which the Ashkenazim later seceded to found Rodeph Shalom.

Pennsylvania Jews served in the Revolution from every angle. Benjamin Cohen council member and attorney general helped to bring on war. Major Benjamin Nones De Kalb's aide and six others had commissions. Haym Salomon escaped from imprisonment as a spy negotiated the French and Dutch subsidies and saved the war by a loan of over \$350,000 none of which was returned. The petition of Solomon and others of Mikveh Israel for acceptance of Jews in the Pennsylvania assembly was granted about 1783.

Economic success was followed by social and political prominence. The mercantile Franks* family served on both Tory and Continental sides and intermarried on both as well. The Gratzes* bankers moved with other prominent families from Lancaster to Philadelphia after 1804. Simon Gratz helped found the Pennsylvania Academy of Fine Arts and his sister Rebecca was destined to fame as poetess religious worker and prototype of the Rebecca of Ivanhoe*. Abraham Hart was a member of Carey & Hart leading book firm until 1854.

Pittsburgh Harrisburg and other towns were settled in the 19th cent. in Pittsburgh the more aggressive German element seceded from the Sephardic in 1858. The orthodox of the state represented by such men as scholarly Drs Sabato Morais* and Isaac Leeser* remained faithful to the Messianic hope and founded the Jewish Theological Seminary* of

New York in opposition to the reformers led by Isaac M Wise* founder of the Hebrew Union College* in Cincinnati. In contrast to both was the versatile and visionary Mordecai Manuel Noah* who vainly tried to found the city of Ararat on Grand Island in 1825 as an avowed refuge for Jews all over the world.

The Jews of Pennsylvania became more notable in political and intellectual than in commercial life. Just before the Civil War the humane Commodore Uriah P Levy* died. Benevolent Societies begun in 1847 in Pittsburgh were active during the war. Rebecca Gratz's 50 Sunday school pupils of 1838 grew to 1,000 in 50 years. She also projected the orphanage of 1855. Introduction of the Russian Jewish element in the 80s gave new impetus to Jewish life. An agricultural colony was founded for them at Doylestown by Rabbi Krauskopf*. The Philadelphia Y M H A appeared in 1875. Maimonides College 1861 Jewish Publication Society of America 1888 Jewish Chautauqua 1893 Gratz College 1895 Dropsie College* for Hebrew and Cognate Learning 1908. M G

There are permanent Jewish communities in Aliquippa Allentown Altoona Ambridge Archbald Barnesboro Beaver Falls Bentleyville Berwick Bethlehem Bloomsburg Brad dock Bradford Bristol Brownsville Butler California Canonsburg Carbondale Carnegie Chambersburg Charleroi Chester Clearfield Coatesville Connellsville Coraopolis Corry Danville Darby Dickson City Donora Du bois Dunmore Duquesne E Pittsburgh E Stroudsburg Easton Ellwood City Erie Et na Exeter Boro Farrell Glassport Greensburg Hazleton Homestead Honesdale Indiana Jeanette Johnstown Kane Kittanning Lancaster Larksville Latrobe Lebanon Leighton Lewistown Lock Haven Luzerne McDonald McKeesport McKees Rocks Mahanoy City Masontown Middletown Miners Mills Minersville Monessen Monongahela Mt Carmel Mt Pleasant Munhall Nanticoke Nanty Glo New Castle New Kensington Norristown Northampton Oil City Olyphant Philadelphia Philipsburg Phoenixville Pittsburgh Pittston Plymouth Pottstown Pottsville Punxsutawney Rankin Reading Rochester Roscoe Scottsdale Scranton Shamokin Sharon Shenandoah S Brownsville Steelton Stroudsburg Sunbury Swoyersville Tamaque Tarentum Titusville Uniontown Warren Warrington Washington W Chester Williamsport Wilkes Barre Winton York. M Go

Philadelphia Some Jews who had difficulties with Peter Stuyvesant in New Amsterdam in 1655 are believed to have been the first Jews to set foot in Pennsylvania and established themselves in Philadelphia 20 years before William Penn came to America and in 1682 founded the city. Jonas Aarons* the first Jew recorded as resident of the city was established there in 1703 and Arnold Bamberger was by special act permitted to

hold land in 1726. The permit for the Jews burying ground originally a grant to Nathan Levy for the interment of his family was authorized in 1740. At that date David Franks* had started in business in the city and the Jews were socially accepted.

An influx of Jews from Spain and the West Indies aided in the founding of Congregation Mikve Israel in 1761 when the Gratz family and other German Jews had already settled in Philadelphia. The Jewish merchants who were already factors in local trade signed the Non Importation Act of 1765. They took a prominent part in all phases of the War of Independence: their loans to the Revolutionary government and their aid in the founding of the Bank of North America occupying quite some space in local history. The great struggle forced many Jews to leave New York, Charleston, Savannah and other centers and the old register of Mikve Israel records them as members. Under the leadership of Gershom Mendez Seixas* who came from New York aided by the generosity of Haym Solomon* a new synagogue was erected on Cherry St. and it was dedicated in the presence of the governor and his staff in 1782.

At the close of the Revolution there were 500 Jews in Philadelphia but with the peace a considerable number of them returned to their New York and southern homes. In 1802 the German Hebrews organized Rodeph Shalom which under the ministrations of Marcus Jastrow* became from 1866 the vitalizing factor in German orthodoxy in the U. S. Mikve Israel however during the incumbency of Isaac Leeser* was the best known congregation in the country. Keneseth Israel the first Reform congregation was organized in 1847 and to it three rabbis who made Reform history ministered from 1861 to 1923: Samuel Hirsch*, David Einhorn* and Joseph Krauskopf*.

Philadelphia proved to be a great initiator in American communal affairs. Its first women's charitable organization was founded in 1819. The first Hebrew Sunday school with which the name of Rebecca Gratz* is associated was organized in 1838. Leeser's Occident the first permanent Jewish monthly was also the most serious contribution to Jewish thought in the country and the Hebrew Education Society founded in 1847 was the first of its kind. The Jewish Theological Seminary* the life work of Sabato Morais* who succeeded Leeser at Mikve Israel was planned in Philadelphia in 1864. Maimonides College the first Orthodox seminary was opened there in 1867. Hyman Gratz* had anticipated both these educational efforts by the endowment he provided in his will in 1856 for Gratz College* which however was not put into operation till 1893. The first Jewish publication society was established in 1845 its successor the Jewish Publication Society of America* being also established in Philadelphia in 1888 and Rabbi Henry Berkowitz* founded the Jewish Chautauqua in 1893.

The congregational advance in the first half of the 19th cent. was equally notable. Beth Israel was established in 1840 and Beth El Emeth in which Leeser labored from 1868 to his death was founded in 1857 but the congregation dissolved some 30 years ago. Adath Jeshurun was organized in 1859. Its leading Reform congregations are Keneseth Israel and Rodeph Shalom. The leading Conservative congregations are Beth Shalom Mikveh Israel, Beth El, Beth Am, Israel Har Zion, Adath Jeshurun, Brith Israel, West Philadelphia Jewish Center, Beth Israel, Mikveh Israel and B'nai Jeshurun. The United Hebrew Charities which today is absorbed in the Federation of Jewish Charities of Philadelphia was founded in 1869 as a combination of six existing charities. The care of orphans had called for an institution in 1855 and the Hebrew Hospital was founded by the efforts of the local B'nai Brith lodge in 1864.

Morais in his Jews of Philadelphia says there were 2,000 East European Jews in Philadelphia in 1881. Their numbers were rapidly increased by the immigration which began in 1882 and in 1894 they were estimated at 25,000. They added to the synagogues, chevras and the charities of the city. By 1905 the Jewish population of Philadelphia had risen to 75,000 and under the influence of Judge Mayer Sulzberger* it had a distinctly leading position in American Jewry. Today its Jewish population of 247,000 is only surpassed by New York City and Chicago. It is still the center of Jewish fraternal insurance orders and with the addition of Dropsie College* boasts two Jewish institutions for higher learning. Its Yiddish population is served by a daily Jewish World and local editions of the New York dailies. Its oldest American Jewish weekly is the Jewish Exponent edited by Felix Gerson. The Jewish Quarterly Review* is published there and Philadelphians contribute annually to the volumes of specific Jewish scholarship published in the U. S.

Pittsburgh. The western metropolis of Pittsburgh famous in later days both for anti-Zionist and Zionist platforms did not attract many Jews prior to 1838. At that date some Bavarian and Baden Jews had settled in Pittsburgh. These were joined by others in 1844 in 1847 and in 1852. The first local services were held in 1844 but attempts to found a congregation were not successful till 1853 when Rodeph Shalom was established. In 1865 another congregation, Ez Hayyim, was started but leadership rested with the first congregation which in 1900 erected one of the most striking temples in the eastern states and under the forceful rabbinate of Joseph Leonard Levy became prominent in social and other efforts. (His successor Samuel H. Golden son has been recently appointed to Temple Emanuel, New York.) The three leading Conservative congregations are Tree of Life, B'nai Israel and Beth Shalom.

To 1877 there were not more than 2,000

Jews in Pittsburgh By 1905 they had risen to 15 000 and today they are estimated to number 45 000 The increase represents East European immigration and the rise of congregations and institutions which have had the fostering care of Rabbi Aaron Mordecai Ashinsky for many decades the leading Orthodox rabbi Judge Josiah Cohen and A Leo Weil were long the leading laymen in Reform circles whilst Solomon Rosenbloom was the Maccanas of Zionism and the older type of scholarship

RHODE ISLAND Roger Williams founder of the colony of Rhode Island pleaded for the readmission of the Jews to England in 1643 and therefor the settlement of Jews was welcomed in the freedom loving settlement he created In 1658 a friendly reception was given to the 15 families or 29 Jews who came from Holland Two of them were soap boilers two brass workers four merchants and one a money broker They introduced Free Masonry in America They settled in Newport then the most important port on the northern eastern coast and the rise of this community constitutes the largest element in the Jewish record in the state

The Jews were treated as aliens but entitled to protection A congregation was organized in 1658 and a burial ground the subject of Longfellow's poem was acquired in 1677 In 1694 other Jews came to Newport from Curaçoa The port grew in importance from the settlement of Portuguese Jews in 1745 The leader of this group was Jacob Rodrigues Rivera who introduced into America the manufacture of sperm oil which became one of the great industries of Newport New Bedford and created the old port of Newburyport Mass His son in law was Aaron Lopez rated the greatest American merchant of his day who induced other Portuguese Jews to settle in Newport Their combined enterprise so developed the business of the port that in 1759 it had 150 vessels in the West Indian and African trade Jewish refugees from the great Lisbon earthquake in 1750 also settled in Newport and in 1760 the Touro family came from Jamaica and Isaac Touro as rabbi began in 1762 the erection of the first synagogue for the 60 to 70 families settled there The synagogue was consecrated in 1763 at which date the prestige of the Jews was such that they indulged in a Hebrew Club The date of the settlement of the first German Jews is not known but Ezra Stiles diary shows that he met Jews from many lands in Newport

The Revolution practically cost the community its existence It numbered at that time 1 174 souls They were all on the side of the patriots When the British took Newport the Jews lost their shipping Many of the members left for Leicester Mass where they settled for some years When the General Assembly of the State of Rhode Island met for the first time after the war it was assembled in the old synagogue The well known address of

the congregation to George Washington and his admirable response practically terminated the history of the congregation Newport had lost its shipping supremacy One by one the members departed for New York and in 1791 the synagogue was closed

Out of affection for his native place Judah Touro * provided for the upkeep of the cemetery and the old synagogue was kept in some repair and these early evidences of Jewish settlement are still treasured in modern fashionable Newport The existing congregation taking the name of the old congregation was founded by East European immigrants in 1880

In 1877 there were no more than 1 000 Jews in the state and to 1905 there numbers were estimated at 1 500 whereas today the Jewish population of Rhode Island is given at 25 000 They are settled in Bristol Cranston East Greenwich Newport Pawtucket Providence Westerly and Woonsocket

Providence the chief city in the state has 21 000 Jews and these largely interested in the various branches of silverware and metal goods manufacture The oldest Providence congregation dates to 1878 There is a Reform congregation Sons of Israel and Dan but the community is Orthodox in spirit and Zionism plays a large part in local affairs The Conservative congregation is Temple Emanuel Two women prominent in American Jewry hail from Providence Mrs Caesar Misch * who has been nationally associated in the work of the National Council of Jewish Women and Mrs Archibald (Ida) Silverman one of the most popular propagandists of Zionism in the country An important role in communal matters and particularly in the World War welfare work was played by the late Harry Cutler who for several decades was regarded as the leader of Providence Jewry

SOUTH CAROLINA One of the earliest settlements of the Jews in America The province of Carolina was founded in 1670 It was governed by a constitution framed by the English philosopher John Locke (1669) which guaranteed religious freedom to all settlers especially mentioning heathens Jews and other dissenters As early as 1695 a Jew is mentioned as having acted as an interpreter for Governor Archdale and the names of several Jews are found in the records prior to 1700

The Jewish population increased considerably between the years 1700 and 1750 many Jews of Georgia removing to Charles Town in consequence of the illiberal policy of that colony The year 1750 saw the beginning of congregational life of the community when the synagogue Beth Elohim was established This synagogue is still in existence Its first rabbi was Moses Cohen who came from London The hazan was Isaac Da Costa a member of a family that played an important part in English Jewry during the early days after the resettlement under Cromwell The

early ministers of Beth Elohim were not salaried officers and earned their living by trade. The most prominent Jew in provincial days was Moses Lindo an English Jew who settled in Charles Town in 1756. To him was mainly due the development of the indigo industry—after rice the greatest source of revenue to South Carolina.

In the American Revolution the Jews played a notable part. One of the most trusted leaders on the patriot side was Francis Salvador who was scalped by the Indians in 1776. The name of 34 Jews of South Carolina who saw service have come down to us. There were many British sympathizers however among the Jews of Charles Town. Their names too are of record.

There are permanent Jewish communities in Aiken Bishopville Blackville Camden Charleston Columbia Darlington Dillon Florence Georgetown Greenville Orangeburg Spartanburg Sumter Walterboro.

Charleston. From 1783 to 1800 was a period of great expansion. In 1800 Charleston was the largest the most cultured and wealthiest community in America. From 1800 to 1824 there were many Jews in the arts and professions and their influence in public life was considerable.

In the development of American Judaism Charleston played a prominent part. The first Reform movement in the United States took place in Charleston 1824. It embraced the best and most influential people in the community. Its main leaders were Isaac Harby and Abraham Moise. The movement lasted eight years when it came to an end. There was a second movement under Poznanski in 1840 which led to a split in the community. The two sections amalgamated after the war.

From 1824 to 1860 the community was growing too rapidly and many of its prominent members left for other places. There were few of the older Jewish communities in the country that had not Charleston Jews among their founders. The Jews of Charleston were scattering through the state too and significant settlements of Jews were to be found in Sumter Columbia Camden Georgetown Marion Beaufort and Cheraw.

The war between the states is a glorious chapter in the annals of Jewish patriotism. Practically every man of fighting age was at the front and many heroic deeds are matters of record.

Since the war the community has dwindled because Charleston is no longer the place of commercial importance it once was. Its present population is about 2,500 souls. There is no community in the United States whose history has been described in such full detail as by Elzas in his *The Jews of South Carolina*. Philadelphia 1905. B A E

SOUTH DAKOTA There are about 1,600 Jews in this state settled mainly in Aberdeen Sioux Falls and Vermilion.

TENNESSEE A few Jews are known to have settled in this Southern state in 1778 in Hawkins county but the first congregations were organized in Memphis and Nashville in 1845 and next in Chattanooga in 1858. In 1927 it was estimated that there were 22,532 Jews in Tennessee. Of these there were in Chattanooga 3,385 Memphis 10,000 Nashville 2,800 the rest being divided between Bristol Brownsville Charlotte Columbia Clarksville Franklin Jackson Knoxville Murfreesboro Pulaski and Ripley. The communities are generally fairly divided between Orthodox and Reform groups and maintain a considerable number of local institutions besides contributing to all the national organizations.

TEXAS 265,780 square miles length (air line) 850 miles breadth 750 miles the largest state in the Union of the United States. Admitted 1845. Population 1930 Federal census 5,821,272. Jewish population circa 50,000.

Records at the General Land Office at Austin mention the advent of Samuel Isaac from the United States in 1821 with Austin's first colony. A permanent settlement of Jews at Velasco on the Gulf of Mexico followed. The will of Jacob Henry provided for the building of a hospital at Velasco. Nacogdoches became the center of Jewish settlement in the early decades of the 19th cent where lived Adolphus Sterne a member of the First Grand Lodge of Freemasons of the Republic of Texas a personal friend of General Sam Houston and where there were a number of Jews in mercantile pursuits lawyers journalists and land owners.

The records show our co religionists served in the Army and Navy. During the Civil War 103 Jews of Texas enlisted. Captain Levi Charles Harby commanded the *Neptune* during the Civil War. Judah P. Benjamin U. S. Senator cabinet officer of the Confederate Government (acting Secretary of War and Secretary of State) known as the brains of the Confederacy owned land in Texas. Benjamin Frenkel surgeon of the U. S. S. *Hornet* subsequently served at the naval station at San Juan Porto Rico (Spanish American war). The name of A. Wolff killed in the fight of the Alamo (1836) is engraved on the monument to the heroes of the Alamo at the capitol at Austin. Henry Castro entering into a contract with Sam Houston president of the Republic of Texas effected the first organized emigration to Texas from a foreign country. Castro county and the town of Castroville were named in his honor. Jacob de Cordova (born in Spanish Town Jamaica died in Bosque county Texas 1868) newspaper publisher and lawyer introduced the Order of Odd Fellows into Texas and was the first deputy grand sire of the Republic of Texas.

German immigration from the 50s to the 70s was followed by Russian immigration from the 80s to the outbreak of the World War (1914).

First Jewish cemetery in Texas was organ

ized in Houston 1844 and the Israelites of Houston built the first synagog in the state 10 years later Galveston* followed immediately thereafter—cemetery association organized in 1852 ground not used till 1866 synagog 1808

Noted Texans Morris Lasker (Galveston) d 1916 state senator realtor banker and miller Isaac H Kempner (Galveston) banker finance commissioner and mayor commissioner of the city under the commission form of government subsequent to the storm of 1900 Michael Seeligson (d 1868) alderman and subsequently mayor of Galveston Isidore Lovenberg (d 1917) president of the Galveston School Board Leo N Levi (d 1904) attorney and grand president of the Constitution Grand Lodge Bnai B'rith Alexander Sanger (d 1925) Dallas merchant philanthropist and city builder Jules K Hexter Dallas banker and philanthropist Nat Washer San Antonio prominent in Masonic circles and general civil life and Harry I Cohen publisher and editor of the Galveston Tribune

A number of local and national Jewish and non sectarian institutions have been the beneficiaries of Texas Jews among others the Memorial Home in Houston for Orphans and Widows endowed by the bequest of Mrs Pauline Sterne Wolff and the Faculty House of Rice Institute—a donation of George S Cohen of Houston in honor of his parents 70th anniversary (Robert I and Agnes Cohen)

The following cities of Texas have organized congregations orthodox reform or both with adjunct associations Austin Beaumont Breckenridge Brenham Bryan Corsicana Dallas El Paso Ft Worth Galveston Goose Creek Greenville Houston Jefferson Laredo Lockhart Marshall Palestine San Antonio Terrell Texarkana Tyler Victoria Waco Wharton and Wichita Falls The three largest in Jewish population Houston 15 000 Dallas 8 000 and San Antonio 6 000 The Flag Song of Texas was written by Mrs Leah Cohen Harby (b Charleston S C 1849) There are now 49 congregations with 36 rabbis in the state of Texas (1933)

Galveston Population circa 55 000 Jews 1 100 Leading port of the state of Texas Founded 1836 first Jewish settlement about 1840

In the terrific storm of 1900 41 members of the Jewish community perished In 1852 the Jewish Cemetery Association was organized and a plot of ground donated for burial purposes by the late Isidore Dyer at whose home the first Jewish services were held (1856) Hebrew Benevolent Society organized, 1866 and Orthodox Jewish Cemetery in 1897 Reform Congregation Bnai Israel organized 1868 chartered 1870 Rabbis Alexander Rosenspitz (1878 71) Abraham Blum (1871 85) Joseph Silverman (1885 88) and Henry Cohen (1888 till the present time) Orthodox congregation organized 1894 and the building erected

in 1905 Later two Orthodox synagogs amalgamated under the name of Beth Jacob and has an excellent building of its own Rabbi Louis Feigon has been the spiritual leader since Jan 1931 The usual number of congregational societies are constituencies of both Reform and Orthodox places of worship

Prominent philanthropic Jewish families—Kempner and Lasker and of the latter Albert D Lasker was in President Harding's Cabinet as Secretary of the Shipping Board

In Jan 1928 the cornerstone of the Henry Cohen Community House was laid and the building dedicated in November of that year in honor of Dr Cohen's 40 years of service as rabbi

The junior high school known as the Lovenberg School was erected in 1933 in honor of the late Isidore Lovenberg president of the Galveston public schools for many years H C

Houston, the commercial capital of the state has grown considerably in the last three decades Its first congregation was founded in 1854 but its cemetery dates back to 1844 In 1897 it had 1 200 Jews and it now has in excess of 11 000 The founding congregation Beth Israel still exists but the original Orthodox secession has been renamed Beth El Houston is well represented in most national Jewish efforts and it is the headquarters of the Texas Zionist region Some years ago Judge Henry Dannebaum of this city occupied a conspicuous place in national Bnai B'rith and Zionist affairs

UTAH There are less than 3 000 Jews in this state the majority of them settled in Salt Lake City which has an active community The rest live in Ogden This well known Mormon state elected as its first Gentile governor a Jew

VERMONT The Jewish communities now located in Bennington Burlington Montpelier Rutland and St Albans have grown slowly since the first congregation was established in Burlington in 1885 Though bordering on New York State and traversed by the railroad system to Canada the Jewry of Vermont is isolated from all practical association with New England to which geographically it belongs

VIRGINIA The first Jewish settlers came to Virginia at the beginning of the 18th cent Until the time of the revolution they were practically all of them of the Sephardic or Spanish and Portuguese type of Jews They came as individual pioneers or in very small groups With the turn of the 19th cent there was a small stream of Jews coming from central and western Europe which was much enlarged after the failure of the liberal movements in Europe Especially was this true in the Germanic states after 1848 where there began an exodus of the liberal thinking people both Christians and Jews who had participated in the ill-starred revolution and who had

fled from the drastic reprisals of various governments

The first Jewish settlers on record are Elias Legardo Joseph Moise and Rebecca Isaacke whose names are given in the list of persons who went from Great Britain to American plantations as early as 1624 Moses Nehemiah mentioned as party to a lawsuit in 1658 Amaso de Tores a Spanish Jew who came to the colony before 1650 and an Isaac Jacob of Northampton County 1674

Despite the trail blazoned by these pioneers Jews were relatively slow in coming to settle in any numbers by reason of the social structure of the Virginia colony which was of a non commercial and non industrial nature Made up of huge self sustaining plantations there were no cities of size and no merchant class until after the Revolution In the early part of the 18th cent there were Jews scattered throughout the state but at no place in sufficient numbers to perfect any kind of a communal organization Jewish names are found in military service There is a Col Levy who was involved in the insurrection of 1711 and was put to death by Gov Spottswoode Michael Franks and Jacob Myer were listed as being in Washington's army in the Ohio campaign in 1754 Michael and Solomon Israel were in the militia of Albemarle county There is still a place known as Israel's Gap Solomon Israel later moved to a place near Meechum's River married into the Woods family There is a tradition that after the earthquake at Lisbon 1755 a company of Jews took ship to go to Virginia Adverse winds led them to seek refuge in Narragansett Bay and they became prominent among the merchants of the famed congregation of Newport R I

There were Jews from Virginia in the revolutionary army Michael Gratz father of Rebecca Gratz the original Rebecca in Scott's Ivanhoe moved to Virginia during the war took oath of allegiance and returned to Philadelphia 1783 where he was listed as late of Virginia

Owing to the paucity of their numbers it was difficult for these Jewish pioneers to observe their religious customs Sabbath and holiday worship observance of ritualistic requirements religious education of children were all bound up in communal organization These sturdy adventurers went to great expense and endured much hardship in the effort to maintain their religious consciousness in an unsympathetic environment Though there is no record of their having suffered actual persecution yet it can well be imagined that being non conformists to the established church strangers in a strange land and often speaking a strange tongue their lot was not altogether a happy one They missed the strengthening impulse of united worship with understanding souls Yet they persisted in their loyalty to their ancient faith It is true that some yielded to the pressure of environment to go over to the faith of the majority

It is quite well known that some of the oldest and most distinguished Christian families in Virginia are descendants of Jewish forebears and there are not a few Jewish names in the select social circles that testify to this fact

There are permanent communities in Alexandria Charlottesville Danville Hampton Harrisonburg Lynchburg Martinsville Newport News Norfolk Petersburg Portsmouth Richmond Roanoke and Staunton

Richmond In 1789 the first Jewish congregation in Virginia was organized in Richmond It had 26 heads of families and it was one of the three Southern Jewish congregations then in America that sent a letter of congratulation to George Washington on the occasion of his inauguration as first President of the United States

This congregation was named Beth Shalom House of Peace It dedicated the first Jewish cemetery in Virginia in 1790 It is on East Franklin Street between 20th and 21st no longer in use but walled in and kept in good condition by the present Jewish community The first place of worship for Beth Shalom was in a room in the house of one of its members on 19th Street between Grace and Franklin Streets Its first synagogue was built on 19th Street near the corner of Main In 1818 a lot was purchased on Mayo Street on which a synagogue was built The congregation lost many members by the ravages of the war and by removals from the city and in 1898 the remaining families merged with Congregation Beth Ahabah and Beth Shalom ceased its corporate existence

Congregation Beth Ahabah House of Love grew out of a society of German Jews that had been organized in 1839 and that incorporated itself as a congregation in 1841 Congregation Beth Ahabah met with quite a number of vicissitudes during its early existence but grew steadily and is today the representative Jewish congregation not only in Richmond but in the state of Virginia As noted above it absorbed Congregation Beth Shalom in 1898 First house of worship in a hall on Marshall Street between 5th and 6th Streets Its first synagogue on 11th Street between Marshall and Clay Streets Present synagogue on West Franklin Street erected in 1904

In 1856 an Orthodox congregation known as Keneseth Israel The Gathering of Israel was organized and 1885 a congregation of Russian Jewish refugees was organized and named Congregation Sir Moses Montefiore after the illustrious English Jewish philanthropist

The Jewish people of Virginia have been fortunate in their establishment in the state While a distinct religious minority they have met with fair treatment and kindly sentiment Under the influence of the great leaders of early Virginia life one may speak particularly of the influence of Thomas Jefferson and James Madison in the fight for religious freedom they have lived peacefully and happily

with their fellow citizens. They have contributed to the progress and prosperity of the commonwealth in no small measure. They have been quick to defend its honor and its safety and have participated in its civic activities. Their names will be found on all the rosters of all Virginia troops from the period prior to the Revolution through the World War.

E N C

WASHINGTON The first Jew known to have settled in Washington state is Sigmund Schwabacher. He came about 1853, went into business at Walla Walla, and subsequently moved to Seattle where he established the business firm that still bears his name. Among the early Jews prominent in Seattle life were Baily Gatzert, a brother-in-law of Schwabacher, and who became mayor of Seattle in 1882.

Among the early families prominent in other sections of Washington are Isaac Harris, who came to Olympia in the early 60s and whose son became mayor of Olympia. Ellensburg also had a Jewish mayor, in a member of the Kreidel family, one of Ellensburg's early settlers. Port Townsend also had a Jewish mayor in Colonel Henry Landes, a veteran of the Civil War. Many others have served as judges, state senators and representatives in various sections of the state.

Seattle At the present time (1933) it is estimated that there are in the state of Washington 16,000 Jews, of whom about 12,000 reside in Seattle. Of Seattle's Jewish population, about 9,000 are descendants of immigrants from Germany, Poland, Russia, Austria, Hungary and other European lands. The remaining 3,000 are Sephardic and hail from the Island of Rhodes and Salonica and other Levantine points. They form one of the major Sephardic communities of the U. S. They have their own institutions, with three synagogues, a Talmud Torah and fraternal and philanthropic organizations. The Ashkenazi community has four congregations, together with their auxiliaries, the Temple De Hirsch, Reformed, Herzl, Congregation, Conservative, while the Bikur Cholim and the Mahzike Hadas are Orthodox. Other institutions are the Seattle Talmud Torah, the Jewish Educational Center, the Home for the Aged, the B'nai Brith, the Hadassah, the Council of Jewish Women, together with the usual complement of philanthropic, social and fraternal organizations. Seattle also possesses The Jewish Transcript, an active weekly circulating all over the Pacific Northwest.

The Jews of Seattle have participated largely in the civic life of the community. Serving in various capacities at the present time are Alfred Shemanski, a regent of the University of Washington; David Levine, a city councilman; Ben Maslan, assistant prosecuting attorney; Mrs. Jacob Kalina, Public Library Board; Herman Horowitz, County Plans commissioner; and Sol Haas, collector of port. There are permanent Jewish commu-

nities also in Bellingham, Everett, Spokane and Tacoma.

P A L

WEST VIRGINIA Though topographically naturally related to Pennsylvania, this east central state was formerly a part of Virginia and was made a separate state in 1863, having refused to join the South in the Civil War. Owing to the mountainous character of the area now comprising the state, it was ignored by the Jews moving west in the early part of the 19th century and no congregations were existing there in 1840. There has been no considerable growth in the Jewish population in the last 20 years.

There is an active Hillel Foundation at Morgantown University. Generally the communities are responsive to the efforts of all the national organizations. The permanent Jewish communities are situated in Bluefield, Charleston, Clarksburg, Fairmont, Huntington, Keystone, Kimball, Logan, Martinsburg, Morgantown, Northfork, Parkersburg, Princeton, Welch, Weston, Wheeling, Williamsport.

Wheeling, the founding community, purchased its cemetery in 1849 and in the same year a congregation was organized. The Jews throughout the state have had a fair share of public honors.

WISCONSIN The state outside of Milwaukee consists of a dozen of small Jewish communities whose Jewish activities are characterized by special, some of them unfavorable features. Beginning with the south part of the state, Kenosha, with over 200 Jewish families, is the only community in the state with a splendid Jewish center housing a Reformed temple under the leadership of Rabbi Julius Rapport. It has also a compact Orthodox group with a Hebrew school bravely fighting for traditional Judaism.

Green Bay has retained a great deal of the dignity of traditional Judaism and is ably supervised by Rabbi D. Kopstein, whose influence is felt in that community for the last year. Fond du Lac and Oshkosh are managing to keep alive the flame of Judaism in a somewhat limited form. No provision has been made though for the last few years for the rapidly growing young generation in spite of the efforts made a year ago to create some form of unity.

In the west part of the state we have Madison, with 250 Jewish families, in a state of chronic disruption and inexcusable confusion. Outside of its Hebrew school, supervised by the Orthodox group, the Conservative group with an empty and closed temple was in a state of self-satisfied inactivity and inaptitude. The presence of the Hillel foundation produced no change in the life of the local Jewry. Lately a marked change took place in the community. Rabbi A. Kashdan, a young Conservative rabbi, became the leader of the Conservative group and the Arbeiter Ring, with its Yiddish cultural activities and school be-

came quite active in many fields. There is no connection between the local Jews and the very able Rabbi Max Kidushin, head of Hillel Center, Appleton, with 100 Jewish families, presents a typical Jewish community where Orthodox and Reform cannot meet one another on religious grounds. The Orthodox element, however, somewhat modernized, drifted away from the diehards. Now a three-cornered Jewish dilemma is in process of becoming a permanent problem in Appleton. The Reform temple opens its door on the high holidays only. A Sunday school, however, is kept up by the local leaders of Reform Judaism.

Beloit, with its 30 Jewish families, has a more or less uniform Orthodox element satisfied to live under the wings of a shochet who is also the spiritual leader of the community in a larger sense. All in all, outside of Kenosha and Milwaukee, Reform Judaism is practically nonexistent as an influence in Jewish life. The Order of the B'nai Brith, on the other hand, is represented almost in every community and is the only link uniting the antagonistic religious groups. With the exception of Racine and Green Bay, Zionism is of no influence in the local communities. Jewish education is of a very primitive form and Jewish life in general is practically at a standstill. Kenosha, Green Bay, Madison and Racine are the only communities where Judaism is actively preached by the spiritual leaders and where the spirit of modern Jewry is allowed to grow and expand.

Politically, the state of Wisconsin has no trace of anti-Jewish sentiment. Jews held high offices in the state for a number of years and at present the state of Wisconsin is open to the political ambitions of many Jews. Sol Levitan, a picturesque figure, was state treasurer for a number of years and Judge S. B. Schein of Madison was judge in Madison for a considerable length of time. M. Barnett was elected City Attorney of Kenosha. Small communities will not be able to function unless Milwaukee will supply the necessary leadership for the various activities.

There are permanent Jewish communities in Antigo, Appleton, Arpin, Ashland, Beloit, Eau Claire, Fond du Lac, Green Bay, Hurley, Kenosha, La Crosse, Madison, Manitowoc, Marinette, Milwaukee, Oshkosh, Racine, Sheboygan, Stevens Point, Superior, Wausau.

A C

Milwaukee. Seventy-five organizations pilot the Jewish activities of 25,000 Jews in the city of Milwaukee. Temple Emanuel, B'Nei Jeshu, run home of Reform Judaism, takes care of 600 families with its weekly Hebrew school and other social and intellectual activities in accordance with the best modern methods in a magnificent structure. Rabbi S. Hirschberg, Rabbi Joseph Baron are the spiritual leaders.

Beth El is champion of conservative Judaism under the leadership of Rabbi Philip Kleiman. It has a fine Hebrew school with strong nationalistic tendencies and at present

it is confronted with serious economic difficulties. Orthodox Jewry is represented by the venerable Rabbi S. A. Scheinfeld, chief rabbi of traditional Jewry. Rabbi S. Deutch, Rabbi Charles Rubenstein.

The Jewish Center of Milwaukee, dedicated in 1931, serves the social, cultural and recreational needs of the Jewish community with a membership of 1,000. It is the clearing house of all Jewish activities and guides the Jewish elements into creative channels in the artistic life of the community. The total attendance of 1932 was 120,000. The work is ably supervised by Mr. George Peizer.

The philanthropic activities directed by Mrs. Sig. Ruscha is a fine example of Jewish endeavor and coordination. The splendid Sinai Hospital is part of its activities. The B'nai Brith Order is represented by the Gilead Lodge, a wholesome influence on the spirit of unity of the Jewish people. All the other orders are represented by active branches carrying on the fraternal activities and benevolent endeavors.

Zionism received a setback during the last two years but whenever an emergency arises a united effort is made to meet the obligations. The Poale Zion are better organized than the general Zionists and respond more readily to the spirit of Jewish nationalism. During the last six months a reorganization took place and now Zionism is in the hands of a loyal and responsive group who take their Zionism very seriously.

The relationship between the Jews and the non-Jews is almost ideal. Many Jews held and are still holding important political and municipal offices and a spirit of cooperation and cordiality prevails in every walk of life. Of course, some disquieting symptoms are noticeable as a result of Nazism.

The Catholic Marquette University is the alma mater of hundreds of Jewish students and most of the instructors take an interest in the lives of the Jewish graduates.

Milwaukee has the distinction of having a Hasidic rabbi with a number of followers who are trying to recreate the old Jewish surroundings in the heart of a modern city with a Socialist mayor. Milwaukee has also an organization named Chavruso embracing the Hebrew-speaking intelligentsia. It celebrates all the Jewish holidays in a manner reflecting the intense Jewish spirit in Palestine. Its Tal mud Torah is doing good work for the cause of Jewish education on a strict Hebraic spirit nor is the Communistic element lacking. It made every effort to capitalize Nazism for its propaganda.

Most of the important gatherings in the city of Milwaukee are invariably marked by fine musical and artistic programs which emphasize the finest qualities of Jewish music and art. All in all, Milwaukee is one of the finest Jewish centers in the Union, bearing all the seeds for a future development of Jewish life and thought.

The Wisconsin Jewish Chronicle, a

weekly dedicated to the interests of the community as a whole helped for the last eight years to weld together the various elements of Milwaukee and of Wisconsin. There is also a bilingual publication. The Milwaukee Yidishe Vochenblatt.

Racine with Jewish population of 200 families succeeded in amalgamating the Reform and Conservative groups under the leadership of Rabbi Aaron Cohen coordinating most of the Jewish activities under the auspices of the Beth Israel Sinai Temple. Branches of all the national organizations are found in the city of Racine. There is also an Orthodox group housed in the Beth Israel Synagogue upholding the traditional forms of Jewish life. The Jews take an active part in most of the non Jewish activities and a neighborly feeling exists between the Jews and the Gentiles.

Moving northward we have Sheboygan with 200 families consisting entirely of an Orthodox element. Peace and unity for a number of years were conspicuous by their absence. At present the community is more united and Jewish life is of a more or less peaceful nature. Manitowoc with 30 families and Marinette with 30 families and Wassau 35 families confine their activities to the Kosher butcher shop and the old cheder without paying any regard to the needs of the younger generation. A C

WYOMING The 1300 Jews settled in this state are residents of Cheyenne and Rock Springs.

UNITED SYNAGOG OF AMERICA Founded by the late Prof. Solomon Schechter in 1913 with the aim in general of advancing the cause of Judaism in America and maintaining Jewish tradition in its historic continuity.

It began with about 20 affiliated congregations but its numbers increased rapidly. Its activities multiplied and soon it was evident that certain areas of action required organization on a national basis. There was accordingly organized the Women's League of the United Synagogue in 1918 for the purpose of dealing specifically with the women's activities of the congregation. In 1921 the Young People's League of the United Synagogue was formed which federated in a sense the youth organizations of the United Synagogue congregations and in 1929 the National Federation of Jewish Men's Clubs of the United Synagogue began the work of unifying the men's club and brotherhood activities. At the present writing (1933) some 750 congregations, sisterhoods, brotherhoods and young people's group are affiliated with these four central bodies.

The United Synagogue and its constituent organizations are engaged in many activities of which the following are the more important. The publication of textbooks, methods and curricula for elementary and secondary Jewish religious schools, the publication of handbooks for auxiliary congregational bodies, programs for their activities and other literature that they may need, the publication of material useful for seminars and study groups

of these auxiliary bodies, the manufacture of phonograph records of traditional Jewish religious melodies, the organization of schools and congregations in unorganized Jewish communities, the strengthening of congregations and congregational activities through advice and guidance in the administrative and financial phases of their work, the establishing of students' houses at colleges and universities and the engaging in other activities helping to maintain and strengthen the loyalty of Jewish college students to their faith and people, the broadcasting of radio programs and the publishing of periodicals.

At the present time the United Synagogue is undergoing a further process of decentralization through the establishing of regional branches in various parts of the country. Through these district organizations affiliated congregations are able to maintain closer contact with smaller and unaffiliated organizations that may benefit from the help and guidance of the stronger bodies. The following branches are functioning at this writing: Brooklyn Council, Connecticut State, Eastern New England, Eastern Pennsylvania, Long Island, New Jersey, New York Capital Region, Pacific Coast, Philadelphia, Seaboard Region and Southern New Jersey.

The officers of the organizations are:

The United Synagogue of America—Honorary President Dr. Eliezer Solomon, President Louis J. M. S. Honorary Vice President Prof. Louis G. N. b. V. P. d. n. t. s. A. B. Cohen, D. J. c. b. Koln, Hon. H. P. Kopplemann, Hon. H. J. Ret. T. u. Is. ael. S. b. man. R. c. d. ng. Sec. et. ry. S. I. Mutter, P. C. espond. ing. Se. eta. y. Dr. Ch. I. I. Hoffm. n. Ex. cut. ve. D. et. R. b. b. Samuel M. C. h. n.

Women's League of the United Synagogue—Hon. a. y. P. es. dent. Mrs. Char. l. s. I. H. f. m. n. P. d. n. t. M. s. Samuel Sp. gel. V. P. d. n. t. Mr. Cy. us. Ad. le. M. s. Benj. m. n. Dav. s. M. s. Is. el. Dav. d. n. M. s. J. seph. He. g. M. S. ah. Ku. y. M. Mo. Lu. M. s. Al. x. nder. Ma. x. T. e. s. e. M. s. El. as. L. Solom. n. Re. o. d. g. S. cret. y. M. Dav. d. K. s. Co. pond. ng. S. cret. ry. M. s. Ja. b. S. M. nk. n.

National Federation of Jewish Men's Clubs of the United Synagogue—Hon. a. y. P. e. d. n. t. Edwa. d. C. W. b. P. s. dent. Theodo. e. Charna. V. P. d. n. t. Ma. k. I. kman. Ab. aham. J. G. l. l. noff. Rabbi. Lou. s. J. H. S. eta. y. Sylv. n. H. K. hn. T. ea. u. e. L. u. s. Soll. Fx. cut. v. D. l. to. Rabb. Samuel M. C. h. n.

Young People's League of the United Synagogue—Honorary P. s. d. n. t. H. ry. H. Goeb. l. P. es. d. n. t. B. na. d. S. Ka. matz. V. ce. P. d. n. t. s. Maxw. l. J. Man. gold. M. M. r. am. Abe. s. Albe. t. Copak. n. J. hn. Lew. Willam. Ma. k. Tr. urer. Benjam. n. M. kowitz. Co. esp. nd. ng. S. ret. ry. W. l. l. m. K. R. hman. R. rd. ng. Sec. ta. y. M. s. Beat. Mantell. Execut. ve. D. ect. r. Rabbi. Samuel M. Cohen.

S M C

UNIVERSITY HEBREW See Hebrew University

UNLEAVENED BREAD See Matza

UNNA PAUL GERSON Dermatologist b. Hamburg 1850 d. there 1929. In 1877 he was assistant at the general hospital of Hamburg. In 1881 he became interested in skin diseases and established his own hospital which became the center for dermatological research in Germany. He published 100 essays on medicine and his special field of research and in 1882 founded a journal devoted to practical dermatology.

UNTERFUHRER Those who lead the bride and bridegroom under the Huppa

UTERMEYER LOUIS Poet b New York City 1885 He spent 20 years in business and his first book of verse *First Love* appeared in 1911 Among the best known of his own collection of poems are *Roast Leviathan* 1923 and *Burning Bush* 1929 He is an industrious translator and anthologist The former include *Poems by Heinrich Heine* 1923 Among his anthologies are *New Songs for New Voices* 1928 and *Modern American and Modern British Poetry* 1919 20

UTERMYER SAMUEL President of the American League for the Defense of Jewish Rights b Lynchburg Va 1858 He formed with Guggenheimer the law partnership which became Guggenheimer Utermyer & Marshall and has for 50 years been prominent as an attorney who has argued the most important cases and received the largest fees The merger of the copper industry brought him a fee of \$775 000 His first most important public act was as counsel for the investigating committee on the Pujo Money Trust He has since been prominently identified with municipal phases of traction taxation and political problems in New York and has been closely affiliated with Democratic politics In 1916 he first took an interest in Palestine affairs In 1921 he became president of the American Keren Hayesod and was for a time an officer of the American Jewish Congress He defended Hermann Bernstein in the International Jew case against Henry Ford Since 1933 he has been the outstanding spokesman of the boycott of German imports and to organize it he attended the international conference held for that purpose in Europe

UR of the Chaldees Ur Kasdem The form of the name has suggested that there existed in ancient times more than one city of Ur but to some scholars the name implied not a city but the whole of the land of Akkad It is first mentioned (Gen xi 28 31) as the native land of Haran the father of Lot and the younger brother of Abraham* In 1922 24 Ur was definitely identified by an Anglo-American archaeological expedition with Mugheir in Southern Babylonia and since that date the excavations at Ur have figured prominently in the news The finds are of first class importance Though much that has been found is of Sumerian origin some of the discoveries point to an older civilization At the date generally assigned to Abraham's departure for Palestine Ur according to these archaeological discoveries was a city of considerable importance with a great temple with appurtenances rich in value and of great beauty in workmanship

URI PHOEBUS B AARON HA LEVI (Uri Witzenhaisen) Printer b Amsterdam 1623 d there 1715 He was the grandson of

the first haham of Amsterdam He founded a printing establishment and printed many Hebrew prayer books Mahzorim etc Later he moved to Germany and printed Hebrew books at Zolkiev

URI B SIMEON Archivist he resided at Safed in the 16th cent He listed all the well known Jewish tombs in Palestine known in his day His book was published in Venice in 1659

URIEL Name of an archangel He is the instrument of thunder and earthquake and of heat in the winter etc

URIEL DA COSTA See Acosta

URIM AND THUMMIN The mysterious oracles associated with the high priest's breastplate (Ex xxviii 13 30) As described Numb xxvii 21 the Urim was an oracle He shall stand before Eleazar the priest who shall inquire for him by the judgment of Urim There is a similar suggestion I Sam xiv 41 where Saul asked for a declaration of God and Jonathan and Saul were taken by lot and the people escaped There is no later reference to this type of oracle in the Scripture except in Ezra ii 63 when the power of the Urim and Thummin was invoked to discover a lost genealogy Rabbinical tradition however lists the loss of the Urim and Thummin as part of the catastrophe of the destruction of the first temple

URUGUAY This Latin American republic has attracted a considerable number of Jews in the last decade In 1915 the Jewish population was given as 1 700 in 1929 5 000 Most of these live in Montevideo the capital Of the pre war settlers most were Sephardim from the Orient Until recent years the only organized efforts amongst these Uruguayan Jews was a Hebra Kedusha and a Zionist Society

URY LESSER Impressionist painter b Birnbaum Posen 1861 d Berlin 1931 He first exhibited in Paris spent several years in Holland where he sketched and in 1887 settled in Berlin and set the mode with his impressionist pictures of Berlin life His work long failed of acceptance and it was not till 1896 that he achieved success with the exhibition of his picture *Jerusalem* From then he won his way with his psychological studies of biblical subjects of which his crouching figure of *Jeremiah* 1901 is the best known He continued to paint biblical subjects to 1928 occasionally exhibiting Dutch and German scenes He was recognized as one of the leaders of modern impressionism

UZIEL ISAAC B ABRAHAM Haham of Amsterdam Holland b Fez Morocco d Amsterdam 1622 He belonged to a Spanish refugee family and was one of the first Jewish scholars to settle in Holland In 1610 he was appointed Haham or chief rabbi of Congregation Neweh Shalom He preached so energetically against the luxurious life which

the re Judaized Maranos were adopting in the Dutch capital that his sermons led to a split. Nevertheless he remained haham and opened a seminary. One of his pupils and successors was Manasseh b Israel*.

USQUE ABRAHAM (Duarte Pinal) Printer b Lisbon. In 1543 he settled with his father Solomon Usque in Ferrara and established a large printery. Between 1551 and 1557 he published 28 Hebrew books providing occupation for the brilliant group of Spanish scholars who had settled there. His great achievement was the publication of the Ferrara Bible, a perfected Spanish translation, one edition of which was dedicated to Duke Ercole de Este and the other to Donna Gracia Nasi. New editions of this Bible were published in 1568, 1611, 1630, 1646, 1661 and 1695 and it ranks as the classic Castilian translation.

USQUE SAMUEL Poet and historian of the Spanish refugees. Of his life and person little is known. He was a scholar who wrote with grace in Portuguese, Latin and Spanish. To prevent the Maranos from yielding to the appeals that they apostatize, he wrote his *Consolation and Tribulations of Israel* (Ferrara, 1553). It is a long prose poem dedicated to Gracia de Mendesia* through whose munificence it was published and circulated and to whose noble character the author pays eloquent tribute. It is a long tripartite dialogue in which the Patriarch Jacob is the leading figure. Part I relates the sufferings of the Jews to the fall of the first Temple; the second continues to the destruction of Jerusalem under Titus; and the third, in 37 divisions, relates the experiences of the Jews in Europe from the persecutions under Sisebut down to Usque's day. As he indicates his authorities, his chronology is esteemed by scholars for its historicity apart from the moving and ennobling presentation of the theme.

USSISHKIN MENAHEM President Jewish National Fund b Dubrovna, Russia, 1863. He resided in his boyhood in Moscow and graduated there as engineer in 1889, after which he resided in Yekaterinoslav. He has been identified with Zionist effort in Palestine since his youth. He was one of the founders

of the Bilu and an organizer of the student Zionist bodies. In 1890 he helped found the Odessa Committee which took the lead as the practical exponent of the Chovevi Zion movement in the settlement of Jews as agriculturists in Palestine. On the advent of Herzl* he joined the political Zionist movement but as an opponent of the leader and his policies. In 1903 he organized a congress in Palestine whilst the Uganda issue was fought out at the 6th Congress. He then headed the opposition to Herzl and was one of the conveners of the Charkow conference which organized the opposition in Russia to Herzl and though the group were defeated, Ussishkin maintained his position and fought the Territorialists after the demise of Herzl. Later he opposed the leadership of David Wolffsohn* forced a consortium on him and raised the initial fund by which the Hebrew University was started as a gift of and by the Jewish National Fund. He was one of the Zionist delegates at the Peace Conference though he had little interest in the diplomatic and political efforts of movement adhering strictly to his policy of agricultural colonization as the road to Palestine development. In 1920 he was appointed chief of the Zionist Commission in Palestine and in that capacity forced the purchase of the Emek lands. Some years later he became president of the Jewish National Fund* and under his direction it has raised much money and bought large tracts of land. Of the early Zionist leaders he is the only one who has made his home permanently in Palestine. He has toured the United States and Canada and Europe in the interest of the National Fund but these have been only brief excursions from his home in Jerusalem where he settled in 1920. See Keren Kayemeth.

UTAH See United States of America.

UZZIAH King of Judah (805-754 b.c.e.). He was the son of Amaziah and his 52 years' reign is recorded as a righteous one (II Kings xv, 2). Politically he was successful for he conquered the Philistines and the Arabians, received tribute from the Ammonites, reformed the country, reorganized the army and improved agricultural conditions. For usurping the office of high priest he was smitten with leprosy and in his later years his son Jotham was regent.

VADÁSZ LEOPOLD Hungarian statesman b Kisvaida 1861 d Budapest 1920 He was a member of the Hungarian parliament and a supporter of Tisza He revised the parliamentary procedure and his code when adopted was named for him He occupied a number of minor positions in Hungarian cabinets but on the fall of Tisza he retired to private life He took an interest in the literary activities of the Budapest Jewish community

VAEZ AYRES Physician to John III of Portugal d Rome c 1550 The monarch disappointed with some of his views handed him over to the Inquisition but the papal nuncio Capodiferro removed him from this jurisdiction and sent him for trial by the Curia in Rome He was discharged by Pope Paul who in 1541 issued a bull in favor of the Vaez family His brother Immanuel Vaez was physician to John III Sebastian Henry and Philip II of Portugal A younger brother Salvador Vaez was page to the papal nuncio

VALABRÈGUE ALBIN Popular French dramatist b Carpentras 1853 He was one of the most prolific as well as most popular of the typical French dramatists From 1879 on he wrote and there were performed at least two plays of his a year in Paris

VALABRÈGUE MARDOCHEE GEORGES French army general b Vaucluse 1852 He was educated in the Ecole Polytechnique and in 1880 he was attached to the staff of the general division in command of the artillery and fortifications of Paris In 1886 he was made officer of ordnance to the minister of war General Boulanger In 1904 he was appointed chef de cabinet and in 1905 he became brigadier general and director of the Ecole Guerre He was in command of the 3rd army corps at the beginning of the World War at Rouen He was made a member of the Supreme War Council and was given the command of an army in the field For his services he was promoted grand officer of the Legion of Honor

VALENTIN HUGO MORITZ Swedish historian b Vikingstad 1888 In 1919 he received a professorship at the University of Falun His writings include a history of the Jews in Sweden 1923 He also published a volume of source material of Swedish Jewish history

VALENTIN GABRIEL GUSTAV Physiologist b Breslau 1810 d Bern Switzerland 1883 In 1835 he received the grand prix of the Institut de France for his *Histiogenia Comparata* a discussion of the evolution of animals and plants In 1836 he

was elected professor of physiology of the University of Berlin a chair he held till 1881 His literary contributions to the science of physiology covered the whole field and he ranked among the foremost of the scientists of the time

VALLS RAPHAEL Martyr and rabbi of the Chuetas burned at the stake by the Inquisition at Palma Majorca in 1691 with two of his pupils Raphael and Catalina Terongi* His memory is still recalled in popular verses sung by the peasants of the island

VAMBERY (Herman Bamberger) ARMINIUS Oriental traveller and linguist b Duna Szerdahely Hungary 1832 d Budapest 1924 He was lame from childhood but this inhibition merely increased his eagerness to travel He was the child of poor parents and reached Pressburg where he obtained his formal education with eight florins By 1847 he had mastered in addition to his native tongue and German Slavonian Latin Greek Danish Swedish and English He then began the study of Turkish Uranian and Arabic dialects including Persian having acquired some knowledge of Hebrew as a child His linguistic ability included the power to write fluently in all these tongues as well as speak them After he had completed his studies at Pressburg and Vienna he was in 1854 enabled to go to Constantinople and after a spell of tutoring became private secretary to Fuad Pasha and was elected a member of the Hungarian Academy of Sciences for his translations of Turkish history In 1861 disguised as a Sunnite under the name of Rashid Effendi he left Constantinople and travelled from Trebizond to Teheran via Ezeroum Tabriz Zenjan Kazvin Ispahan and Shiraz reaching Khiva in 1863 He then proceeded to Bokhara Samarcand Herat and Teheran to Trebizond He travelled mostly on foot and was the first European to make this journey

In 1864 he returned to Europe and was appointed professor of Oriental languages in the University of Budapest retiring in 1905 He had acquired in Constantinople the confidence of Sultan Abdul Hamid and was probably the only European who had free access to the Yıldız Kiosk His political judgment he was intensely pro English and definitely anti Russian in his views on the Eastern Question exercised a considerable influence on Turkish politics His return from his great Oriental trip was hailed in Constantinople London and Paris and his own English version of his travels was a favorite boys book which went through many editions Though he took no active part in Zionism he introduced Theodor Herzl* to the sultan in 1902 His voluminous writings fall under three categories Oriental

linguistic problems political essays and his popular versions of his travels

The great success of his life never made Vambeiy a vain man. He was not elevated by the only consolation of his worth. The gift of nature which he was the fundamental elements of his great talent were an extraordinary and an instinctive power for penetrating the essentials. The firm explanation of his own attainment as a linguist and the latter his own learning a universal dialogue with the world. The way of thinking was widely represented from his own reading of various languages with which he was little familiar. Only few things were sufficient for him to stamp them lastingly in his memory.—MAX NORDAU My Recollections of Vambeiy

VAN OVEN BARNARD Pioneer in Anglo Jewish emancipation b London 1796 d there 1860. He was a physician and the son of a physician Joshua Van Oven but from 1829 devoted himself to the movement for removing the disabilities of the Jews in England. His first effort in 1829 was An Appeal to the British Nation on Behalf of the Jews. He wrote in 1853 The Decline of Life in Health and Disease.

VAZSONYI WILHELM Hungarian minister of justice b Sumeg 1868 d Baden Austria 1926. He was the chief editor of the Budapest Pesti Hírlap and became one of the leaders of the Democratic party. In 1917 King Charles IV appointed him minister of justice the first Jew to hold that office in Hungary. In 1918 before the revolution broke out he resigned but he was made a member of the national assembly. He was a legitimist and an unsuccessful attempt was made to assassinate him a few months before his death.

VECCHIO GIORGIO DEL Fascist advocate b Bologna Italy 1878. He is professor of the philosophy of law at the University of Rome and his important works on jurisprudence in which he takes a strong conservative view enjoyed a reputation before the rise of Il Duce and were translated into English and German. In 1909 he showed himself a pro militarist in his Phenomena of War and the Peace Idea. He combated the materialistic and utilitarian attitudes favoring peace and lauded the ethical value of war. In 1915 he published The Moral Basis of Our War. As the editor of the most important Italian journals on jurisprudence he wields a large influence in professional circles in Italy. During the World War he was a lieutenant in an artillery regiment. He subsequently joined the Fascists and possessing considerable oratorical ability became one of the spokesmen of the party and an advocate of its theories. He is one of the party leaders in Rome.

VECINHO (Vizino) JOSEPH Mestre Josepe physician and scientist at the Portuguese court end 15th cent. He was sent by John II of Portugal to the coast of Guinea to measure the altitude of the sun. He was one of the four commissioners before whom Columbus laid his plans when he appealed to the Portuguese king Vecinho and two other

Jews a mathematician named Moses and Martin Behaim voted against the adventure. Columbus carried Vecinho's translation of Zacuto's astronomical tables on his voyages and the book was found in Columbus library after his death.

VEIL The custom of covering a bride with a veil is mentioned in the Mishnah. Rebekah as a bride so covered herself on meeting her groom Isaac (Gen xxiv 65).

VEIT PHILIPP Painter b Berlin 1793 d Mainz 1877. He and his brother Johannes were grandchildren of Moses Mendelssohn* and baptized by their mother. After the Napoleonic wars they both devoted themselves to painting pictures and panels for churches. Philipp Veit settled in Rome in 1815 returning to Germany in 1830. Some of his subjects were taken from the Old Testament but most of them were expressive of the triumph of Christianity and New Testament subjects. Some of his pictures hang in the Vatican. The Assumption of the Virgin is in the cathedral at Frankfurt on the Main.

VELLUM Only the skins of clean animals within the meaning of the dietary laws were used for the writing of Hebrew scrolls. The earlier skins were of leather the skin of the deer being the most popular amongst the ancients. Parchment was always the more costly form of writing material as the area of skin converted into parchment is less than when prepared as leather. At the present time only parchment specially prepared is used for the writing of Scrolls of the Law and for mezuzot and phylacteries.

VENEZIANI EMMANUEL FELIX Philanthropic agent of Baron Maurice de Hirsch* b Leghorn 1821 d Paris 1889. As a youth he settled as an official of a banking establishment in Constantinople and took an interest in the work of the Alliance Israelite Universelle there. After the Franco Prussian war he went to Paris and became associated in the philanthropies of Baron Maurice de Hirsch*. In 1878 he with Charles Netter and Zadoc Kahn pleaded the cause of religious liberty at the Berlin Congress. In 1880 he and Netter* appealed to the Madrid Congress in the interest of the Moroccan Jews. With Netter in 1882 he went to Brody to direct the emigration of Russian Jews. He toured Palestine in 1883 and decided to advise the checking of Jewish immigration to that country.

VENEZUELA About 800 Jews are settled in Cabaluro Santiago Valparaiso Concepcion and Terruco. Their numbers have doubled since 1918. The majority lived at Caracas and some of them hold government positions. They are mostly of Oriental origin.

VENICE The Jewish community of this ancient republic and port city dates from the 10th cent. Jews were numerous there in 1152. For a time the Jews lived on an island but

their numbers increased by immigration from Germany in the 13th cent and in 1290 the Senate imposed a 5 per cent tax on their trade. The part the Jews played in the commercial development of the port was recognized by the Senate in 1541 when it agreed to the provision of storehouses in the ghetto for the merchandise brought from Upper and Lower Roumania. The Jews were also conspicuous in the money lending and banking despite the fact that they were only permitted residents their safe conducts being subject to renewal. Collectively they had to pay a tax. In 1396 they were temporarily expelled but the damage done to trade led to their recall and dress restrictions badges etc were introduced. On the whole Venice needed its Jews and even a blood accusation* in 1477 did not seriously injure the community.

The Spanish expulsions added to Venetian Jewry but in 1516 the ghetto was formally established though Venetian legislation on the subject is much older. A compensation was the founding of the Bomberg press in the ghetto. A partial expulsion took place in 1527 which resulted in the organization of the Jewry into three nations Levantines Germans and Occidentals whose University acquired considerable organized power. The ransoming of captives was an organized effort of the community and for this purpose the Venetian community had a permanent agent at Malta.

Against its will the Senate had in 1572 to recognize Solomon Ashkenazi* as the ambassador of Sultan Selim II in the negotiations against Spain. The Jews contributed liberally to financing the war against Turkey and perhaps as a reward for this their commercial privileges were enlarged and Jews were even appointed Venetian consuls. Jews from this time forth played an important part in the shipping business associated with Venice carrying its flag east and west. They were equally enterprising and welcomed in local manufactures. These favorable circumstances to some extent display themselves in the literature produced in Venice by Jews. On the other hand the forcing upon the Jews as a group the maintenance of an official loan bank proved disastrous financially and after 1630 Jews began to emigrate. The loan business was however continued as a public enterprise to 1808.

The gates of the ghetto were torn down in 1797 but the dissolution of the republic by the victory of Napoleon lost for the Jews their equality. In 1848 when the republic was re-established two Jews joined the provisional government but the victory of Austria made this a temporary gain and it was not till 1866 when Venice finally became part of the Kingdom of Italy that full equality was established.

The Venetian community has at no time been large but its sons like Luigi Luzzatti* have been foremost in Italian life and it preserves many of its traditions and historic places with keen interest and devotion.

VENTURA MICHON Turkish jurist b Constantinople 1883. He was appointed judge in Macedonia in 1907 and after serving for some time was sent by the Turkish government to Paris to study the French legal system. On his return to Constantinople he aided in the revision of the Turkish code and was appointed professor of Roman law at the University of Constantinople. In 1920 he was elected a member of the Turkish parliament. He has acted as mediator between the Turkish government and the Jewish community.

VENTURA RUBINO Soldier of fortune b Finale Modena 1795 d Toulouse France 1858. As a lad he enrolled in the Italian militia. After the Napoleonic campaign he went east landing eventually in Persia where he obtained an officer's commission and taught the soldiers of the Shah European methods of fighting. As after 1822 he met with British opposition in Persia he went to Lahore India and entered the service of Ranjit Singh. He fought a successful campaign in Afghanistan and enlarged the boundaries of Lahore. He married an Indian princess and in 1837 was sent on a diplomatic mission to London and Paris. On the death of Ranjit Singh Ventura transferred his services on Dhulip Singh and continued his adventurous military career. Finally he settled in Paris where he presented Louis Philippe with the Greek coins of Alexander the Great which he had unearthed in India.

VERA Y ALARCON LOPE DE Spanish caballero and martyr b San Clemente la Mancha c 1619 d Valladolid 1644. He was a Marano whose practice of Judaism was divulged by a brother in 1638 and he was cast into prison. During his incarceration of six years he circumcised himself abstained from forbidden food and called himself Judah the Believer. Despite the entreaties of his family and others he refused to renounce Judaism. On July 25 1644 he was tied to the stake and died with the words: Into thine hand Lord I commit my spirit. His memory survives in the tributes of Marano poets.

VERBAND DER DEUTSCHEN JUDEN Organized in 1904 in Berlin in an attempt by B Bresslauer Martin Philippson* and others to establish a representative body capable of acting for the Jews with government officials. After 1922 it was dissolved in the effort to create a body elected on democratic lines.

VERBAND NATIONALDEUTSCHER JUDEN Founded in 1920 by Dr Max Naumann in Berlin in an effort to unite those Germans of the Jewish race who though they publicly proclaimed their origin and admitted no apostates to their ranks were so imbued with Germanism that they claimed that they could only assert and express themselves as Germans. They denied all affiliation with Jews elsewhere regarded the Ost Juden issue as a German and not a Jewish problem and Zionism as an interesting but alien movement.

They published *Der Nationaldeutsche Jude*. Members of this organization made overtures to the Hitler government in 1933 but their advances were rejected. The group has been fairly active to the summer of 1934 but news paper despatches indicate that they have been constantly rebuffed by the Nazis.

VEREIN ZUR ABWEHR DES ANTI SEMITISMUS There have been two such societies the first founded in Germany in 1890 and the second in Vienna in 1891. The German organization which was active during the Stocker and Ahlwardt attacks issued numerous documents and refutations of anti Semitic calumnies and charges against the Jews and enlisted the support of many non Jews. Under the leadership of Paul Nathan* it became active in the immediate pre war period. In July 1933 the Hitler government ordered its dissolution.

VEREIN FÜR CULTUR UND WISSENSCHAFT DER JUDEN Society founded by Leopold Zunz* Eduard Gans and Moses Moser in 1819 in Berlin largely to check the conversion of Jews to Christianity. Heinrich Heine* was a member in 1822. He and Gans and others were subsequently converted. The indirect result of the effort was the founding temporarily of the *Journal for Jewish Science* which opened the path to that effort at modern Jewish scholarship. Jewish science* which Leopold Zunz* made famous.

VERMONT See United States of America

VERSAILLES PEACE CONFERENCE On Feb 27 1919 the Zionist claims were presented by Nahum Sokolow* Menachem Mendel Ussischkin* Chaim Weizmann* and Andre Spire and opposed by Sylvain Levy*. The claims were assented to in principle by the Council. At the later sessions the Comité des Délégations Juives auprès de la conférence de la paix over which Louis Marshall* presided and which was organized by Leo Motzkin* presented the claims of the Jews with respect to minority rights in Poland Lithuania Roumania Bulgaria and Jugoslavia.

VICTORIA CROSS Highest distinction for valor given in the British army. During the World War the following Jews received this award:

Lieut. Frank de Pass 34th Prince of Wales's Own Poona Horse
Corporal Issy Smith (Shmulovitch) 1st Battalion Manchester Regiment
Private Leonard Keyser 1st Battalion Australian Imperial Force
Private J. White (Weiss) 6th King's Own Royal Lancaster Regiment
Captain Robert Gee M.C. Royal Fusiliers

VIENNA Capital of Austria* and capital of the former Austro-Hungarian empire. A Celtic settlement founded on a small stream the *Wien*, there is a legend that Jews were included in the colonists. Rome sent there when it first decided to fortify the place. Re-

corded history however does not establish the existence of any number of Jews in Vienna till the crusading era. Decrees of earlier dates referring to Jews merely indicate that they were permitted to pass through the town and paid for the privilege.

1194 to 1670. Schalom a Jew was mint master in 1194 but for imprisoning a servant for debt he was murdered by crusaders passing through the town in 1196. During the following 75 years individual Jews were conspicuous as agents of the crown. They were probably tax farmers or occupied similar positions. In 1237 the Jews were expelled and the citizens then urged upon Frederick II that the Jews should not again be permitted to occupy a favorable position. The emperor however needed the Jews so he took them under his special protection as *servi cameræ* and these crown servants in 1244 obtained a charter by which they were permitted to own real estate and charge usury. The monarchs not only employed the Jews who were practically the only important merchants in the country but borrowed freely from them and therefor protected them from severe enforcement of the church restrictions which the Council of Vienna formally renewed in 1267.

Popular sentiment was however wholly averse to the Jews and practically for 400 years the Jews struggled in Vienna against an agitation which was only tempered by imperial intercession. In 1337 the Viennese Jews issued a document in Hebrew in which they explained past and prospective goodwill with an undertaking to lend the rich and the poor a pound of Viennese hellers at a weekly interest rate of three hellers. This document received ducal approval but it did not mitigate the severity of the Black Plague* persecution of 1369 and in 1370 the Jews were expelled and their property confiscated. Individuals were permitted to return but their property was confiscated and in 1421 the Jews were banished from the whole of Lower Austria. A few managed to remain in Vienna and these stragglers and the occasional merchants permitted to trade in the city were ordered to wear a yellow ring on their outer garments and confine themselves to the two houses which had been set apart for the Jews.

Expulsion orders were issued in 1554 1567 1572 1575 and in 1600. These successive orders affected comparatively few persons for there were in Vienna and its environments less than 3000 Jews during the 16th cent. As fiscal agents only a handful were necessary to the imperial treasury and they were permitted to reside in a thoroughly hostile environment until between the rising tide of enmity and the imperial desire to rid itself of obligations the Jews were banished and their property confiscated. A rather full record of the 1600 banishment illuminates the Jewish story of the period. In 1599 the crown demanded 20000 florins of the Jews. This was more than they could pay so all but 11 Jews were banished.

and after an interval the exiles were permitted to return.

At the beginning of the 17th cent the struggles between the burghers and the emperor began to take more distinct form and in this contest the Jews became more and more the creatures of the imperial will and for their protection he decreed that they could be expelled only by imperial consent. The Viennese however forced the Jews out of the city in 1623. There was then set aside for the Jews a new town on the Lower Worth which though walled in was one of the most attractive ghettos in Europe. For this privilege the Jews paid 600 florins a year to the city 10 000 a year to the emperor and in addition submitted to special imposts. The citizens were dissatisfied and they made a number of attempts to drive the handful of Jews in the city and those in Lower Austria out of the country. The Jews on the other hand endeavored to purchase the privilege of peaceful settlement. Notwithstanding that they were officially denied trading rights in the city the Jews managed to hold on and even to prosper financially and by 1660 they numbered 500 families in Vienna. A series of minor incidents inflamed the always anti Semitic populace and in 1668 they were demanding that the Jews be destroyed root and branch. Riots followed and in 1669 an order of banishment was issued. Its execution was postponed to 1670 but then though the Jews offered the emperor 100 000 florins in cash and 10 000 florins a year if the decree remained unsigned the emperor approved and the decree was put into force. The exodus began July 1670 and a month later there was not a Jew in the city. The larger synagog was converted into a church and all communal and personal property was either destroyed or confiscated.

Notwithstanding the small number of Jews in Vienna and precarious conditions under which the community developed the earlier rabbis contributed their share to Talmudic scholarship the most notable being Isaac of Vienna the author of *Or Zarua*. Among the 17th cent rabbis were Phobus and Shabbethai Sheftal Hurwitz.

1673 to 1860. The state the city experienced a deficit of 60 000 florins by the expulsion of the Jews. In addition the citizens felt the burden of the Jews tax which they had undertaken to pay as a consideration for the expulsion order. In 1673 the government therefore began to negotiate for the readmission of the Jews. It drove a hard bargain for 250 families were permitted to resettle and occupy 50 stores in the city proper for a cash payment of 300 000 florins and an annual tax of 10 000 florins. The Jews began to return in 1675 but the important Jewish court factors came only a decade later. The Viennese remained hostile and again made demands for the expulsion of the Jews although the rich Jews who began to settle in the city endeavored to buy their peace with large gifts to the churches.

By 1753 there were 700 Jews in Vienna and the taxes levied on them amounted to an average of 200 florins per person. In 1764 a new attempt was made to regulate the position of the Jews. The acceptable or tolerated were allowed to settle in the city but they could own no property they had to let their beards grow so as to be easily recognizable and congregational religious worship was forbidden them. The accession of Maria Theresa did not improve their lot. She employed several Jews to great advantage but she detested the Jews and devised the marriage limitation law which checked the growth of the community and had a more direct influence on Jewish migration than even the expulsion orders. Joseph II whose famous Toleranz Patent of 1782 was the first step to freedom and who was the first monarch to deal with the Jews as human beings would however not permit the Jews to increase in numbers in his domain. The dress distinctions were abolished and the protected Jews were given greater freedom but even in 1784 the 70 Jewish families in Vienna were neither permitted to hold services nor establish a synagogue. The admission of the Jews to military service was regarded as a privilege but at the same time a new toll was devised which every Jew had to pay who entered the gates of Vienna.

It was not till 1811 that the Jews were permitted to open a prayer room. In 1823 the first synagogue was built and from that date the number of the tolerated families increased rapidly. In 1846 the *More Judaico** was abolished. By 1848 the year of revolution throughout Central Europe there were 5 000 Jews in Vienna. In 1849 they were granted equality but the measure was repealed in 1850.

1860 to 1914. A striking increase in the Jewish population due largely to immigration from other parts of the empire followed the accession of Francis Joseph. The Jews began to play a brilliant role in the economic development of the empire and they came to play an equally marked role in all the cultural aspects of Viennese life. They were conspicuous in journalism literature the drama music and the medical profession. Politically they associated with the Liberals. Their communal organizations were increased at express speed. With Jellinek* as the most noted Jewish preacher in German Vienna began to play a new role in Jewry. By 1900 the Jewish population had risen to 146 000 the communal expenditures exceeded 2 000 000 kroner synagog had been built a seminary and a number of schools established charities organized and institutions founded for the care of the Roumanian and Russian refugees who began to come in large numbers to Vienna. A good deal of interest too was taken in hundreds of Jewish students who came from other lands to the University.

From 1890 anti Semitism* expressed itself first in the formation of the Christian Socialist

party and then more intensely in a municipal struggle in which Leuger won became Burgo master and gave the city an anti Semitic administration. At the same time the city became a center for the spread of the agitation in Galicia Bulgaria and elsewhere the various Blood Accusations * being strongly supported by the Viennese anti Semites. Mixed marriages and conversion became common and by 1900 the Jewish birth rate had fallen considerably. The imperial government was tolerant. Jews rose to higher rank in the judiciary and the army than elsewhere but tumults in the University and elsewhere were common. It was therefore natural that the Kadimah the first Jewish nationalist student body was formed at the University and that the headquarters of the political Zionist movement were in the same city.

1919 to 1934 The post war conditions changed Vienna more than any other city in Europe. Nominally the capital of a state it is actually owing to the preponderance of its population the Austrian state. Its aristocracy has been wiped out its wealth diminished and its resources curtailed. The Swastika * which was raised in Vienna in 1912 has become a common and odious emblem. The University has been a constant scene of anti Semitic fury. Many Jews were conspicuously associated with the Socialist regime which followed the war and as the Socialists were worsted in succeeding political struggles the Jews were made to feel the newer phases of racial enmity. The economic condition forced the closing or suspension of a number of institutions. In 1933 for fear of anti Jewish counter demonstration the community abandoned the jahrzeit * procession to Herzl's * grave which became a popular manifestation of Jewish life after 1905.

The community anticipated the proclamation of the corporative state with great trepidation. The Jewish situation in Vienna is clarified by the fact that though there are now about 250 000 Jews in the city in 1929 the Jewish death rate passed the birth rate by 67 per 1000. The law permitting persons to change their religion was only adopted in 1869 and the law permitting civil marriage between persons of different faiths is of later date. Yet in the 60 years after 1869 28 777 Jews abandoned Judaism whilst 6 310 mostly women who married Jews adopted Judaism.

VINER JACOB Economist b Montreal Canada 1892. He came to the U S in 1914 and was appointed instructor in economics in the University of Chicago 1916 17. He received a number of U S government appointments and edited the Journal of Political Economy. In recent years he has been visiting professor at the University Institute for Higher International Studies at Geneva. He is an authority on international trade and money and in 1934 appointed adviser to the U S Treasury.

VIRGIN ISLANDS The three islands St Thomas St John and St Croix have an old and interesting Jewish history. In 1850 St Thomas still had a Jewish population of 500 and its synagog is a replacement of one erected in 1796. The whole Jewish population of the three islands has however dwindled to less than 100.

VIRGINIA See United States of America

VISSER J E Jurist b Amersfoort Holland 1871. He was an official in the ministry for foreign affairs 1897 1901. He was then attached to the judiciary and in 1915 he was appointed a member of the Council of State. He is president of the Rabbinical Seminary and of the Netherlands Keren Hayesod.

VITAL HAYIM (known also as Hayim Vital Calabrese) Cabalist the greatest disciple of Isaac Luria b Safed Palestine 1543 d Damascus 1620. His father had left his native Italy to come to Palestine and Vital lived and labored in Palestine and Syria from 1572 to 1620. Possessed of an uncontrolled imagination he devoted several years to the study of alchemy and to the unending and futile problem of making synthetic gold and then devoted himself to the study of Lurian Cabala. Due to his friendship for Luria * in Safed and to his propagandistic endeavors in behalf of Luria's Cabalistic system Luria became the cynosure of a great concourse of Cabalists both young and old. Vital himself disseminated wild tales of Luria's miraculous gifts and supernatural powers.

After Luria's death in 1572 Vital pretended to his position of authority as leader of the Cabalists. He followed his master in claiming to be the Messiah of the House of Joseph who was to precede the coming of the Messiah of the House of David and like Luria pretended to be able to exorcise spirits. Thereafter he resided for several years in Jerusalem where he preached Cabalistic sermons and claimed to have mystical visions however his authority was not recognized by the great majority of his hearers. In Palestine proper he lived from 1572 to 1594 from 1594 to 1620 he lived at Damascus where he continued his lectures on Cabala and his claims regarding the coming of the Messiah.

Vital's most important work was the Etz Hayim (The Tree of Life) a presentation of the entire Lurian Cabala. Another work deals with the Cabalistic theory of the transmigration of souls.

An interesting feature of Vital's character and psychological make up was his claim to be the sole possessor of the manuscript documents and notes left by Luria. He eagerly secured from the Safed College a decree giving him sole authority to publish information concerning the Cabala of Isaac Luria. It is amusing that once while Vital lay ill his brother Moses Vital copied and sold to certain Cabalists who were eager to get possession of the

Lurian notes various writings which he found in his brother's house however when Vital recovered from his illness he averred that only spurious writings of Luria had been stolen copied and sold and that he himself would never publish the genuine ones A I S

VOCALIZATION Hebrew being a Semitic script originally possessed only consonants although the letters *aleph waw yod he* and *ayin* have the vowel quality and were so employed For correct pronunciation which was only imperative for the reading of sacred books the Ethiopic first adopted a vowel system in the fourth cent the vowel signs being attached to the letters The Syriac and Arabic adopted a system of dots above below and on the side The directions in the Masorah* indicate the existence of traditional sounds or vowels and were based on the use of dots The one in vogue is known as the Tiberian and was compiled in the eighth cent Several others are now identified as the Babylonian and Palestinian though they were discovered in Yemen mss The Palestinian script uses the same method of dot and dash as the Tiberian but the position of the vowels is somewhat different The Babylonian system uses in addition to the dot and dash the letter *ayin* placed on its side and written so as to express the various *a* sounds See Punctuation

VOGEL SIR JULIUS Agent General in London for New Zealand b London 1835 d there 1899 He emigrated to Australia in 1852 and then went to New Zealand in 1861 and became a newspaper proprietor in Dunedin In 1862 he started on a political career when he was elected to the provincial council of Otago In 1869 being a member of the House of Representatives he first entered the cabinet and was successively treasurer postmaster general commissioner of customs and telegraph commissioner In 1873 he became prime minister and twice held that office In 1876 he began his career as agent general for the colony His policy increased the population by immigration and brought 3 000 000 acres of land under cultivation

VOGELSTEIN HEINEMAN Leader of the German religious liberals b Lippe 1841 of Otago In 1869 being a member of the telegraph commissioner In 1873 he became d Stettin 1911 He was rabbi of Pilsen 1868 80 and from then to his death he was rabbi in Stettin He founded the Union of German

Liberal Rabbis and was vice president of the Union for Liberal Judaism in Germany He was bitterly opposed to Zionism and was one of the rabbis who in 1896 7 protested against the convening of the first Zionist Congress

VOLOZHIN Jews settled in this Lithuanian town in the 16th cent but it did not come into prominence till 1803 when in the contest of the orthodox with the Hasidim* Hayim b Solomon a pupil of Elijah Gaon of Wilna* founded what became one of the most celebrated of the Lithuanian yeshivot Volozhin which poured forth hundreds of students raised in the spirit of the Gaon combined his method of Talmudic study with ultra conservatism Its president Rabbi Isaac Itzhaki was one of the two official rabbis appointed members of the Rabbinical conference of 1843 which met in St Petersburg to solve the Jewish education problem and which resulted in the establishment of the government or crown school for primary instruction In 1892 the Yeshubah was closed its administrators refusing to introduce the educational reforms including three hours daily instruction in Russian which Count Pahlen had insisted on in a project for reform in 1887

VOLTERRA VITO Mathematician b Ancona Italy 1860 He was appointed professor of mechanics at the University of Pisa in 1883 He was transferred to Rome in 1900 where he has since held the chair of physical mechanics He is president of the Institute for the Advance of Science His writings include several works on astro physics

VOORSANGER JACOB Rabbi and editor b Amsterdam Holland 1852 d San Francisco 1908 He first officiated as rabbi in Philadelphia 1873 76 and was in 1886 appointed rabbi of Emanu El San Francisco and held the position till his death He founded and edited Emanu El and published a volume on Moses Mendelssohn's Life and Works

VOWS Jewish law recognized two kinds of vows affirmative and negative The vows which oblige a person to do some act or perform some sacrifice are dedicatory for affirmative vows the negative vows are prohibitory resolutions All vows relate to religious acts Promises to persons are not vows and an ordained teacher may nullify a vow if circumstances warrant it

WAAD Council The oldest use of the term is Wa ad Arba Arazot (Council of Four Lands) It has become popular in modern Palestine The most important is the Wa ad Leumi There are Councils for Education the Hebrew Language etc

WAAD LEUMI National Jewish Council of Palestine established in 1920 and formally recognized by the Palestine Administration in 1928 Its object is to direct the internal and external affairs of the Jews in Palestine Its members are chosen by an electoral college (Assefet Hanivharim) It succeeded the Wa ad Semanni (Emergency Council) called into existence in 1917 and which remained in office to 1920 Its first officers were David Yellin * Ben Zevi and Jacob Thon Pinhas Ruthenburg * was president after the riots of 1929 The Jewish school system which prior to that date had been mainly directed by the Zionist organization was transferred to the Wa ad Leumi in 1932 which thus assumed a larger proportion of the burden of financing the Jewish schools There are between 250 and 300 Jewish schools of every type in Palestine

WACHNACHT Watchnight observed by the superstitious on the night preceding a circumcision to ward off the evil spirit Lilith As a charm a copy of one of the Songs of Degrees is hung over the infant's cradle

See Superstition

WACHSTEIN BERNHARD Historian of the Viennese community b Trieste Galicia 1868 He is the director of the Library of Kultusgemeinde and has issued 15 vols of source material on the history of the Jews in Vienna

WACHTEL MORITZ Roumanian financier b Jassy 1860 d there 1929 He established the first rope cable yard in Roumania in 1883 He then founded the Banco Moldova and as its managing director was responsible for a great industrial development which included electrical sugar waggon weaving and paper mills and iron foundries in Moldau and Bessarabia He was one of the most active officials of the Jassy community vice president of the U E R and an interested Zionist He erected a sanatorium for tubercular children on Mount Carmel

WAGENAAR LOUIS Rector of the Netherlands Seminary b Amsterdam 1855 d there 1922 he received his first appointment as substitute rector when he was only 25 years old In 1886 he was named chief rabbi of Friesland and then chief rabbi of Gelderland In 1918 he was called to the rectorship of the Jewish Seminary Though a strict conservative he belonged as a Talmudist to the

historical critical school His defense of the Jewish method of slaughtering cattle was translated into a number of languages

WAHL SAUL The one night king of Poland One of the most popular Polish Jewish legends relates that in the 16th cent Prince Nicholas Radziwill undertook a pilgrimage of penance to Rome and for his sins was condemned by the Pope to live a few years as a wandering beggar In this guise unbefriended at the expiration of his penance he appealed to Samuel Judah Katzenellenbogen of Padua for help On his return to his kingdom the Prince sought out Katzenellenbogen's son Saul who was studying in a Yeshibah and eventually brought him to his court In 1586 according to the story King Bathori's death led to the division of the country into two factions and the rise of many claimants to the throne Radziwill nominated a non partisan Saul and he reigned as Saul Wahl Saul the Elected but was speedily replaced The story has never been verified but the names Wahl and Wehl adopted by descendants of the Katzenellenbogen family keep alive the story

Dubnow * believes that the origin of the legend is to be traced to the influence wielded at the end of the 16th cent by Saul Yudich contractor of customs and other state revenues in Lithuania He bore the title of servant of the king a designation employed for tax farmers

WAHLTUCH MAX Spiritualist b Odessa 1830 d Pisa Italy 1901 In his youth he settled in Italy and spent most of his life there In 1870 he began to devote himself to spiritualism and published considerably on that theme in Italian His largest work on the nature essence and varieties of love remained unpublished

WAHRMANN ISRAEL B SOLOMON Rabbi b Altofen Hungary d Budapest 1824 He was called to the rabbinate of Pesth in 1799 and was the first officially recognized rabbi of the community He organized the Nationalschule the first modern Hungarian Jewish school in 1814

WAHRMANN MORITZ Politician and industrialist b Budapest 1832 d there 1892 He was the grandson of Rabbi Israel Wahrman but followed a business career In 1869 he was elected the first Jew so recognized to the Hungarian Parliament and was regularly reelected till his death He took an active share in the industrial development of Hungary He was equally active in Jewish affairs and participated in the congress that demanded Jewish rights His brother Alexander Wahrman (d 1899) bequeathed 600 000 kroner for the erection of a Jewish gymnasium in Budapest

WAILING WALL Kotel Maariv Western Wall Place of Wailing Part of the western wall of the Haram area and identified by archeologists as the western wall of Herod's Temple and by some as the remains of the western wall of the Temple of Solomon. It has since the fall of the Jewish state in 70 been a place of pilgrimage to the Jews and beside its huge stones Jews have mourned their woes and uttered their plaints. For several hundred years during the Roman era the Jews were permitted only to approach Jerusalem once a year. It was at the wall that they recited the Lamentations. The custom of service on Friday afternoons grew up and the wall became a rallying place for Jerusalem Jewry. Beside it they declared fasts or held special services of intercession during crises, plagues, etc. Here too Kaddish was recited for Jews who died in all parts of the Diaspora.

Although the Jews at different times paid fees for permission to approach the wall regularly its use as a place of assembly and worship continued with little interruption through the centuries and it grew in veneration with every increase in the Jewish population. After 1922 the services at the Wall which attracted non-Jews as well as Jews were more definitely organized and became more frequent and gradually assumed a synagogic aspect.

In 1928 the Grand Mufti and Moslem Supreme Council began to protest the Jewish use of the courtyard fronting the wall and the 1922 riots were an outcome of the struggle between the Jews and Moslems on this matter. In 1930 the Jewish Agency, the Rabbinate of Palestine and other bodies presented a memorandum on the Jewish right of access and worship to the Western Wall to a special commission of the League of Nations. The commission compromised the issue by recognizing the Jewish right of access but not the arrangements and appurtenances for regular services.

It is an extraordinary and impressive picture this monument of a once mighty and arrogant people clamoring outside the wall of the Holy Temple. Among the happy of Babylon among the piled up ruins of long ago among the wreckage left by war a thicket and here there are some who still see the glow of light on the stone that makes the spirit within the Ark of the Lord had stood—S. R. FREDERICK TREVES. But The Lord That Is Deceitful 1913.

WALD LILLIAN D. Founder of the Henry Street Settlement New York b Ohio 1867. In 1893 she founded the settlement with which her name is closely associated and of which she was President and head resident worker till 1933 when illness forced her to resign. In 1902 she organized the municipalization of school nursing in New York and in 1908 originated the Federal Children's Bureau. She has taken an active part in the woman's suffrage movement, the peace movement and the social ameliorative efforts in which women have been conspicuous since 1900. She ranks amongst American women next to Jane Addams of Hull House Chicago.

WALDEN AARON B. ISAIAH NATHAN. Biographer b Warsaw 1835. He was

an ardent Hasid and wrote 'Shem ha Gedolim he Hadash' (1864) an alphabetically arranged series of biographies of the Hasidic teachers and a catalogue of their works.

WALDSTEIN Sir CHARLES. Archeologist and author b New York 1856 d at sea 1927. In 1880 he was appointed university lecturer on classical archeology at Cambridge University. In 1889 he was called to Athens as director of the American School of Classical Studies. In 1895 he was appointed Slade professor at Cambridge. In Athens he unearthed the tomb of Aristotle. A well known book of his is 'The Jewish Question and the Mission of the Jews' 1889.

WALDTEUFEL EMILE. Composer b Strasburg 1837 d Paris 1912. In 1860 the performance of a waltz 'Manolo' composed by him won the approval of Edward VII (then Prince of Wales) and by request was dedicated to H. R. H. This led to Waldteufel's fame and fortune. In 1865 he was appointed pianist to the Empress Eugenie of France and he became director of the court balls of Napoleon III. His most celebrated waltz was 'Amour et Printemps'.

WALEY JACOB. Economist b London 1819 d there 1873. He was a lawyer and mathematician and an active member of the Jewish community having been president of the Jews Orphan Asylum, and the first president of the Anglo Jewish Association and the technical organizer of the United Synagogue, the representative orthodox institution of London. In 1853 he was appointed professor of political economy at University College London.

WALLACH OTTO. Chemist b Königsburg East Prussia 1847. He was appointed professor at Göttingen University in 1889. He received the Nobel Prize in 1910 for his researches in essential oils and terpenes. All his writings relate to his specialty.

WALLICH NATHANIEL (Nathan Wolf). Botanist b Copenhagen 1786 d London 1854. He entered the British government service in 1807 and in 1815 was appointed director of the botanic gardens Calcutta India. In 1825-27 he conducted a scientific expedition into the forests of Hindustan and Burma. In 1834 he went to Assam to study the cultivation of tea. His important scientific publications were 'Plantae Asiaticae Variores' 1829-32 and 'Tentamen Florae Nepalensis' published in India 1824-26.

WALTER BRUNO. Conductor b Berlin 1876 and studied under Ehrlich Büssler and Radeka. He conducted at a number of German opera houses until in 1900 he was appointed to the Vienna Court Opera. In 1911 he conducted at the Sing akademie in Vienna and at Munich 1913-22. He conducted the New York Symphony in 1923 and the following year in London. The action of the Hitler government brought him into great prominence.

nence He is now settled in the U S and has recently renewed his Jewish affiliations

WANDERING JEW The legend of the Jerusalem shoemaker doomed to wander eternally as a punishment for taunting Jesus of Nazareth was first published in the beginning of the 17th cent though references to it have been traced in a mss of 1228 in England when the Wandering Jew was reported alive The printed story of Ahasuerus became very popular throughout Europe and scores of versions of it were published making the expression 'wandering Jew' or 'eternal Jew' common place terms in most languages It received a considerable impetus from Eugene Sue's novel The Wandering Jew in which the legend is an exciting and romantic prelude to the story

WANDSWORTH LORD SIDNEY STERN Banker b London 1845 d there 1912 He was the son of Viscount de Stern (Portuguese title) and senior partner of the banking firm of Stern Brothers He retired from business to engage in a political career and first became a member of Parliament in 1891 and was raised to the peerage in 1895

WARBURG FELIX M Banker and philanthropist b Hamburg Germany 1871 He has been a member of Kuhn Loeb & Co since 1896 He has taken an active interest in public affairs and specifically in numerous Jewish efforts as chairman of the Joint Distribution Committee and chairman of the Federation of Jewish Philanthropic Societies and of the Jewish Welfare Board He is a trustee of the Jewish Theological Seminary With his wife Frieda daughter of Jacob H Schiff he has been one of the first and largest contributors to the Hebrew University of Jerusalem and has made several trips to Palestine associating himself in the work of the Palestine Economic Council On the foundation of the Extended Jewish Agency in 1929 he became chairman of its administrative committee and resigned in 1930 as a protest to the issuance of the Passfield White Paper He convened the Palestine Conference of 1929 at Washington D C and has taken an active part in the money raising campaigns for Palestine and the New York Federation being in both cases the largest contributor

WARBURG MAX M Banker b Hamburg 1867 where in his youth he became a member of the family firm of bankers M M Warburg & Co founded in 1798 He is recognized in Germany as an authority on finance and at the Versailles Peace Conference acted as adviser to the German delegation on financial matters and later was consultant on marine financial affairs Despite his political affiliation with the democratic party he was bitterly attacked in 1921-23 by the anti Semites He has been active in Jewish affairs and with his brother Felix M visited Palestine in 1929 and has been an officer of the Jewish Agency He is one of the few Jews hold-

ing a banking office since the advent of the Hitler regime

WARBURG OTTO Former president of the World Zionist Organization and botanist b Hamburg 1859 In 1892 he taught tropical botany and agriculture at the Oriental Seminary Berlin and in 1897 was appointed professor He visited Palestine and the Orient in 1885-89 1900-01 and in 1903 when he founded an agricultural settlement in Palestine In 1901 he affiliated with the Zionist movement and prior to 1910 edited Zionist publications devoted to Palestinian agriculture and colonization In 1904 he became a member of the Inner Actions Comité and later was its president Since the World War he has settled in Palestine and is associated with the Agricultural Experimental Station supported by the Zionist Organization

WARBURG OTTO H Biologist b Freiburg Germany 1883 His father Emil Warburg (1846-1931) was a physicist Otto Warburg studied chemistry and saw service during the World War He was appointed professor in the Kaiser Wilhelm Institute for Biology at Dahlem There he did research work into the formation of cancer cells In 1931 he was awarded a Nobel prize for physiology and medicine

WARBURG PAUL M Member of the Federal Reserve Board b Hamburg 1868 d New York 1932 He was a member of Kuhn Loeb & Co but resigned all business affiliations on his appointment as a member of the Federal Reserve Board by President Wilson for the term 1914-18 He was a recognized authority on finance and organized the Acceptance Bank Inc and was chairman of the International Acceptance Securities & Trust Co which attempted to meet problems arising out of the post war liquidation His son is one of the financial advisers of the Roosevelt administration and represented it at the London Economic Conference 1933

WARFIELD DAVID Actor b 1866 He made his first appearance in San Francisco in 1889 and made his reputation in the Auctioneer 1900-03 scoring another great success in Belasco's Music Master 1917-18 He appeared as Shylock in Belasco's setting of Shakespeare's Merchant of Venice

WARSAW With a Jewish population of 336,600 souls equal to one third of the city's population Warsaw ranks amongst the four largest Jewish centers in the world and combining numbers and density of Jewish population it probably takes first position The make up of the community as it exists today is indicated in one of the elections held a few years ago for the communal council which is part of the present constitutional system At that election the Agudists and Orthodox elected 20 representatives Zionists 18 Bundists 7 Volkists 2 and Poale Zionists 2

Jewish archives indicate that Jews first settled in Warsaw in the 13th cent Attempts

were made to oust them and for several centuries they lived under strict restrictive regulations. In 1570 they were ordered to leave the city and were only admitted at fair time or when the Diet was in session. These regulations were however not strictly enforced but it is evident from the special protection afforded individual Jews in the middle of the 17th century that few if any Jews lived permanently in the city but settled in a suburb which was known as New Jerusalem. In some slight measure the Jews gained in trading privileges during the period Warsaw was the capital of Poland. In 1775 New Jerusalem was demolished but a year later it was restored. The Jews had meanwhile gained access to the city proper and though they were ordered expelled in 1784 they were merely transferred to a new suburb Rasin which became the commercial center of Warsaw and thus for a time threatened the prosperity of the city proper. The capture of Warsaw by the Prussians opened up the city to the Jews and by 1793 they were there in considerable numbers.

The Jews aided in the defense of the city against the Russians in 1794 and organized a regiment of light horse. In 1797 Warsaw Jews were compelled to adopt surnames and a poll tax was instituted.

The first rabbinical school was established in Warsaw in 1826 and from then it became an active center of religious education and dispute. Its first Reform sermon in German was preached in 1842. A measure of emancipation was introduced in 1862 and from then on the community grew rapidly. The present population is not a serious increase over that of 1901.

WARSCHAWSKY MARK Yiddish poet b Odessa 1848 d Kiev 1907. He practiced as a lawyer in Kiev and it was not till 1900 that he published his first collection of poems. His success was phenomenal. No Yiddish poems are better known and more often sung than his. Of m Pripetschik brennt a Feuer! and his Aleph Bes.

WASHINGTON See United States of America.

WASHINGTON D C See United States of America. District of Columbia.

WASSERMANN AUGUST VON Discoverer of the Wassermann test for syphilis b Bamberg 1866 d Berlin 1925. He was one of Koch's most famous pupils and cooperated with Ehrlich* in his bacteriological and immunization experiments. He was director of experimental therapy at the Kaiser Wilhelm's Gesellschaft 1906-13. His syphilis test was discovered in 1906. He was president of the Berlin Academy of Jewish Science.

WASSERMANN JACOB Author b Furth Bavaria 1873 d Alt Aussee Austria 1934. One of the popular German authors whose writings on social maladjustments in particular called forth the horror of the Nazis who in 1933 burnt his books and forced him

into exile. Wassermann throughout his long literary career was consciously Jewish having in his youth anti-Semitic experiences. One of his earliest novels was *Die Juden von Zirndorf* 1906 and his autobiography *My Road as German and Jew* appeared in 1921.

Die Geschichte der jungen Renate Fuchs is another Jewish theme. In *Lebensdienst* 1928 he opposed both the extreme of assimilation and Zionism. His best known novels include *The World's Illusion*, *Wedlock*, *The Maurizius Case* and *Christian Wahn*.

WASSERMANN OSKAR Banker and officer of the Jewish Agency b Bamberg Germany 1869. He entered the banking firm of A. E. Wassermann founded in Berlin in 1785 and to 1912 was a director of the Deutschen Bank remaining a director of the consolidation of German banks effected as a post-war policy. His resignation in 1933 was a result of the Hitler anti-Jewish policy. From 1925 he became active in the German Keren Hayesod and from 1929 in the Jewish Agency from which however he resigned 1933.

WATER DRAWING FEAST OF This festival was celebrated in Palestine during the Sukkot festival. The Sadducees opposed its observance. The illumination of Jerusalem was one of its customs. In a minor way the Feast of the Water Drawing is still a custom amongst the pious of Jerusalem.

WAW Sixth letter of the Hebrew alphabet. Its numerical value is six.

WAWELBERG HIPPOLITE HENRI CHOVICH Banker and communal worker b Warsaw 1844 d St Petersburg 1901. He was active in the Jewish affairs of both St Petersburg and his native Warsaw. He was the Museum of Arts and Industries, the Technical School of Wawelberg and Rothwand and cheap lodging houses being among his gifts to the town. He financed the publication of popular books on science in Polish and was one of the administrators of the Jewish Colonization Association.

WECHSLER MAX Roumanian Socialist leader b Jassy 1876 shot near Versh 1917. Together with Eleazer Rokeach he issued in 1896 the first Yiddish Socialist paper published in Roumanian. During the World War he published a Roumanian Socialist sheet *Lumina*. He was arrested and shot.

WECHSELMANN IGNAZ Architect b Nikolai Silesia 1828 d Budapest 1903. Most of the important modern public buildings erected between 1870 and 1890 in Budapest were designed by him including palaces, churches and the Burg Bazar. He left all his fortune to charity, half of the beneficiaries to be Jews and half Christians.

WEHU RAHUM Recited during the morning service on Mondays and Thursdays. According to tradition it was composed by

three captives of Vespasian who were left to perish in an open boat at sea. These three Jerusalemites Benjamin Joseph and Samuel relatives landed eventually at Bordeaux where they composed this prayer which is chiefly compiled of biblical verses

WEIGERT CARL Pathologist b Munsterberg Silesia 1845 d Frankfort on the Main 1904. He was appointed extraordinary professor in 1879 and he was one of the pathfinders in the discovery of the nature of cellular tissues and was the founder of differential staining. It was his work in the recognition of the affinity of tissues for certain colors which made Ehrlich's more renowned discoveries possible.

WEIGHTS AND MEASURES The weights and measures mentioned in the Bible were all probably of Babylonian origin and broadly characteristic of the values and divisions in vogue contemporaneously throughout the Orient. The rabbinic descriptions and the Biblical terminology indicate that the basic measurements of length were derived from the lengths of the human digit, hand, arm, etc., just as in English measurement the unit of length is three barley corns make one inch. When these primitive lengths were first standardized is not known, but the squared and beveled foundation stones of the Temple and those found at Megiddo and elsewhere show that fixed standards did exist though this does not imply that any term of measurement had the same value in all places. Until the present British Administration fixed the contents of the dunam, even this common term of land measurement varied in content in different parts of Palestine. An added difficulty is that the terminologies accepted for the translation of the Hebrew terms of length and capacity were not only arbitrarily chosen but they too have varied in value since they were first employed for the purpose of translating Hebrew. Thus *ammah* is generally rendered ell, but the ell is not a universal measure nor has its length been standardized until modern times. By comparison with Egyptian and Babylonian measures and weights discovered the following computations have been arrived at though there is a difference between Josephus* and the rabbis amounting to 50 per cent in the measure of capacity. Josephus giving the *Cor* at 86½ gallons or 10¾ bushels and the rabbis estimated it at half that quantity.

SILVER Gerah = 11.06 gms 10 g rah = 1 bek
2 bek = 1 hekel 60 shekels = 1 maneh 50 maneh = 1 tal nt or k'kka = 95 lbs
GOLD 1 sh'kel = 132.75 grams 100 shekels = 1 maneh 100 maneh = 1 talent k'kka = 188 lbs
COPPER 1 shekel = 500 grms 1500 shekels = 1 talent o k'kka
LENGTH 1 d'git = 7938 nches 4 d'git = 1 palm
3 p'm = 1 span 2 span = 1 cubit (about 1 foot 7 in h) 6 cubits = 1 ed
LIQUID MEASURE 1 l'g = 506 l'tre, 4 logs = 1 cab
3 cabs = 1 h'n 60 h'ns = 1 b'th 10 b'th = 1 co
DRY MEASURE 1 log = 506 litre 4 logs = 1 cab 6 cab = 1 seah 3 se'ah = 1 ephah 10 ephahs = 1 homer

The omer or sheaf of the sacrifice is not included in the foregoing table. It measured about 7 pounds 5 ounces American standard weight.

For Coins See Shekel

WEIL GOTTHOLD Orientalist b Berlin 1882. He was appointed honorary professor of the University of Frankfurt on the Main in 1920. He specializes in post-Biblical Semitic history, was a member of the Council of the Hebrew University* and one of the editors of the *Encyclopædia Judaica*. His published works deal with Arabian history and Turkish grammar.

WEIL GUSTAV Historian of the Caliphs b Sulzberg Baden 1808 d Freiburg im Breisgau 1889. He was educated for the rabbinate but in 1828 he entered Heidelberg and devoted himself to philosophy, history and Arabic. In 1830 he went to Algeria and in 1831 lived in Cairo as instructor in French at the Egyptian Medical School. From 1837-41 he published the first translation from the original text into German of the *Thousand and One Nights*. His life of Mohammed and his history of the Caliphs in five vols. were his most comprehensive contributions to the literature of the Orient.

WEILL ALEXANDER (Abraham) Author b Schirrhoften Alsace 1811 d Paris 1898. In 1837 he abandoned his rabbinical studies and went to Paris where he with the support of Heinrich Heine became an author. He made reputation as a word painter of French idyls. Of his novels *L'Ami Fritz* was the best known and most popular. Weill covered the Jewish field with a curious and interesting collection of books. Thus he wrote a commentary on the Bible in which he suggested that the altar of the Tabernacle was owing to the nature of the material used an electric battery. A book of his poems entitled *The Great Jewesses* appeared in 1882.

WEILLER LAZARE Industrialist b Schlettstadt Alsace 1852. With M. Lais he introduced the telephone in France. He is the inventor of a bronze wire silencer, an electrometer and has contributed to various appliances used in aeroplanes. In 1920 he was elected senator.

WEINSTEIN AARON (Rachmiel) Russian revolutionist b Wilna 1877. He was one of the founders of the Bund*. In 1914-17 he was banished to Siberia but he returned to Russia at the outbreak of the revolution and was elected president of the Council in Minsk. He has been active in Bundist propaganda in White Russia and is interested in the Jewish agricultural colonization in Russia.

WEISS BERNHARD Police Commissioner of Berlin b Berlin 1880. He is the son of a well-known Jewish merchant, was educated for the bar and was a magistrate. During the World War he was awarded the

Iron Cross I and II class for bravery In the post war period he was called to the police administration and rose rapidly until the advent of Hitler In 1928 he wrote *Police and Politics* in which the post war political movements are interestingly described

WEISS ISAAC HIRSCH Talmudist and historian of literature b Gross Meseritsch Moravia 1815 d Vienna 1905 Though he attended a number of Yeshivot he was influenced by Krochmal and Zunz In 1858 he settled in Vienna and in 1864 was appointed lecturer at Jellinek's Bet ha Midrash From his arrival in Vienna to his death his whole life was marked by a stupendous literary activity the burden of which was the defense and explanation of Jewish tradition Thoroughly critical as to textual errors he maintained that the application of modern concepts to ancient words produced a wrong interpretation of the intent of the ancient rabbis His *Mishpat Leshon ha Mishnah* 1867 is conceived in this spirit and the crowning work of his career *Zur Geschichte der Jüdischen Tradition* five vols (1871-90) is the accepted standard history of the Halakah or oral law from biblical times to the Spanish expulsion He defended the unity of the Pentateuch and its authorship by Moses and accepted the tradition that the teaching of the oral law began with the completion of the Pentateuch He dealt deliberately with many of the discrepancies and divergencies noted by the Higher Critics and attributed them to different interpretations made in various epochs and incorporated in the text Adhering to the tradition he thus traced the evolution of the biblical code

In this magnificent opus of his life the history of rabbinic law Weiss was not a pioneer Finkel and Gatzert preceded him To Weiss how ever belongs the merit of having popularized the study of having given the public a readable book—GOTTFRED DEUTSCH *Srolls* vol II

WEISS JOSEPH HIRSCH Rabbi and Hungarian patriot b Podola 1800 d Erlau 1881 In 1840 he was appointed chief rabbi of Erlau and although one of the stalwart opponents to Jewish reform he was identified with the Kossuth movement in 1848 and was later tried for sedition in Vienna but was acquitted His collection of responsa was presented to Columbia University by his grandson Rabbi Stephen S Wise

WEISS MAX Chessmaster b Szered Hungary 1857 He entered international tournaments in 1882 In 1889 he tied in New York with Tchernin for first prize and in 1890 he won first prize in Vienna

WEISS Baron MANFRED Industrialist b Budapest 1857 d there 1922 His early military experiences resulted in his becoming interested in the manufacture of war supplies In 1892 he established his first canning and preserving factory for civilian purposes in war time, but quickly turned it into a military supply depot He then branched out into

all phases of ammunition establishing a great powder factory at Csepel near Budapest For his philanthropies he was ennobled and made a member of the Hungarian upper house

WEISSE JOSEPH Rabbi b Plumenau Czechoslovakia d Waagneustadt 1897 He was rabbi in the latter named city and was an important contributor to Haskalah literature He organized schools and charities in Waagneustadt and in appreciation the town council named a street for him

WEIZMANN CHAIM President of the Hebrew University and Zionist leader b Motyl Pinsk 1873 He studied chemistry at Geneva and in 1903 was appointed instructor in chemistry at the University of Manchester During the World War he developed a new formula for acetone which was a necessary ingredient in explosives His international Zionist career began in 1901 when at the fifth congress he helped to found the Democratic Fraction in opposition to Theodor Herzl* whose policies he also opposed in 1903 on the East African question After Herzl's death Weizmann became the exponent of synthetic Zionism a compound of Ahah Ha'am's culture attitude with which he had been associated and political activity In 1913 he was active in the establishment of the fund for the founding of the Hebrew University in Jerusalem From 1914 on he was the active leader of the group whose negotiations led to the issuance of the Balfour Declaration* and formed a close personal friendship with (afterwards) Lord Arthur Balfour Having been instrumental in obtaining the Declaration he was in 1918 appointed head of the Zionist Commission which went to Palestine to organize Jewish and Zionist affairs and in July 1918 laid the foundation stone on Mount Scopus of the Hebrew University of which he is president In 1919 he headed the Zionist delegation which appeared before the Peace Conference and in 1920 at the London Conference at which he broke with Justice Louis D Brandeis* was elected president of the World Zionist Organization He held office to 1931 when he was succeeded by Nahum Sokolow In 1924 he pressed the plan for the extension of the Jewish Agency* and was elected its president in virtue of his office in the Zionist Organization in 1929 at the first meeting of the Council of the Agency in Zurich In 1930 he resigned office as a protest against the Passfield White Paper He visited the United States in 1921 and then annually to 1929 In 1932 he toured South Africa and again visited the United States in 1933

WELLISCH N Turkish sanitary official b Hungary 1866 d Vienna 1926 He was first engaged by the Turkish government to improve the sanitary conditions in Anatolia He was then sent to Jeddah where he organized the cholera quarantine system He returned to Constantinople where he became an administrative chief and was influential in political circles He cooperated with Theodor

Herzl* During the Young Turk regime he was chief of the sanitary administration of Constantinople. The victory of the Allies in 1918 led him to retire to Vienna.

WENGEROFF PAULINE JULIANNE Author b Bobruisk 1833 d Minsk 1916. She achieved a reputation in Eastern Europe with her *Memoirs of a Grandmother* which contain much of interest to the cultural history of the Jews in Russia in the 19th cent.

WERFEL FRANZ Poet and dramatist b Prague 1890. He is regarded as one of the outstanding expressionist poets in the Germany of his generation. His remarkable vocabulary, his lyric quality and the nobility of his ethical outlook have given him his position in the world of German letters. His first collection *Der Weltfreund* was published in 1911. This was followed in 1913 by *Wir Sind*. His novels *Verdi* and *The Pure in Heart* and his plays *Goat song*, *Maximilian* and *Juarez* and *Paul Among the Jews* have been presented in the United States. The last named led for a time to the belief that Werfel had apostatized but this is incorrect.

WERNER ADOLPH Acting President College of the City of New York b Frankfurt on the Main 1839 d New York 1919. He came to New York with his parents in childhood and studied at City College at which he was appointed professor of the German Language and Literature and was for a time Acting President. He was Senator of the United Chapters Phi Beta Kappa from their foundation.

WERTHEIM ARTHUR Founder of the German Wertheim department store system. In 1876 he opened his first store in Stralsund and in 1887 a branch in Rostock. He came to Berlin in 1885. The well known Wertheim store in Berlin was developed on its present scale by the founder's sons. The family has been converted.

WERTHEIMER EGON Official of the League of Nations b Braunau Bavaria. He is a socialist and was an official under Jaffe finance minister in Kurt Eisner's* cabinet. On the failure of that revolution he settled in England and followed a journalistic career. In 1931 he was appointed an official of the information bureau of the Council of the League of Nations.

WERTHEIMER JOSEPH Ritter von. Founded first kindergarten in Vienna b Vienna 1800 d there 1887. Descendant of an old and prominent family he entered business devoting his leisure to a study of pedagogy. After traveling in England he became interested in kindergartens and in 1830 helped to found the first school of that type in Vienna. In 1840 he started a society for teaching Jews handicrafts and from 1836 to 1867 he was trustee and president of the Jewish community

of Vienna taking part in the synod of Augsburg of 1871. He took an active part in the struggle for Jewish emancipation in Austria and published in 1842 an authoritative work on the history and legal position of the Jews in Austria. His other published books cover the same theme and the problem of Jewish education.

WERTHEIMER SAMSON 17th cent. Austrian court Jew b Worms 1658 d Vienna 1724. He received a rabbinical education but associated with Samuel Oppenheimer and represented him in transactions with the Austrian government. He gained the confidence of the Emperor Leopold I particularly after he had successfully negotiated a dowry of 1 000 000 florins from the king of Poland for his daughter who married Leopold's brother in law Duke Charles Philip. With Oppenheimer he secured the finances for Austria in the Spanish War of Succession. He also financed the Austrian loans during the Turkish war. For his services he was appointed Landesrabbiner of the Jews of Hungary but he lived in great state in Vienna and owned much property in both Austria and Germany maintained schools and distributed considerable sums in charity. He continued his rabbinical avocation preached and decided ritual questions so that he was known as rabbi of Prague and Bohemia, prince of the Holy Land and rabbi of Hebron and Safed. Among his benefactions was the Samson Schul still standing in the old ghetto of Eisenstadt. He left large legacies for Vienna and Jerusalem Jewish charities. His sons Wolf Lob and Joseph Josef maintained the parental tradition of benevolence.

WESEL BARUCH BENDET B REU BEN Landesrabbiner of Breslau b Wesel after 1650 d Breslau 1754. In 1728 the Council of Four Lands appointed him rabbi of the Polish congregation at Breslau. Despite the expulsion order of 1738 he was permitted to remain in the city and his position was continued in 1744 when only 12 Polish families were permitted to reside in Breslau.

WESSELY NAPHTALI HERZ (Hartwig) Maskil b Hamburg 1725 d there 1805. He spent his childhood in Copenhagen where his father was purveyor to the king. In 1765-66 he published in Amsterdam *Lebanon* a philological investigation of Hebrew roots and synonyms. Later he settled in Berlin became associated with Mendelssohn and encouraged the latter's effort to translate the Bible into German. He warmly advocated secular instruction for Jews and as this was considered reform he was threatened with excommunication by the German orthodox rabbis. He wielded a great influence in the modernization of Hebrew and as a pioneer in intellectual emancipation he is regarded as a leader of the Maskilim.

One of Mendelssohn's leading disciples. Hartwig Wessely a brilliant German humanist began to apply his master's theories to Jewish education. Already in

1782 he addressed a Hebrew letter to the congregations of Austria in which he insisted that a true knowledge of Judaism was impossible without the background of a general culture—SACHNER History of the Jews

WESSELY WOLFGANG First Jew appointed professor of jurisprudence in Austria b Trebitsch Moravia 1801 d Vienna 1870 He was educated for the rabbinate and in 1846 lectured on Hebrew and rabbinics at the University of Prague In 1848 he was sent by the Austrian government on a tour through western Europe to study the system of trial by jury which was then being introduced in Austria In 1849 he received his first appointment at the University of Prague and in 1861 he was made full professor

WEST VIRGINIA See United States of America

WEYL MEIR B SIMHA b Lisse 1744 d Berlin 1826 He secured his first appointment in Berlin in 1784 and was the founder of the first Rabbinic and Teachers Seminary in Germany He was staunchly orthodox and opposed the reform movement

WHITE RUSSIA USSR Republic embracing the former governments of Minsk Moghilev and Witebsk Its population includes 407 059 Jews about a sixth of the Jews in Soviet Russia See Poland and Russia Soviet Russia

WIDAL GEORGES Physician b Dellys Algeria 1862 d Paris 1929 He received his first appointment as clinician at the Hospital Cochin He was then appointed professor of pathology at the University of Paris and in 1929 he was made a member of the Academy of Science In 1896 he perfected the serum diagnosis of typhus Widal's reaction

WIEN BRUNHILDE University professor b Stry 1894 d Buenos Aires 1924 Native of an old world village she received a typical village training but as a girl she wandered through Europe seeking an education and struggling for a living At 19 she emigrated to the Argentine where again she struggled hard to make ends meet but she quickly mastered Spanish and translated the Prophets and some modern writers into Spanish She was an active champion of Jewish woman's rights She was appointed professor of philosophy at the University of Buenos Aires

WIENER HAROLD MARCUS Biblical scholar b London 1875 murdered Palestine 1929 He was a practicing barrister but devoted to Biblical study and accepting a strictly traditional viewpoint wrote in opposition to the modern Bible critics His numerous books on the subject are interesting They combine knowledge with legal presentation Wiener was probably one of the few Jewish laymen who devoted himself to this field He settled in Palestine not because he was a Zionist but because he believed he would there witness a resurgence of Jewish religiosity He cultivated Arab friendship and at the outbreak of the August 1929 riots regarded him

self therefor as immune to attack Nevertheless he was killed by an Arab His writings include Notes on the Hebrew Religion 1907 The Higher Critical Quandary 1910 The Religion of Moses 1919 and The Integrity of the Old Testament 1924

WIENER JACQUES Engraver b Hoerstgen Germany 1815 d Brussels 1899 He settled in the Belgian capital as a medal engraver in 1839 He designed the first Belgian postage stamps which were printed in 1849

WIENER LEO Philologist b Byelostok 1862 He was educated in Russia and Berlin but when he came to the United States he was compelled to peddle fruit and work as a day laborer Eventually he obtained an appointment in Odessa Mo then became professor in the University of Kansas and finally was appointed assistant professor of Slavic languages at Harvard University In an autobiography published in 1910 he wholly ignored his Jewish origin although he had published in 1899 The History of Yiddish Literature in the Nineteenth Century and later translated some of Morris Rosenfeld's Songs from the Ghetto His works include Anthology of Russian Literature 1902 03 Contributions Toward a History of Arabic Gothic Culture 1919 and he has translated the Complete Works of Count Leo N Tolstoy

WIENIAWSKI HENRI Violinist and composer b Lublin Poland 1835 d Moscow 1880 At the age of 11 he was awarded the first prize for violin playing In 1850 he toured Europe and in 1860 was appointed violinist at the royal court of St Petersburg remaining until 1872 when with Anton Rubinstein he toured the U S A He enriched violin literature with a number of brilliant and melodious compositions some of which are in the repertoire of every violinist W F

WIERNIK PETER Editor of the 'Jewish Morning Journal' and historian b Wilna Lithuania 1865 In 1885 he emigrated to the United States became a compositor on the Chicago Jewish Courier and in 1890 its editor In 1898 he settled in New York and has for many years been editor of the Jewish Morning Journal In 1912 he published his History of the Jews in America

WIG The wearing of a sheitel or peruk a wig of false hair as a head covering and not for the purpose of concealing scant locks apparently first came into vogue in the 16th cent and was widely abandoned after 1875 The wearing of loose hair was forbidden but the law was observed by the cutting of tresses and covering the head with kerchiefs and the wearing of silk bands on the forehead The sheitel has never been worn in the Orient

WILENKIN GREGORY Russian government official b Tsarskoye Selo 1864 d London 1931 He was descended from an old family which held landed estates for two cent He graduated as a lawyer and in 1887

entered the government service in the Ministry of Public Instruction. He visited the universities of western Europe and for his report on the French school system he was decorated by the French government. In 1895 Count Witte transferred Wilnkin to the Ministry of Finance. For nine years he represented Russian finance in London and then was appointed to a similar post in Washington D C. He wrote a number of monographs on monetary problems.

WILLIAM OF NORWICH Alleged victim of ritual murder at Norwich England 1144. This is the first recorded case of the Blood Accusation*. The boy was found murdered in a wood and the Jews were accused of the crime. Later the charge on the assertion of a baptized Jew named Theobald was converted into one of Ritual Murder. The royal sheriff discredited the charge so that no one was arrested or tried for the crime.

WILLSTATTER RICHARD Chemist b Karlsruhe 1872. He was appointed director of the chemical division of the Kaiser Wilhelm Institute at Dahlem in 1912 and was in considerable measure responsible for the German supremacy in the dye industry. He received offers of professorships in Vienna, Göttingen and Munich and accepted the latter electing to be a successor of his teacher Baeyer. In 1925 he resigned owing to the anti-Semitism prevailing in Munich though the faculty made every attempt to retain his services. He was made a member of the Prussian Academy of Science and in 1915 was awarded the Nobel prize for chemistry. He is an exponent of Jewish religious liberalism and in 1930 participated in the Congress of the World Union for Liberal Judaism in Berlin. As a chemist he contributed both to the biology and to the chemistry of leaves and plants.

WILNA Jerusalem of Lithuania. The origin of the Jewish community in the most famous city of Lithuania goes back to the 14th cent. The records are somewhat obscure but there is evidence of a considerable community in the middle of the 16th cent. The Jews lived on terms of friendship with their Lithuanian neighbors and persecution did not begin till the great Cossack invasion. From then on although the kings were favorable to the Jews the population was hostile. This anti-Semitic attitude manifested itself in 1635 when a new synagogue and 18 Scrolls of the Law were destroyed. In 1654 King John Casimir issued his first restriction and then decade by decade the position of the Jews grew worse. In 1654 the Cossacks killed every Jew they met and the Jews were banished and remained away by order of the Russian king Alexis Mikhailovich. This exile 1655 has been treated in many Hebrew records. After some years the Jews returned but in 1708 Wilna was taken by Charles XII of Sweden and many Jews were amongst the 20 000 inhabitants who died from pestilence and famine. A period of great pov-

erty ensued and the synagogues were closed. The populace turned wholly against the Jew and even such privileges as they had managed to obtain were by public request gradually withdrawn so that the permanent occupation of Wilna by the Russians came as a measure of relief to the Jews. In 1875 there were 37 909 Jews in Wilna. These increased in 1901 to 80 688 about 50% of the population. The present population is given as 130 000 of which 56 163 or 43.2 percent are Jews. Wilna has since 1812 been reputed as a religious and cultural Jewish center. It has produced famous rabbis and scholars and has had an important Hebrew press that of Romm since 1799. It has been credited with the intellectual leadership of East European Jewry.

WINAWER MAXIM Jurist and communal worker b Warsaw 1862 d Mentone France 1926. After graduating from the university he settled in St Petersburg but it was not until 1904 that he was accepted as a member of the bar because he was a Jew. This disability did not prevent him becoming famous as an authority on civil law. Early in his life he joined the Society for Spreading Knowledge Among the Russian Jews and he was the founder of the Jewish Ethnological Commission which collected much data on Russian Jewish history. He edited the *Woschod* 1902-05 and in 1905 founded the Society for Obtaining Equal Rights for the Jews in Russia. He was politically a Liberal and one of the founders of the Constitutional Democratic Party. He was one of the eight deputies who represented St Petersburg in the first Duma and of the signers of the Viborg Manifesto calling upon the people to refuse to pay taxes in protest of the dissolution of the Duma by the government. For this offense he was sentenced to three months imprisonment and disqualified from being elected to the Duma. This did not affect his leadership in the party nor cause him to relax his Jewish efforts. The government was compelled to recognize his standing at the bar and in 1905 he was appointed chairman of the committee which revised parts of the civil law. In 1917 he was a senator by the provisional government. After the Bolshevik revolution he settled in the Crimea and became a member of the local anti-Bolshevik government. Later he escaped to Paris and edited *The Jewish Tribune* in Russian devoted to fighting anti-Semitism and Bolshevism. His son teaches at Oxford University England.

L M R

WINTCHEWSKI MORRIS (L Benedict) Protagonist of Russian Jewish socialism b Janow Lithuania 1856 d New York. He received a typical Jewish education and in 1873 wrote for the Hebrew journal *Hamegide*. In 1875 he responded to Lieberman's socialist manifesto and organized a society for fostering handicrafts among young Jews. In 1877 he left Russia and after spending some years in Germany went to Denmark where he

was arrested for his political views. On his release he settled in London where he led a socialist agitation. In 1894 he came to the U S A and here as in London contributed to Yiddish publications. In New York he participated in the founding of the Forwards and the Zukunft. He was the author of the Yiddishe Marseillaise. In 1919 he was a delegate of the American Jewish Congress* to the Peace Conference in Paris. In 1924 the Soviet government awarded him a pension.

WINTERNITZ MORITZ Sanskrit scholar b Horn Austria 1863. He was educated in Vienna but received his first appointments as instructor in the institutions for Higher Education of Women Oxford England. He was librarian of the Indian Institute Oxford and was later appointed professor at Prague 1911. From 1887 on he published annually a book on Indian Brahman and similar oriental literatures.

WINTERSTEIN Baron SIMON Austrian politician b Lesenz Bohemia in 1819 d Voslau Austria 1883. He was a representative of the Viennese chamber of industry and commerce and elected by it in 1861 and in 1867 to the Reichsrat. In 1869 he was made a life member of the Austrian upper house. He was president of the Viennese Jewish community for many years.

WISCONSIN See United States of America

WISDOM OF SOLOMON BOOK OF THE Apocryphal book composed in Greek and written by an Alexandrian Jew c 100 b c e. It contains three independent sections. The first two parts addressed to the rulers of the earth deal with wisdom and virtue the third is written in the spirit of Hagadic literature and some scholars regard it as a Passover Seder service composed in Egypt with references to non Jewish surroundings.

WISE AARON Rabbi b Erlau Hungary 1844 d New York 1896. In Hungary he was for a time identified with the ultra orthodox party editing a Yiddish publication in that interest. He emigrated to the U S in 1874 and became rabbi of Congregation Beth Elohim of Brooklyn being later appointed to Temple Rodeph Shalom New York which office he held till his death. He compiled a prayer book edited the Jewish Herald of New York and was one of the founders of the Jewish Theological Seminary and of the Rodeph Shalom Sisterhood of Personal Service which established the Aaron Wise Industrial School in his memory.

WISE ISAAC MAYER Leader of Reform Judaism b Steingrub Bohemia 1819 d Cincinnati Ohio 1900. He emigrated to the U S in 1846 because of oppressive laws against Jews in the Austrian Empire. Shortly after his arrival he assumed charge of a congregation in Albany N Y remaining there until 1854 when he went to Cincinnati having been elected rabbi of the Bene Yeshurun congregation. In order to have a platform from

which to advocate his ideas and plans he established in 1855 the Israelite (now the American Israelite) and its German supplement the Deborah. In these journals he acquainted his readers weekly with his point of view on Jewish and other questions. Almost from the very beginning he propagandized for a union of the congregations of the country. In 1848 he addressed an open letter to

The Ministers and Other Israelites urging that they join in forming a union of the religious forces. This first attempt failed but he persisted in his efforts until 25 years thereafter he succeeded in organizing the Union of American Hebrew Congregations in 1873. Besides this congregational union he founded a rabbinical seminary the Hebrew Union College which opened its doors on October 3 1875 and 14 years later in July 1889 he brought into being the Central Conference of American Rabbis. Because of these achievements he has been well termed the master builder of American Judaism. He toiled in defatigably against great odds. He knew however no such word as fail. He called himself an incorrigible optimist. He was a liberal in his entire outlook religious social and political. He was many sided being editor rabbi professor writer and public servant. Among his books may be mentioned The History of the Israelitish Nation from Abraham to the Present Time Albany 1854. The Essence of Judaism Cincinnati 1861. The Origin of Christianity and a Commentary on the Acts of the Apostles Cincinnati 1868.

Judaism Its Doctrines and Duties 1872. Martyrdom of Jesus of Nazareth 1874. The Cosmic God 1876. History of the Hebrews Second Commonwealth 1880.

Judaism and Christianity Their Agreements and Disagreements 1883. Defense of Judaism 1889. Pronaos to Holy Writ 1891. When he died at the ripe age of 81 he was the acknowledged leader among the reform rabbis of the country. More than any one man he shaped the institutional development of the liberal Jewish religious movement usually called Reform Judaism. D P

Wise was an indefatigable worker and during his early career in America he worked eighteen hours a day and in his latter years ten to twelve hours. He was an inveterate smoker and would puff away at his cigar often unconscious of the fact that it had gone out. He used glasses only when he read and wrote and when they were not in use he invariably wore them on the top of his head. In height he was five feet eight and had a magnificent head and his chief characteristic was his genial smile which lighted up his countenance.—MAX B. MAY Isaac M. Wise

WISE STEPHEN SAMUEL President of the Jewish Institute of Religion b Budapest 1874 son of Aaron Wise. In 1893 he was appointed assistant rabbi of Congregation Bnai Jeshurun New York and in 1900 became rabbi of Congregation Beth Israel Portland Ore. In 1906-07 he was offered Temple Emanu El New York and created a storm by refusing to accept a muzzled pulpit. Some time later he founded the Free Synagogue New York which is an exponent of

Liberal Judaism and through which Wise has established the Free Synagogue House as a center for a unique group of communal and social activities and in which is also housed the Jewish Institute of Religion*. Wise has been as prominent as a lecturer on the public platform as a champion of suffrage and of other liberal movements and as an active participant in political and municipal struggles.

He was the first honorary secretary of the American Federation of Zionists and a delegate to the Second Zionist Congress and has ever since been an outstanding American spokesman of Zionism holding a variety of offices in the organization including chairmanship during the War period. He is a Herzlist and was therefore associated not only in the political negotiations of the armistice and post War period but joining Justice Brandeis* and Judge Julian W. Mack* has been an opponent of the Weizmann policies and leadership and has represented that viewpoint at American conventions and congresses. He and Mrs. Wise have on several occasions visited Palestine and he takes a keen interest in all that pertains to the Palestine movement.

At the same time he was one of the founders of the American Jewish Congress* was the convener and organizer of the second congress and its active leader though to 1924 Nathan Straus* was its titular head and he has been succeeded in that office by Bernard S. Deutsch*. In 1931 he took the leadership of a third movement the creation of a World Jewish Congress* having since the War through the American Jewish Congress supported the Jewish minority rights delegation in Europe and being keenly interested in all global problems.

He is full of by the powerful and wealthy in the of America of Israel. The term demagogues is liberally applied to him by the one group as by the other. But the polarity of the defense of the powerful has not in his case been exacted without the recompense of general esteem and popular recognition.—JAMES WATERMAN
Wise Jews Are Like That

WISSOTZKY KALONYMOS ZEEB WOLF Russian philanthropist b. Zhagory Kovno 1824 d. Moscow 1904. Although a student at Volozhin he was for a time an agricultural colonist in Dubno. Later he resumed his favorite studies but in 1858 settled in Moscow and became one of the leaders in the Russo-Chinese tea trade which he extended internationally. As he grew wealthy he became increasingly charitable and one of his unusual gifts was the creation of a trust of 10,000 rubles which he gave to the Alliance Israelite Universelle in Paris on condition that it should be allowed to accumulate for a cent when it would amount to 100,000,000 francs when it was to be expended for national purposes. Later he added to this Wissotzky fund. He was one of the prime movers in Russian Zionism helped to organize the Chovevi Zion visited Palestine was the Maecenas of Ahad Ha'am* left a large trust fund for the Hebrew University in Jerusalem.

and bequeathed a million rubles for rational purposes.

WOGUE LAZARE ELIEZER Rabbi and editor b. Montainebleau 1817 d. Paris 1897. He held the chair of Jewish theology at the Rabbinical Seminary at Metz and later in Paris. From 1879 to 1895 he was editor of the *Univers Israelite*. He translated the Pentateuch into French and wrote a history of biblical exegesis. Included in his many literary contributions to Jewish theological subjects is a 10 vol. *Rituel des Prières* with Hebrew text and French translation.

WOHLERNER JETTY Hebrew authoress b. Lemberg 1813 d. there 1891. Her maiden name was Kehlmann and she began writing Hebrew as a child. Her letters to her first fiancé and to others all couched in poetic Hebrew were published in *Kokebe Yizhak* and *Ha Boker Or*.

WOLF ADOLPH GRANT Associate justice of the Supreme Court of Porto Rico b. Washington D. C. 1869. He was for a time financial secretary of the United Hebrew Charities of his native city in which he practiced law. He was appointed to Porto Rico in 1902.

WOLF EMMA Authoress b. San Francisco 1865 d. San Francisco 1932. She was the author *Other Things Being Equal* 1892. *A Prodigal in Love* 1894. *The Joy of Life* 1896. *Heirs of Yesterday* 1900. *Fulfillment* 1916. Her Jewish stories were popular.

WOLF GERSON Austrian educator and historian b. Holleschau Moravia 1823 d. Vienna 1892. An avowed democrat during a good deal of his life he came into conflict with the authorities. At one time he was ordered to leave Vienna for his part in the struggles of 1848-49 and in 1852 he was court-martialed and sentenced to four weeks imprisonment in a fortress for possessing forbidden radical literature. Notwithstanding this he was recognized as a first class educator and in 1851 he advocated the elimination of religious instruction in the public schools of Vienna. In 1850 he was appointed religious instructor to the Vienna Jewish community founded a children's library in 1859 and helped start an organization for the relief of indigent students. His numerous literary efforts were largely detailed histories of the Austro-German Jewish communities.

WOLF JULIUS German economist b. Brunn 1862. He has held professorships in Vienna and Zurich but is better known for his active participation in the reorganizing of the Swiss and German finances after 1920. His numerous writings on social problems and particularly his criticism of Marxian Socialism is held responsible for the split between the Marxists and the Communists. He has been converted to Christianity.

WOLF LUCIEN Journalist author and communal worker b. London 1857 d. there

192 He began a long journalistic career as editorial writer of the London Jewish World in 1874 and contributed to the London Jewish Chronicle from 1893 till his death. He was foreign editor of the London Daily Graphic, London correspondent of Le Journal of Paris and contributed to the English monthlies. He was a recognized authority on foreign affairs. He was one of the founders of the Anglo Jewish Historical Exhibition and of the Jewish Historical Society of England and became its first president. In this field he published a number of vols. his largest interest being in Cromwell's Jewish Intelligencers. He wrote on Manasseh b. Israel a biography of Sir Moses Montefiore and a comprehensive study of the Rothschild family. In later years Wolf who was almost blind, became secretary to the Conjoint Committee of the London Board of Deputies and the Anglo Jewish Association and in this capacity was often spoken of as the Jewish Foreign Secretary. Despite the fact that he was an avowed anti-Zionist his response in 1914-15 to the British official inquiry as to Jewish settlement in Palestine was so favorable that it led to the despatch of the famous cable to the Russian government which was later published by the Soviets. He took a leading part in the delegations to the Peace Conference which secured the minority rights in the treaties and was active in this political direction to his demise.

WOLF SIMON President B'nai B'rith and communal worker b. Hinzweiler Bavaria 1836 d. Washington D.C. 1923. He came to the U.S. in 1848, studied law and was admitted to the bar in Ohio in 1861. He moved to Washington D.C. and was recorder of the District of Columbia 1869-78. President Hayes appointed him a civil judge but Wolf resigned in 1881 to become consul general of the U.S. to Egypt. He was often spoken of as Ambassador of the Jews of the United States to Washington. He first acted in a representative capacity as chairman of the Board of Delegates of Civil and Religious Rights which office he held for many years and later as president of the B'nai B'rith 1903-05. His Presidents I Have Known from 1860 to 1918 is practically a biography of his political contacts used mostly in Jewish matters. In 1895 he published The American Jew as Patriot Soldier and Citizen which contains an exhaustive record of Jewish service in the Civil War.

WOLFENSTEIN MARTHA Authoress b. Insterburg Prussia 1869 d. Cleveland O. 1905. She came to Cleveland O. as a child. She started as a short story writer and her Jewish themes. A Priest from the Ghetto. A Sinner in Israel and the Renegade were successful. In 19001 she published a longer vol. Idyls of the Gass which was translated into German.

WOLFENSTEIN SAMUEL Educator b. Moravia 1841 d. Cleveland O. 1921. His

father cultivated a farm which had once belonged to the family of Graf Wolkenstein. The original name was taken from that of the Graf but later was changed to avoid confusion. He spent most of his childhood with his father's mother in the neighboring city of Gross Maserich. The Jewish life of that region and time is described by his daughter Martha in The Idyls of the Gass. He received his education in the gymnasium at Brunn and later in the universities of Vienna and Breslau. From the latter he received his Ph.D. in 1864. At the same time he was ordained rabbi at the Breslau Rabbinical Seminary. In 1865 he was elected rabbi in Insterburg East Prussia. In 1870 he emigrated to America and became rabbi in St. Louis from 1871 to 1878. During this period he was associated with Isaac M. Wise in establishing the Hebrew Union College at Cincinnati. From 1878 to 1914 he was superintendent of the B'nai B'rith Jewish Orphan Home at Cleveland. L.W.

WOLFF ABRAHAM ALEXANDER Father of Danish homiletics b. Darmstadt 1801 d. Copenhagen 1891. In 1826 he was appointed landesrabbiner of Oberhessen. In 1829 he assumed office as chief rabbi of Denmark. During his long career he preached about 5,000 sermons some of which were published in German and several hundred in Danish. Independent of this he issued a score of volumes on various phases of Judaism and on his 90th birthday published a Danish translation of the Pentateuch.

WOLFF BERNHARD Founder of Wolff's Telegraph Bureau b. Berlin 1811 d. there 1876. He was a professional journalist who acquired the ownership of a number of financial journals. In 1848 he established his news bureau. After the Franco-Prussian War this service was largely employed by the German government and therefore had official standing.

WOLFF THEODOR Editor Berliner Tageblatt b. Berlin 1868. He was for a number of years Paris correspondent of the journal of which he became editor in 1907. During the World War he came in conflict with the military authorities and was suspended as editor for four months. As a Jew he supported the extreme Liberal wing. In 1933 he was compelled to flee from Germany and has been bitterly assailed by the Hitler government.

WOLFF ULLA Authoress pen name Ulrich Frank b. Gleiwitz, Silesia 1850. In her youth she wrote for the stage but later devoted herself to short story writing. Her romantic novelettes were popular to the end of the first decade of the present cent.

WOLFFSOHN DAVID President of World Zionist Organization* b. Dorbiany Kovno 1856 d. Hamburg 1914. The poverty of his childhood was described by Theodor Herzl* in his novel Altneuland of which

David Litwak (Wolffsohn) was the hero. In 1888 he settled in Cologne engaged in the lumber business and won an independence. In 1892 he joined Dr Max Bodenheimer of Cologne in an effort to found a Zionist organization both being stirred by the conditions of the last Europe in Jews. At Bodenheimer's request he sought out Herzl in 1896 and thereafter became his close companion and associate in all Zionist effort traveling with him to Constantinople Palestine and elsewhere. In 1898 he undertook the founding of the Jewish Colonial Trust Ltd and carried the undertaking to success in 1900. In 1905 after Herzl's death he was against his will made a candidate for the supreme office in the Zionist movement and was elected despite some opposition. He attempted to continue the Herzl political policies but was opposed by Ussischkin* and Weizmann* and his middle of the road policy a combination of political and practical Zionism gave no satisfaction and weakened the position of his own followers. His negotiations with Abdul Hamid were promising but all these efforts were upset by the dethronement of the sultan and the success of the Young Turk Party which was bitterly anti Zionist. At the IX Congress 1909 he met the criticism of the opposition by agreeing to the creation of a praesidium which further made his own position untenable and routed the political Zionists. In 1911 however he came to the congress with a majority but was physically broken and declined the leadership in favor of Otto Warburg*. In 1913 at the Vienna Congress he successfully resisted the capture of the Jewish Colonial Trust by the opposition. He traveled considerably in the interest of the movement visiting South Africa. He left his fortune to Zionism and his will provided for the erection of the Liberty Building Bet David on Mt Scopus which was dedicated in 1930.

WOLFSON HARRY AUSTRYN University professor b Austryn Lithuania 1887. He came to the U S A in 1903 and in 1915 was appointed instructor in Jewish literature and philosophy at Harvard University. In 1921 he was promoted assistant professor and in 1925 to the Nathan Littauer chair. He has written a number of brilliant critical and epigrammatic essays on Jewish life in the U S A. In 1929 he published *Crescas Critique of Aristotle*. His more recent work is *The Philosophy of Spinoza*.

WOLLEMBORG LEONE Italian minister of finance b Padua 1859. He made a study of Italian political economy and established rural savings banks for the peasantry and small farmers. He was elected to the legislative assembly and from 1900 to 1903 he held the portfolio of finance in the Zanardelli cabinet. His literary work was devoted to social economics and finance.

WOLMAN LEO Economist b Baltimore Md 1890. He taught in Johns Hopkins

in 1915-18 and then took charge of the research department of the Amalgamated Clothing Workers of America. In 1931 he was appointed professor of economics at Columbia University. Prior to that he had visited Palestine as a member of the Joint Survey Commission. In 1933 he received an appointment at Washington D C in connection with the N R A.

WOLOWSKI LUCAS FRANCISZEK Frankist leader. He was a prominent figure in the movement led by Jacob Frank in the 18th cent in Poland and was one of a group of 1000 that embraced Catholicism in Lemberg in 1759. He took part in the Kamenetz Podolsk disputation of 1757. After the death of Frank he followed the imposter's daughter Eve and sought Polish Jewish aid for her.

WOMEN'S INTERNATIONAL ZIONIST ORGANIZATION (Wizo) Founded in 1920 in London where its headquarters are located. Its Palestinian work is carried out by the World Zionist Executive with which it is affiliated. It maintains a hostel in Tel Aviv and does other welfare work in Palestine.

WOODBINE Village in Cape May county N J was incorporated in 1903 having been founded as an agricultural Jewish settlement through the efforts of the Baron de Hirsch Fund in 1891. For a time it was a wholly Jewish settlement with a Jewish mayor. The Baron de Hirsch Agricultural School (1895) was its most conspicuous feature. As a farming settlement it did not thrive. Industry was gradually introduced and though the district is still largely settled by Jews it has ceased to occupy public interest as a colonizing center.

WORLD JEWISH CONGRESS The American Jewish Congress initiated and convened in August 1932 in Geneva a World Jewish Conference to consider the advisability and feasibility of convoking a democratically constituted World Jewish Congress for taking counsel and planning some united course of ameliorative and constructive action.

The Jewries of 21 countries responded to the call for the World Jewish Conference designating 149 delegates. 96 delegates from the 17 principal countries of the Diaspora and Palestine attended the sessions of the Conference. They presented a picture of conditions affecting the Jews in their respective countries and unanimously adopted a resolution expressing its profound conviction that the critical situation of the Jewish people the menace to its civil and national rights in many lands the impoverishment of the Jewish masses the need for applying incisive measures for improvement and the task of the upbuilding of the Jewish National Home in Palestine which confronts the Jewish generation of today make the organizing of the Jewish people and the convening of a World Jewish Congress an urgent necessity. This World Congress based on the conception of

the Jewish people as a unified national organization should constitute its legitimate representative body authorized and obligated to deal with all questions affecting Jewish life and to represent the Jewish people to the outside world in its struggle for the maintenance of its civil and national rights

A session of the organizing group was held in Geneva in 1933 when it was decided to convene the congress in 1934 but in the summer of 1934 the date of the elections and sessions was postponed to 1935 A C

WORLD ORGANIZATION OF JEWISH WOMEN Proposed at a world congress held in Vienna in 1923 in which over 90 delegates from 23 countries participated the World Organization was founded at a congress held in Hamburg in 1929 Its general purposes are social economic and religious betterment One of its objects is the obtaining of equal rights for women in the Jewish community

WORLD UNION FOR PROGRESSIVE JUDAISM This movement which corresponds with what in the U S is known as Liberal Judaism was agitated for years prior to the World War in London and in Berlin In 1926 the first conference was held in London on the invitation of Dr Claude G Montefiore* and Miss Ilhan H Montague* who are the chief officers of the organization which was then called into existence The first congress of the Union was held in Berlin in 1928 the second in London in 1930 A congress was held in London in 1934 The headquarters are in London Only organizations and congregations can affiliate though the Union does not interfere in the policies and doctrines of its member organizations Though some of the delegates are Zionists the World Union stands by its programs on a purely religious basis

WORLD WAR JEWISH PARTICIPATION On the restoration of peace in 1919 a number of Jewish organizations in the war affected countries began to tabulate the Jewish record in the World War but evidently the enthusiasm for this research work died out for excepting in Germany the statistics were nowhere completed It is estimated that of the total Jewish population in the world 15 000 000 in round numbers fully 1 500 000 or ten per cent of the gross total saw service This figure is arrived at by the average percentage of enlistments and drafts and in some cases from ascertained facts The statistics follow

Russia	600 000
Austrian Empire	300 000
United States	250 000
Germany	100 000
British Empire	50 000
French Empire	25 000
Total	1 325 000
Italy Servia Roumania Bulgaria Turkey	175 000
Grand Total	1 500 000

Of the death lists the following figures have been reported Jews killed

Russia	100 000
(in war)	50 000
(in pogroms)	25 000
Austria	10 000
Hungary	12 000
Croatia	3 500
U S A	324
British Empire	1 250
French Empire	

Applying these figures to the total Jews in the services the deaths would amount to 150 000 From the casualty tables it would appear that in addition 400 000 Jews were permanently or temporarily disabled The following details elaborate these statistics

Austria The manpower of all the states of the empire was drawn upon for the World War and the Jews who prior to the war had received more recognition in the Austrian army than in any of the forces in Europe responded very freely to the call to arms There were more Jewish generals and high ranking officers in the Austrian army than in any other A good deal of the war was fought in what was the Galician part of Austria and the Jewish civilian population suffered proportionately The number of medical Jewish officers in the Austrian service was very large

British Empire At the outbreak of the War there were known to be 50 Jews in the Royal Navy 400 officers and men in the regular army and about 600 in the reserve and territorial forces Draft and enlistment brought the total within Great Britain to 10 000 men of whom 1 140 were officers out of an estimated Jewish population of 275 000 Owing to the formation of the Jewish Legion* which was credited to the British army but which considerably recruited in U S A and Palestine and the contributions of Jews in the Overseas dominions the total Jewish enlistment in the British service is estimated at 50 000 Of these 3 000 were enlisted in South Africa and about half that number joined the Anzacs The latter force produced the highest ranking civilian promoted in the allied armies the late General Monash* The casualty lists showed 316 Jewish officers and 2 008 men killed and 6 350 wounded 1 105 Jews were decorated including five who received the Victoria Cross* and 50 who received the Distinguished Service Medal

France It is estimated that in 1914 there were about 90 000 Jews in France of whom 65 000 were natives There were at that date two Jewish generals in the active and four in the reserve service In France and Algeria 16 per cent of the population was drawn into active service during the war This did not however apply to Tunis and other parts of French Morocco On the other hand aliens were permitted to join some of the services and enlisted in the Foreign Legion The total Jewish French enlistment is estimated to have been France 14 400 Algeria 10 400

Tunis 400 and Foreign Legion 500 total 25 700

During the war six officers Geisman Lucien Levy Cumille Levy, Mayer Alexandre and Grumbuck all of Alsatian origin were promoted generals Including Alfred Dreyfus* who was commander of a sector of the entrenched camp at Paris and whose son also served as an officer 19 artillery officers two of the cavalry and 12 of the infantry were made colonels and lieutenant colonels Six physicians were chiefs of their respective divisions Of the 34 Jewish chaplains attached to the army corps and divisions two were killed on the battlefield The Jewish Commission of Research in its first report listed 250 Jewish officers and 1 000 men killed

Germany In 1913 there were 3 500 Jews serving with the colors No Jew held rank in the army During the war 50 000 Jews were drafted and 50 000 more were attached to various branches of the war service making the total 100 000 or nearly all males of military age Of this total 4 000 were made reserve officers 1 500 received the Iron Cross Class I and 10 000 Class II for bravery 12 000 were killed A number of Jews served in the submarine flotilla and were cited for bravery It was reported by German Jewish sources that intense anti-Semitism* prevailed in the army during the war

Hungary Of the Hungarian division of the Austrian army 8 Jewish officers received the Leopold Order 84 the Iron Crown 171 Jews received the Gold Medal for bravery and 118 the Silver Medal for bravery

United States of America The tabulated reports to 1919 20 showed that 150 000 Jews had been drafted and enlisted but it was estimated because important figures for New York and other congested centers were then missing that the total would approximate at 250 000 Of the 150 000 Jews first reported 114 000 joined the army (including 7 642 in the artillery and 7 884 in the medical corps) 13 500 Jews were in the navy and 2 200 in the marine corps In a report of 400 citations the Jews were remarkably conspicuous 200 Jews being cited against 200 non-Jews In the first award of Congressional Medals the highest recognition of bravery three Jews were cited Sergeant Sydney G Gumpertz of Chicago Sergeant Benjamin Kaufman and William Sawelson who was killed in action

In 1920 21 31 American Jews received Distinguished Service Medals or were cited in despatches or received Distinguished Service Medals or Crosses from foreign governments Louis Cohen lieutenant of Brooklyn New York was awarded the French Croix de Guerre with six citations the Belgian Croix de Guerre with palm the Cross of St Stanislaus the Order of the Bey of Tunis and a Medal from the French Minister of Interior The first lists compiled showed 3 500 Jews killed and 12 000 wounded

WORMS Legend carries the foundation of this Hessian community back to the days of the captivity There is reason to assume the existence of a community here in the days of the Romans but the oldest written record goes back to the year 1 000 when Worms was part of Burgundy In 1090 it had a Jew bishop and the Jews were granted free commerce and exemption from taxation being subjects of the treasury and under royal protection In May 1096 the crusaders killed 800 Jews in Worms and the Jewish settlement which followed was attacked by the Second Crusade 1146 and in 1196 it again suffered martyrdom In 1230 Pope Honorius III fined the Jews 1 620 marks and thereafter they were mulcted regularly They were taxed for peace and for war until 1345 when Charles IV gave the Worms Jews to the city government In the Black Death persecution of 1349 the Jews in their own defense fired their homes and 400 of them perished in the flames In 1353 the city petitioned for the readmission of the Jews and this was granted in 1355 and in 1377 the 36 members of the community pledged voluntary taxes amounting to 20 000 gulden In 1398 the taxation was limited to the Leibzoll In 1422 the community refused to pay the Hussite taxes and was outlawed by King Sigismund From then on for two centuries the Jews were tolerated but in 1615 the community was forced to emigrate though readmitted in 1616 They suffered considerably during the Thirty Years War During the French invasion of 1689 the Jewish quarter including the Rashi chapel was burned In 1751 the Jews paid one fifth of the revenues of the city During the 19th century Jews in Worms averaged a thousand

Worms is of peculiar historic interest because Rashi* lived there for a time but the present Rashi synagogue was built in 1624 by David b Isaac Joseph Oppenheim It probably covers the traditional site of Rashi's residence The cemetery contains ancient tombstones the oldest being dated 1077

WORMS ÉMILE Jurist and economist b Frisange Luxembourg 1838 d Paris He was professor of law at Rennes and at Paris but he was primarily interested in the history of economics and represented the French government at a number of statistical congresses wrote the history of the Hanseatic League and a score of other works treating of the localized history of economic tariff and similar problems

WORMS (GERMEISA) JEHUDA LÖB B URI BEER Educator b Lithuania first half of the 19th century He was the founder of the first Jewish girls' school in Wilna

WORMS HENRY See Pirbright, Lord

WORMS MAURICE BENEDICT DE Developer of Ceylon b Frankfort on the Main 1805 d London 1867 He was a grand son of Meyer Anselm de Rothschild In 1841 with his brother Gabriel and his brother

Baron Solomon Benedict de Worms (1801-82) he visited the Far East and purchased a large estate. Gradually 2000 acres were brought under cultivation and 6000 acres of forest land reclaimed. This development added considerably to the prosperity of the colony. By his will he left large sums to Jewish charities.

WORMS RENÉ Auditor of the French council of state b Rennes 1869 d Paris 1926. He was a laureate of the French Institute in 1894, became a member of the higher statistical board in 1897 and one of the consulting board for agricultural statistics in 1903. He was the founder and editor of the *Revue Internationale de Sociologie*, founded societies and wrote in the interest of sociology. In 1924 he was appointed Councillor of State.

WORMSER SEKEL (ISAAC) LEIB Baalshem of Michelstadt, Hessen b there 1768 d there 1847. He was a descendant of Elijah Loans and was in 1822 appointed communal rabbi in Michelstadt. Part of his life was spent in Mannheim where he earned the reputation of a wonder rabbi. Wormser was an ascetic and a vegetarian and in his native town was called a baalshem.*

WREATH The use of the garland of jewels or flowers placed on the head as a token of honor is ancient. Temple sacrifices were thus adorned. Brides and bridegrooms were wreathed on their wedding day.

WURTEMBERG The mediæval history of the Jews in what was once the kingdom of Wurttemberg is one of exceptional persecution. The record begins with the attacks in Bopfingen 1241, Ulm which was one of the most important communities 1243, Esslingen 1253, Ochringen 1253, Calw 1283 and Weil 1289, culminating in the Rindfleisch* attacks in 1298 when Jews in Creglingen, Ellwanger, Forchtenberg, Gartach, Goglingen, Ingelfingen, Kunzelsau, Leonberg, Mockmühl, Mergentheim, Stettin, Sindringen, Sontheim, Waldenburg, Weinsburg, Widdern and Weikersheim suffered. 200 Jews were killed in Heilbronn. There were at this period Jews in 15

other towns and these experienced hardships in the 14th cent. The Black League persecutions of 1348 were particularly grievous in Wurttemberg and 27 communities were wiped out. Notwithstanding this the Jews clung to Ulm and other towns and the debts owing them were frequently cancelled. In 1498 they were expelled and deprived of all their property. These and other causes led to the scattering of the Jews in the villages. Between 1498 and 1806 no Jews were legally permitted in Ulm and during one long period they were not even permitted to travel through the state. Their resistance to these ordinances resulted in a proposal in the Reichstag of Augsburg in 1559 to expel all the Jews from Germany. The restrictions were modified in 1706 when the Jews were permitted to attend the fairs and trading permits were issued to them in 1728-29 after which the Jud Suss Oppenheimer* rose to power in Stuttgart only to fall into disgrace in 1758 when the Jews were expelled from the town. When in 1806 Wurttemberg was made a kingdom and its area enlarged the Jews numbering 8,918 were emancipated. Their emancipation as the assimilation of some of them was amongst the earliest in modern Germany. Many however adhered to orthodox Judaism. In 1900 there were 11,916 Jews, 0.54 of the general population in the old kingdom.

WÜRZBURG Capital of Lower Franconia, the center in 1934 of some of the most sweeping and drastic phases of anti-Semitism.* Jews were settled there in the 11th cent and suffered severely during the Crusades. In 1349 the severity of the persecution forced the Jews to one of those mass suicides which were characteristic of the period. Men, women and children assembled in the synagog and set fire to the building in which they perished.

In 1565 the Jews were expelled and they settled in Heideinsfeld. They were permitted to resettle in Würzburg in the 18th cent. During the last cent Jews have constituted about 4 per cent of the city's population of 100,000.

WYOMING See United States of America.

X

XANTEN This Rhenish Prussian town became notorious in 1891 owing to a Blood Accusation case. John Hegemann, a five year old child was found murdered in June. The anti-Semites connected a butcher and shoemaker named Adolf Buschoff with the crime. In October he and his family were arrested but the evidence against them was so flimsy that they were discharged. Stocker, the anti-Semitic leader, rehearsed the charges in the course of a debate in the Prussian Diet. Thereupon Buschoff was re-arrested and tried in Cleve

in 1892. He was again discharged but he and other Jews were compelled to leave the town.

XIMENES, Sir MORRIS (Moses) British military officer b London c 1762 d there after 1830. He made a large fortune on the London Stock Exchange and was elected warden of the Sephardic congregation. He however declined the office, was converted to Christianity and followed a military career. He was for a time high sheriff of Kent and was knighted.

YA ALEH Introductory hymn prefixed to the selihot * which follow the service on Kol Nidre * Its refrain is from eventide to eventide

YAD Pointer used in reading from the text of the Scrolls of the Law It is generally made of either silver or gold highly ornamented tapering into a clenched hand with an extended index finger

YAHUD ABRAHAM SHALOM EZE KIEL Orient list b Jerusalem 1877 He taught at the Berlin High School for Jewish Science when in 1914 he received a call to Madrid from the Spanish government He was professor of Hebrew at the Madrid University 1915-22 During his residence in Spain he did much for the Jews settled there and engaged in considerable research into Spanish Jewish archives He has published a number of essays on Arabic culture In 1929 he created a sensation with his *Die Sprache des Pentateuch in ihre Beziehungen zum Ägyptischen* In this he sought to trace the Egyptian forms and sources in the nomenclature and language of the Bible His theories have met with much opposition

YAHYA B DAVID JOSEPH IBN Victim of Portuguese persecutions b Lisbon 1425 d Ferrara 1498 To Alfonso V he was the wise Jew but King Joao attempted to force his conversion in 1495 Joseph thereupon fled with his sons and a large fortune in cash When he landed in Castile he was ordered to be burned at the stake but he was allowed to depart and finally landed in Pisa where he and his family were put in irons He ransomed himself and settled in Ferrara where he was tortured for attempting to induce the Maranos to return to Judaism Though he obtained his release he died from the torture

YALKUT Haggadic compilation on the books of the Old Testament arranged according to the biblical passages interpreted It was presumably written in the 13th cent and Zunz ascribed it to R Simeon Kara

YAROSLAV Galician town in which the Council of the Four Lands * met The Yaroslavl fairs were the occasions of the meetings and to a large extent influenced the holding of these assemblies there

YASHAR SEFER HA One of the last works of the collection of midrashic Hagadah largely devoted to the pre-Mosaic and Mosaic period

YEHUDAI B NAHMAN Blind gaon of Sura (760-764) His appointment was contrary to the Jewish law which demanded that no one suffering from physical defects should

hold such an office A considerable number of his decisions are extant

YEKATERINOSLAV Although this city assumes considerable importance in modern Russo-Jewish annals the city was not founded till 1787 and its community one third of which were Jews was a concentration entirely due to modern commercial and industrial opportunity During the Czarist rule the trading limitations put upon the Jews led to their impoverishment so that Yekaterinoslav added notably to the creation of the Jewish proletariat and a large class of dependent people In the last cent it was one of the most active centers of Russian Zionism

YELISAVETGRAD (Elizabethgrad) Town in Kherson Russia in which occurred the great riot of April 27 1881 which ushered in the series of pogroms which continued at intervals to the Constitutional riots of 1906 Many Jews were killed in the first riot 500 houses were demolished 100 stores destroyed and 2 000 000 rubles of damage was done to Jewish property At the end of the 19th cent two fifths of the population was Jewish

YELLIN DAVID Hebraist b Jerusalem 1864 Apart from his literary and scholarly activities he has for many years been regarded as one of the outstanding notables of Palestine and has occupied a number of representative positions His father was a Russian immigrant his mother a Sassoon of Baghdad and he married a daughter of Jechiel Michael Pines one of the Bilu pioneers Yellin thus blends in himself the East and West as well as the varying generations of modern Palestine When only 13 he achieved a reputation for the purity of his Hebrew literary style He spent some time in New York as a member of the faculty of the Jewish Institute of Religion but he is permanently attached to the Hebrew University of Jerusalem

YELLIN SAMUEL Metal worker b Poland 1885 He came to the U S in 1906 and is credited with the revival of design and craftsmanship in the U S in metal work He executed the metal work of the Harkness Memorial Quadrangle Yale University of the National Cathedral Washington D C and of many other national monuments and public buildings

YEMEN There are conflicting traditions as to the early settlement of Jews in this southwestern province of Arabia According to one account Jeremiah * led 75 000 Palestinian captives to Yemen and their descendants refused to join in the return under Ezra * According to other accounts the community was

settled c200 and prospered and in the 6th cent the Yemenite king Dhu Nuwas was a convert to Judaism. The basis for these legends is slender. It is known that c500 there were 3 000 Jews in the province and they do not come into general Jewish history till after the reign of Saladin when Maimonides * wrote them a long letter of advice to console them in their sufferings. To the beginning of the 19th cent they still lived under the Ottoman restrictions as to dress riding etc and most of them were artisans and laborers. At that time they numbered about 30 000 divided between Aden Sana Sada Dhamar and the desert of Beda. In recent decades there has taken place a most definite migration of Yemenites to Palestine where apart from their native industry filigree work they are employed as laborers and porters though not a few are now settled in colonies.

The Yemenites as a class are scrupulously religious and despite their poverty are all literate. The mss finds in Yemen have attracted considerable attention and have thrown a good deal of light on obscure points in Masoretic history.

YESHIBAH High school or rabbinical college. It is so designated in Talmudic literature. The Patriarchs were all elders of yeshivot one being elected rosh yeshibah or president. Its functioning in the Talmudic era is described with some detail. The limitation of sessions is indicated by the name of the lectures given *pesikat* a measure of time. The principal yeshivot were at Sepphoris Tiberias and Caesarea whilst in Babylonia there were similar schools at Mahuza Nehardea Sura and Pumbedita. Rules were laid down for the conduct of the students. R. Huna had 800 students with 13 amoraim or interpreters. Pethaiah of Regensburg found in Bagdad 2 000 students. The intonation method of recital characteristic of East European schools was then in vogue in the Orient.

As the influence of the Orient declined yeshivot were established in the West. In the 10th cent they were founded progressively in Cairo Kairwan and Cordova. In France and Germany they were organized at Narbonne Lunel Beaucaire Marseilles at Troyes and Ramerupt. The yeshivot of Paris were closed by order of Philip Augustus in 1181 but they were continued at Champagne and at Dampierre. The yeshivot at Paris were for a time re-opened and one was started by the Jews in London by Jacob of Orleans. In Spain starting with Cordova there were gradually added yeshivot in Granada and Lucena and then at Toledo and Barcelona. R. Gershom * who emigrated from France to Mainz founded the yeshibah in the latter city. A German rabbi founded the yeshibah of Pavia another opened one at Padua. Cremona had a yeshibah prior to 1559. The yeshibah of Amsterdam * flourished in the 18th cent when similar schools existed in Altona Hamburg Frankfurt on the Main * Furth * Metz and Nikolsburg. Jacob Pollak * is credited with the organiza-

tion of the Polish yeshivot that of Cracow becoming the most famous in Europe. Later schools were founded in Lithuania * Ruthenia and Volhynia. In Palestine yeshivot were started in Safed * and Jerusalem * in the 16th cent and in the 18th cent the Sephardim conducted nine in Jerusalem.

The Reform movement forced the decline of yeshivot in western Europe and thus led to the supremacy of the Eastern schools of which that founded by R. Hayyim * in 1803 at Volozhin * became the most noted in the 19th cent under the leadership of Naphtali Zebi Berlin * father of R. Meyer Berlin * the Mizrachi leader Minsk Wilna Slonim Mir and Eisheshok and Slobotka (founded by Israel Salanter *) Kovno Vitebsk and Lida all had important schools. In Hungary that of Presburg was the most noted but there are about 30 others in the country. In the United States the first yeshibah Ez Hayyim was founded in 1886.

Greater New York. There are (April 1934) 16 Yeshivoth with a registration of 4 000 pupils. The best known among them are Yeshivah Rabbi Jacob Joseph Henry Street New York City Yeshivah Torah Vodaat in Williamsburg Yeshivah Litz Chaim in Boro Park and Yeshivah D Bronx in New York City. Among the newer Yeshivoth are Yeshivah Crown Heights Yeshivah D Flatbush and the Yeshivah Ohel Moishe all in Brooklyn.

The atmosphere that prevails in the Yeshivah is strictly religious. Some of them translate Hebrew into Yiddish. Others use the direct method of Ivris B Ivris. In some emphasis is laid in the higher classes on the teaching of the Talmud in others on modern Hebrew literature and Hebrew as a spoken language. Most of the Yeshivoth are attended by boys only. Recently some of them have registered girls also. The first Yeshivah for girls only known as Shulamith has recently been established in Boro Park.

The Yeshivoth were seriously affected by the depression but not one of them has closed its doors. They have been sustained by the unusual efforts and sacrifices of the parents as well as of the teachers and officers of these institutions. K W

YESHIVA (Rabbi Isaac Elchanan Theological Seminary and Yeshiva College). Orthodox school of higher rabbinic learning with which is organized the only college of liberal arts and science under Jewish auspices in America situated in New York organized in 1896 and incorporated in 1897.

Yeshiva is a terminus technicus. What the medieval Latin term Universitas has meant to Europe since the latter part of the 14th cent namely a community of teachers and scholars devoted to learning. Yeshiva has meant to Jewry since the 2nd cent bce. The Yeshiva in its essence is not a professional school for the training of rabbis and teachers but an institution where Jewish culture and learning are preserved and advanced.

for their own sake. Out of the Yeshivoh of all ages have come our scholars, saints and sages.

The Yeshiva Rabbi Isaac Elchanan, the first Yeshiva on this continent, marks the first attempt to transplant to America the time honored method of intensive Talmudic study. It is authorized by the State of New York to confer the degrees of Rabbi and Doctor of Hebrew Literature. Since its conception the Yeshiva has aimed to further investigation and research in the different phases of Talmudic learning and to advance the cause of constructive Jewish scholarship. It has graduated over 140 rabbis who officiate in communities throughout the United States and Canada as well as in England. From its teachers training department which offers a four year course of intensive Jewish study, the Yeshiva has sent forth 178 qualified young men to carry on the work of teaching in the Hebrew schools throughout the land.

In 1915 the present Rosh Yeshiva and president of the faculty, Dr. Bernard Revel* was called to head the Yeshiva. In that year it absorbed the Eitz Chaim Talmudical Academy organized in 1886 and organized an academic high school so that those who were preparing to study in the advanced departments of the Yeshiva might have proper opportunity for the pursuit of their general studies as well in surroundings and an atmosphere harmonious with the spirit of the Yeshiva. Beginning work under Principal Dr. S. T. Hurwitz (d. 1921) the high school was in 1919 recognized and registered by the State Department of Education and has established itself as an outstanding institution of secondary learning, being consistently among the five highest in the state in attainments on the state wide Regents examinations and in percentage of state scholarships won by the graduates as well as in the very high percentage (86 per cent) of students who continue their studies in institutions of higher education after the high school. The Talmudical Academy is the only complete high school under Jewish auspices in the land.

In 1919 the Teachers Institute established by the Mizrahi three years earlier became an integral department of the Yeshiva. Dr. P. Churgin is principal of the Teachers Institute.

In 1930 the first degree for advanced research was awarded Dr. I. Macht of Baltimore being made Doctor of Hebrew Literature.

The great number of Yeshiva students who were continuing their advanced academic studies under hardships and with excessive strain at other institutions in the late afternoon and evenings pressed home the advantages of establishing as part of the Yeshiva a college of liberal arts and science where the students of the Yeshiva and ultimately other qualified young men might pursue their academic studies in an atmosphere harmonizing the age old truths and ideals of faith and culture with the fruits of modern knowl-

edge. In 1927 the University of the State of New York amended the charter of the Yeshiva and authorized it to conduct courses leading to the degrees of Bachelor of Arts and Bachelor of Science. In 1928 the Yeshiva transferred its quarters to two and a half square blocks on the highest part of Manhattan Island close to the academic center of the city. By design a small college, Yeshiva College endeavors to establish higher standards of scholarship and character. In addition to its full time instructors it draws an associated faculty from among the faculties of nearby institutions of long and high academic standing. The first college commencement was held in 1932 at which 19 students received the degree of B.A. In 1933 Yeshiva College was granted the right to confer the degrees of Doctor of Laws (LL.D.) and Doctor of Humane Letters (D.H.L.) honoris causa. The first scientific publication of the college, the quarterly Scripta Mathematica under the editorship of Professor J. Ginsburg, has an editorial staff of scholars of America, Europe and Asia and is already recognized as authoritative in its field. The Yeshiva encourages and aids in the establishment of junior Yeshivoh in the various Jewish centers of the country whose properly equipped graduates may come to continue their work in the parent institution. Through its hundreds of students and the rabbis and teachers who carry its message and its influence wide and through the entrance requirements it sets and the standards of work it maintains, the Yeshiva endeavors to advance the levels of instruction in the general field of Jewish education in this country.

The regular course of instruction at the Yeshiva is supplemented by the frequent delivery of lectures by men eminent in their several departments in the various fields of the Yeshiva work. Among the scholars who have been members of the Yeshiva Faculty are Rabbi Solomon Polachek (d. 1928), Rabbi Simon Skopp and Dr. Chaim Heller while visiting lecturers include Abraham Cook, chief rabbi of Palestine, Rabbi Abraham Shapiro, Kovno, Lithuania and Rabbi Mordecai Epstein, Hebron, Palestine.

The Yeshiva maintains for the use of its faculty and students a library of about 28,000 vols. including many rare works of which Dr. Solomon Gandz is in charge. It issues several publications including the Yagdil Torah, Ner Maaravi, as well as student journals.

While its students are drawn mainly from the various states of this country and from Canada, they have come to the institution from various Yeshivoh in Europe and Palestine.

The alumni are listed in accordance to the years of their graduation.

1919 J. Damesek, S. B. Friedman, M. Fuhrman, M. Hirschprung, L. Raibag, W. Roggen.

1921 J. Burg, J. M. Charlop, Jacob Friedman, I. Goodman, M. Lichtenstein, S. Levy, A. Mandelbaum, M. Rabinowitz, B. L. Rosenbloom, Dr. Joseph Schwartz, R. Seltzer, J. L. Siegel.

1923 H Beck J Cohen H Dayen Dr H Kaplan Jacob Liebowitz M J Mintz B Mostofsky M Perr A Rabinowitz F J Rackovsky A Reichlin S Reichman H L Rosen A Schuchatowitz M Stern I Landler

1925 Benjamin G Axelman S Brum Abraham Rosenfeld Aaron Sadofsky Nisan Hefetz Alexander Rosenberg Mordecai Shuchatowitz Solomon Weinreb Joseph H Loolstein Irving Miller

1927 Samuel Berliant J Bernstein Moses Charich Meyer Cohen Philip Crenstein Abraham S From Emanuel Marcus Morris Max Jacob Nislich Isaiah Rakovsky Aaron Shapiro Joseph Shapiro H C Shemfeld H Simches Nissan Waxman L H Weisfeld Samuel Driarsh Mitchel S Eskolsky I O Gimprich J Hershkovitz David Finelstein Nehemia Katz Isaiah Malottin Benjamin Ruditzky Solomon Wind A Einhorn David Rubinstein A Dachowitz

1929 Abraham Block H Bonchek W Bonchek Alexander Budin Hyman Cohen Benjamin Fishman Hirsch Goldbeig Lewis Goldberg Moses I Goldberg Meyer Goldman Lawrence Hordes David Jacobson Gordon Kaprow Wm Drazin H Koenigsberg Lawrence Levinson Max Melitzer Samuel Rosen H Spiro I Solomon M H Stiskin Matthias Sternberg I Tabak Louis Leigon S Genauer Wolf Wein

1931 A H Freedman David Colovensky Julius Hyatt N Finkel Robert S Marcus Moses Meschloff Joseph Hagar Sidney Hoenig Hyman J Routtenberg David Rubin Samuel Cooper Joseph Greenberg David Silver Benjamin Brilliant Henry Segal Israel Silverstein Leon Stisky

1933 Nathan Drazin J Agushewitz A Lowinger Max Hirshman J Kohano Hyman Muss Simon Zipper

S L G

YEZIRAH SEFER Book of Creation Title of two mystical works in which practical thaumaturgy or miracle working forms a large part. The second of these books has been ascribed to Akiba* and its theories particularly those relating to the esoteric background of the individual letters of the Hebrew alphabet have been much quoted by all non Jewish writers on mysticism and has been critically analyzed and commented on by Jewish writers since the 10th cent. Neither the authors nor the approximate date of these mystical works are known

See Creed

YIDDISH Yiddish is the dialect originating from the 4th century German language used by the Jews of eastern Europe and by infiltration those of many other lands. Its grammar is not absolutely established though more simple than its German counterparts. Many Hebrew words are employed always with German prefixes and suffixes. Similar treatment is given the many Slavic

words and those of each country in which Yiddish is spoken that have found their way into the language. It employs the Hebrew characters printed and script giving special vowel values to the silent and vocalic letters. There are various accents in Yiddish as in other tongues which frequently permit one to judge the country of the speaker's origin. These accents have conversely helped to corrupt the pronunciation of the Hebrew. An idea of the most accepted pronunciation of the language may be derived from reading Dr Immanuel Olsvanger's *Rosinckes mit Mandlen* published in Basel by the Verlag der Schweizerischen Gesellschaft für Volkskunde where the Yiddish is printed in Roman characters with their German values. An intimation of simple grammatical forms may be obtained from Sarah L. Liebert's *Vort und Bild* (New York 1933).

The dialect as we know it was spoken in the 15th cent. Among the earliest printed books there are a number of works in Yiddish or with Yiddish glosses. The language is very close to the middle high German now replaced by modern German and therefore bears an honorable antiquity hardly deserving of the once opprobrious epithet jargon applied by the Maskilim*. Today however the term jargon is used even in literature as a regular synonym for Yiddish.

Though Yiddish is derived from the German *Jüdisch* meaning Jewish the word has become distinctively the appellation of the common dialect and is badly corrupted when changed into Jewish by English speakers. Older names for Yiddish are *Jüdao German*, *Ivre Teitsch* or *mame loshon*. Speakers and writers both often attempt to refine the dialect by the use of German pronunciations and idioms but the effort is not felicitous.

Yiddish has had its converse effect on the slang and idiom of many countries. A notable case in point is the inclusion of the word *kibbitzer* in common American usage and in late English dictionaries. Jewish preoccupation with the stage in America has had a great effect in spreading Yiddish phrases.

There is a very extensive Yiddish literature and much has been done by Alexander Harkavy* and others to increase its vocabulary and standardize its spelling. Post war politics have increased its vogue in Poland and in Russia and have led to the founding of Yiddish institutes and the Sholom Aleichem and Perez schools in Europe in the United States and in Canada. The reactions of the vocabulary are distinctively environmental. Thus there are clear differences between Lithuanian, Ukrainian and Galician Yiddish both in the vowel sounds and words. Russian and Polish Yiddish have considerable variations. Most of these blend in American Yiddish which is however distinct from all of them in the high percentage of transliterated English words used in American Yiddish newspapers. Literary Yiddish which seeks to avoid Anglicisms swings according to the predilection of

the author either to Hebraisms or Germanisms. Nevertheless it has been accepted as a language in many countries; this recognition has gratified those who use it professionally. The United States has a number of prosperous daily and weekly periodicals in Yiddish. Though the younger generation is inclined to drop the dialect and despite the resurgence of Hebrew as the national language of Israel, Yiddish still remains a lingua franca of Jewry.

The ability of the Jew to transmute a tongue to his own uses has been demonstrated in Greece, Italy, Persia and the Spanish countries where in various times and places the language of the land has been given a distinctive Jewish form. In the same manner common Hebrew names and words have been given accents and prefixes in accord with local linguistic custom. Babylonian and Persian Jewry for cents employed a modification of the Persian speech as against the Aramaic cognate to the Hebrew and practically every available Hebrew volume has been translated into that Judæo Persian dialect. A B

When the German Jews were expelled from the South German towns in the 14th and 15th cents they carried with them into Poland the dialect used in the south German districts—Jacobson's Jewish Contrabutions to Civilization 1919.

YIDDISH LITERATURE Though the printing of Yiddish books can be traced back to the beginning of the invention of printing, the record of Yiddish literature prior to the 19th cent is largely one of a semi devotional literature characterized according to some critics by irony and by fabulous exaggeration according to others. This propagandist purpose marked its spread even in the 19th cent when the leaders of Haskalah* despairing of reaching the masses of Jews with their gospel of enlightenment turned to the folk tongue to make their ideas known. But their first efforts were carried out in disdain of the medium they used and the maskilim's description of it as jargon still clings to it to some extent. The efforts of Isaac Baer Levinsohn* Gottlieb* and others achieved however a literary standing for a tongue which however to 1900 was far more often described as Judæo German than as anything else when largely owing to the efforts of Alexander Harkavy* it won its rights to linguistic independence.

Galuth* tongue its vogue depends entirely upon the spread or contraction—owing to political circumstances—of the diaspora. Its accepted literature probably reached its zenith just prior to the World War whereas its journalistic use is perhaps larger now than it ever was owing to the spread of Yiddish speaking Jews to Canada, South and Central America and the pressure exercised through it in Russia as a medium of Soviet propaganda as well as a means for reducing the use of Hebrew which in Russia is regarded as a nationalist tongue. The Minority Rights* have strengthened its use particularly jour-

nalistically in Poland and Latvia where a Scientific Yiddish Institution has been established and per contra its use is rapidly diminishing in Roumania and that part of Bessarabia which has become Roumanian in an effort to demonstrate Roumanian nationalism. For a brief period in the World War it was even cultivated by the German philologists who saw in it a fairly pure Middle German and praised it to the great chagrin of the German Jews as a German culture medium. This phase of appreciation however was dropped by the German professors as soon as at the end of the War it was seen that Poland joined the group of anti German lands.

Yiddish as a language standing on its own feet as a medium for literary expression was made by Isaac Mayer Dick* with his stories by Aksenfeld* with his early dramas Alexander Zederbaum* the journalist and was given greater vogue by Dinesohn* Peretz* Spektor* and Rabinowitz* Frug* and Bialik* set the seal of their reputations in other tongues upon it whilst Goldfaden* and Gordon* gave it even a more popular vogue as the language of the theater. Reisen Harkavy and others used it for the medium of dictionaries, encyclopedias and biographies and set the pace for hundreds of Yiddish books. Abraham Cahan* probably made its vogue among the radicals, scores of whom learnt the language in the United States in order to reach the masses. Morris Rosenfeld* by his poetry not only reached a large audience but forced a certain receptivity and appreciation for Yiddish among the literary critics of other languages. This accolade is being borne by Sholom Asch* who is perhaps the outstanding international figure as a Yiddish novelist and is eagerly translated a position that Sholom Aleichem* and his associates did not achieve despite the merit of their contributions.

The greatest mass of Yiddish writing is buried from day to day in the newspaper which gives its authors the most currency and in pamphlets published in Poland though all the standard works, translations of Jewish history and independent studies of Yiddish literature have been and are being published. Its best and most popular exposition at this time is as the language of the stage. The score of newer Yiddish dramatists surpass the pioneers in technical knowledge in close adhesion to the canons of art and facility of dramatic speech.

YIGDAL A hymn 13 lines long each line epitomizing one of the 13 articles of faith formulated by Maimonides*. It is recited at the opening of the morning service every day in the year and is sung at the close of some important services. Its author was Daniel b. Judah Dayan who devoted eight years to improving and perfecting it, completing his task in 1404. The following is an excellent translation of one line.

The living God O Magnify and bless
Transcending Time and here eternally
One being yet unique in unity
A mystery of Oneness measureless
—ISRAEL ZANCWILL

YISKOR Popular name for Memorial Service the full title being Hazcarath Ne shoma Originally this service was confined to the Day of Atonement* In the 18th cent this special service was added to the liturgy of the three festivals Passover Shabuoth and Succoth The custom arose and still prevails in Sephardic congregations of reciting a list of the dead since the foundation of the congregation at Kol Nidrei* The prayer in memory of the departed of one's family is according to orthodox ritual recited silently El Male Rachamin the most soulful of the memorial prayers is recited aloud as part of the memorial service It is customary in many congregations to announce donations in memory of the departed during this service The memorial service has become a conspicuous factor in Reform services

YISHAR KOHEKA Literally may their strength be permanent generally used as an expression of thanks or appreciation

YOD Tenth letter of the Hebrew alphabet Its numerical value is ten

YOM KIPPUR KATAN Minor Day of Atonement observed as a half day fast on the day preceding the New Moon

YOM TOB B ISAAC OF JOIGNY Chief rabbi of York at the time of the massacre He was a liturgical poet and a pupil of R Tam He commemorated the massacre of Blois in 1071 and proved equal to the heroism he advised in his poem when faced by a critical situation in York and advised his fellow Jews to kill each other Being the last to survive he committed suicide

YOMIN NO RA IM Days of Awe The name applied to the two most important Jewish holy days—Rosh Hashana* and Yom Kippur* M A

YORK Capital of Yorkshire England celebrated in history for the stand of the Jews during the reign of Richard the Lion Hearted It had a considerable community when the nobles and townsfolk preliminary to the Third Crusade started the attack which led the Jews to seek refuge in York Castle There they gathered in Clifford's Tower which still exists and were besieged for several days When hope was gone and there was no alternative between massacre and baptism Yom Tob b Isaac advised the re enactment of the heroic incident of Masada Those who could not face death were permitted to withdraw The others burned all their possessions The lay leader Joce then slew his own wife with the shehita knife He was the last to be killed for he was cut down by Yom tob who being the last to survive took upon himself the sin of suicide William de Longchamp the regent punished

the nobles and other ringleaders of the original attack on the Jews Some years later Jews resettled in York and Joce's son Aaron of York was chief rabbi of England in the reign of Henry III On the expulsion all the property of the Jews of York went to the king After a lapse of six cents a few Jews in 1892 settled in York and established a congregation

They now employed themelves in consuming the valuables by fire and every man fearful of trusting to the timid and irresolute hand of the women first destroyed his wife and children, and then himself All this was transacted in the depths of the night In the morning the walls of the castle were seen wrapt in flames and only a few miserable and pusillanimous beings unworthily of the sword were viewed on the battlements pointing to their extinct brethren —ISAAC DISRAELI Curiousities of Literature

YORK STEINER HEINRICH Publicist b Szenitz Hungary 1859 d Palestine 1934 He was writer editor and publisher in Vienna and spent some part of his youth in New York In 1897 he became one of the ardent supporters of Theodor Herzl but withdrew from the Zionist organization after the leader's death His last literary effort was Die Kunst als Jude zu leben 1928 in which he presented the Jewish Question in its historical and sociological aspects In 1932 he settled in Palestine

YOUNG ISRAEL Founded for the furtherance of Torah true Judaism Named in 1912 definitely organized as a Model Synagogue in the New York Educational Alliance in 1915 and chartered by the State of New York 1926 The movement is the outcome of the desire on the part of some young folk to make Judaism attractive to American youth and to conduct orthodox services in a manner that should appeal to the younger generation As it branched out Young Israel established Sabbath and week day classes in Hebrew subjects held social functions celebrated holy days and festivals established classes for intensive study and in 1928 held a Siyum* its students having completed a tractate of the Mishnah*

Through the establishment of its Council the organization has been able to maintain a successful Employment Bureau for Sabbath Observers In 1925 this Bureau placed 500 young men and women in Sabbath observing positions and in subsequent years it averaged placing 1000 cases Through the activity of its Admissions Committee the movement has spread throughout the United States and Canada and even has an affiliate in Jerusalem Its officers are Moses H Hoenig president Louis L Cohen Flora Hyman Benjamin H Danet Joseph I Epstein Isidore Kolko David I Berris Philip Edlis vice presidents Charles Levine treasurer Jacob O Zabronsky and Gertrude Richter secretaries M H H

Y M H A—Y W H A Communal institutions are the popular names for the Young Men's Hebrew Association and the Young Women's Hebrew Association They are well known throughout the U S A although a more recent designation is Jewish Community

Center These institutions are organized for recreational cultural and leisure time purposes and are generally similar in philosophy organization personnel and program Where there are differences they have been created by local situations

There has been an extensive development and change since 1874 when the first Y M H A was established in New York Other early Y's were founded in Philadelphia in 1875 St Louis 1880 San Francisco 1885 Louisville 1890 and Newark 1885 The first Y W H A was formed in New York in 1903 The designation Y M H A in contrast with the more recent term Jewish Community Center indicates a difference between the earlier and the recent day institution Originally the Y M H A was patterned after the Young Men's Christian Association even then a flourishing institution for Christian young men Recently the character of the Y has changed from a copy of the Christian Association and the family instead of the individual is considered the unit and a united community as an objective

Another recent emphasis is the Jewish point of view To some extent the early Y's were largely assimilationist as against the more positive attitude now Horace Kallen* stated that the Y once existed to de Judaize the Jew and today it exists to Judaize him The raison d'être of the present Y and Center is the development of Jewish group life on the highest possible plane and all programs of the Associations are consciously adapted to this end

Originally in some communities the Y was social in the limited meaning of the word At this time too the Y's were controlled by and in the interests of the Spanish Portuguese and then followed by the German Jewish elements Later the Y became an Americanization agency the earlier stocks finding places on the boards of directors Today the greater percentage of the membership consists of the newer eastern European groups

In 1913 a national organization of Y M H A's and kindred associations was formed This society merged in 1921 with the Jewish Welfare Board National work since has been carried on under the leadership of the latter During the 20s through the Board's direction large sums of money were raised for modern structures Today various institutions in the United States and Canada own 172 buildings valued at \$25 000 000 The recent depression however stopped the building and expansion program In many instances the rapid growth left pressing mortgages in its wake so that with few exceptions the past few years has been one of great hardship in financial policy The future is still one of uncertainty

There are 259 institutions affiliated in the national movement Fifty of them are known as Y M H A's 27 as Y W H A's 53 as Y M H A's and Y W H A's and 129 as Jewish Community Centers In ten years the

total enrollment has doubled reaching a total of 200 000 in 1932 The average yearly expenditures are \$3 500 000 They are financed by membership dues income from activities and by subventions from federations and community chests

The principal staff positions are filled by a personnel with university and specialized training The executives and sub executives in the group have organized as the National Association of Jewish Community Center secretaries Leading business and professional men and women are generally members of boards of directors controlling finances and policies Often young people are elected to boards from the membership of the Y's Besides the professional staff there are additional paid and volunteer leaders to carry on the program

The typical Y or Center building generally includes an auditorium library club and classrooms smoking room cafeteria scout room lodge facilities billiard room swimming pool gymnasium and locker rooms for both sexes Buildings in a few of the larger cities contain dormitories Through clubs and classes the program provides cultural intellectual social civic and physical development for members in groupings from nine years on Vocational guidance and training are stressed There is an emphasis upon Hebrew instruction Jewish culture and religion The most important collection of the library is books of Jewish interest In most instances the instruction is informal in character The institutions energies are largely directed towards young men and women of school and college age In some communities centers provide an important if not the only cultural outlet in the city Open forums recitals and dramatic presentation are typical Non Jews attend these programs in large numbers

Having developed in the last decade an adequate personnel and facilities the institutions are considered to have performed a creditable job In the professional social work field the Y has a high rating No one questions that it has created a better rapprochement with the non Jewish world through its varied program On the other hand critics of the movement claim that the Y has been extravagant in its building development and has emphasized the physical and social part of its work to the detriment of the religious and Jewish cultural content

Some of this criticism is valid Possibly the absence of spiritual values reflects the community It is a fact that from the Y excellent leadership has been developed for all Jewish organizations Unquestionably as a leavening influence the Association stands in the foreground Judge Irvin Lehman president of the Jewish Welfare Board years ago said that from the Center the American Jew now in the making will come forth as a personality

G H

National Affiliated Organizations of the Jewish Welfare Board Agudath Ha Rab

bonum Central Conference of American Rabbis Independent Order of Bnai Brith Independent Order Brith Abraham Independent Order Brith Sholom Jewish Chautauqua Society Jewish Publication Society of America National Council of Jewish Women National Federation of Temple Sisterhoods New York Board of Jewish Ministers Rabbinical Assembly of America Union of American Hebrew Congregations Union of Orthodox Jewish Congregations United Synagogue of America and Women's League of the United Synagogue of America

State and Regional Federations of the Jewish Welfare Board Associated Y M and Y W H A of New England New York State Federation of Y M H A s Y W H A s and Community Centers Metropolitan League of Jewish Community Associations New Jersey Federation of Y M H A s and Y W H A s Pennsylvania Federation of Y M and Y W H A s Middle Atlantic States Federation of Y M H A s Y W H A s and Kindred Associations

Jewish Centers Affiliated with the Jewish Welfare Board

Alabama—Birmingham Y M H A

California—Los Angeles Jewish Community Centers Association Oakland Jewish Community Center Petaluma Jewish Community Center San Francisco Jewish Community Center

Canada—Halifax N S Y M H A Hamilton Ont Jewish Social Service Montreal Y M H A Y W H A North Bay Ont Hebrew Literary and Social Club St John N B Y M H A Toronto Jewish Boys Club Jewish Girls Club Vancouver B C Jewish Community Center Winnipeg Man Montefiore Club Y M H A

Colorado—Denver Louise Gouldman Community Center

Connecticut—Bridgeport Jewish Community Center Danbury Y W H A Hartford Jewish Community Center New Haven Y M and Y W H A New London Y M H Club Norwich Y M and Y W H A South Norwalk Norwalk Jewish Center Inc Stamford Jewish Center Inc Waterbury Y W H A

Cuba—Havana Centro Israelita de Cuba

Delaware—Milford Jewish Association of Lower Delaware Wilmington Adas Kodesch Center

District of Columbia—Washington Jewish Community Center

Florida—Jacksonville Y M H A Sarasota Jewish Community Center Tampa Y M H A

Georgia—Atlanta Jewish Educational Alliance Savannah Jewish Educational Alliance

Illinois—Aurora Y M H A Chicago Jewish People's Institute Young Men's Jewish Charities E St Louis Y W H A

Indiana—Gary Hebrew Educational Alliance Indianapolis Jewish Community Cen-

ter Association, South Bend Y M H A Y W H A

Iowa—Des Moines Jewish Community Center Sioux City—Jewish Community Center

Kentucky—Louisville Y M H A

Louisiana—New Orleans Y M H A Y W H A Shreveport Hebrew Institute

Maine—Auburn Y W H A Portland Y M H A Y W H A

Maryland—Baltimore—Jewish Educational Alliance Y M and Y W H A

Massachusetts—Boston Y M H A of Boston West End Y M and Y W H A Brockton Y M and Y W H A Chelsea Y M H A Y W H A Everett Y M and Y W H A Fitchburg Y M and Y W H A Gloucester Y M and Y W H A Holyoke Y M H A Y W H A Lawrence Y M H A Y W H A Lynn Y M H A Malden Y M and Y W H A Milford Y W H A Milford Hebrew Association New Bedford—Jewish Community Center Newburyport Y M H A Newton Y M H A North Adams Y M H A Perbody Y M H A Y W H A Pittsfield Y M and Y W H A Quincy Y M and Y W H A Revere Y M and Y W H A Salem Y M H A and Y W H A Springfield Y M and Y W H A Waltham Y M H A Y W H A Watertown Jewish Center Winthrop Y M H A Y W H A Woburn Woburn Hebrew Center Association Worcester Y M H A

Michigan—Detroit Jewish Centers Association Y W H A

Minnesota—Minneapolis Emanuel Cohen Center St Paul Jewish Educational Center Association

Missouri—Kansas City Y M H A Y W H A St Louis Y M H A Y W H A

Nebraska—Omaha Jewish Community Center and Welfare Federation

New Hampshire—Manchester Y M H A, Y W H A

New Jersey—Asbury Park Y M H A Community Center Atlantic City Jewish Community Center Bergenfield Jewish Community Center Bloomfield Jewish Community Center Bridgeton Beth Abraham Congregation Elizabeth Y M and Y W H A Freehold Y M and Y W H A Hackensack Y M H A Hoboken Y M and Y W H A Jersey City Jewish Community Center Linden Y M & Y W H A Long Branch Y M and Y W H A Morristown Jewish Community Center and House of Israel New Brunswick Y M H A Newark Y M and Y W H A Paterson Y M and Y W H A Perth Amboy Y M H A Plainfield Jewish Community Center Rahway Y M and Y W H A Red Bank Y M and Y W H A Somerville Y M and Y W H A Trenton Y M H A Union City Jewish Community Center Y M and Y W H A Vineland—Beth Israel Congregation West Orange Y M and Y W H A Wood

bine Woodbine Community Center, Wood cliff Hebrew Institute

New York—Albany Jewish Community Center Beacon Hebrew Alliance Binghamton Jewish Community Center Buffalo Jewish Community Building Glens Falls Hebrew Association Gloversville Jewish Community Center of Ulster County Inc Haverstraw Y M and Y W H A Hudson Hebrew Community Center Kingston Jewish Community Center Long Island South Shore Y M H A Inc Huntington Hebrew Congregation Nassau Hebrew Association Patchogue Jewish Center Middletown Synagogue and Community Center Monticello Y M and Y W H A Mount Vernon Y M H A Y W H A Newburgh Jewish Community Center New Rochelle Y M and Y W H A New York City—Bronx Bronx House Council House Jacob H Schiff Center Y M and Y W H A Brooklyn East Midwood Jewish Center Hebrew Educational Society Hebrew Community House of Bay Ridge Jewish Community House of Bensonhurst Temple Beth El Temple House Cong Beth Lohim Y M H A Y W H A Y M and Y W H A of Borough Park Y M and Y W H A of Williamsburgh Manhattan Educational Alliance Emanuel Brotherhood Emanuel Sisterhood of Personal Service Federation Settlement Harlem Hebrew Institute Institutional Synagogue New Era Club Sephardic Jewish Community Center Stuyvesant Neighborhood House Temple Israel Community Center Y M H A Y M and Y W H A of Washington Heights Y W H A Queens Astoria Center of Israel Community Center of Cong Beth Israel Far Rockaway Jewish Center Jamaica Jewish Center Jewish Center 73rd St and Woodside Ave Jewish Center 67 11 75th St Jewish Center of Hillside Hollis Averno Jewish Community Center Laurelton Jewish Center Queens Jewish Center Y M and Y W H A of Corona Richmond Jewish Community Center

Niagara Falls Y M H A Ossining Y M and Y W H A Peekskill Y M and W H A Port Chester Jewish Center Poughkeepsie Jewish Center Rochester J Y M and W A Saratoga Springs Jewish Community Center Y M and Y W H A Schenectady Y M H A Jewish Community Center Spring Valley Jewish Community Center Syracuse Jewish Communal Center Troy Jewish Community Center Utica Y W H A Temple Beth El White Plains Y M and Y W H A Woodhaven Y M H A Yonkers Jewish Community Center

Ohio—Akron Akron Jewish Center Canton Jewish Community Center Cincinnati Jewish Community Center Jewish Community House Cleveland Council Educational Alliance Columbus Hermine Schonthal Community Center Dayton Jewish Community Center Toledo Jewish Educational League Youngstown Y M H A

Oklahoma—Tulsa Jewish Institute

Oregon—Portland Bnai B'rith Center

Pennsylvania—Allentown Jewish Community Center Altoona Y W H A Bethlehem—Brith Sholom Community Center Chester Ohev Sholom Community Center Coatesville Y M and Y W H A Dickson City Y M and Y W H A Easton Y M and W H A Harrisburg Jewish Community Center Hazleton Y M H A Y W H A Homestead Y M and W H A Johnstown Y M H A Jewish Social Center Lancaster Y M and Y W H A Lebanon Congregation Beth Israel Mahanoy City Y M H A Mount Carmel Y M H A Morristown Y M and Y W H A Philadelphia Hebrew Literature Society Y M and Y W H A Pittsburgh Irene Kaufmann Settlement Y M and Y W H A Pottstown Y M H A and Ladies Auxiliary Scranton Y M H A Shenandoah Hebrew Community Center Sunbury Jewish Community Center Wilkes Barre Y M and Y W H A Williamsport Jewish Community Center York Jewish Community Center

Rhode Island—Newport Jewish Community Center Providence Jewish Community Center Woonsocket Y M H A Y W H A

South Carolina—Charleston Jewish Community Center

Tennessee—Chattanooga Y M H A Y W H A Knoxville Jewish Center Nashville Y M Y W H A

Texas—Beaumont Hebrew Institute Dallas Jewish Community Center Fort Worth Y M H A Port Arthur Jewish Community Center

Utah—Salt Lake City Jewish Community Center

Virginia—Newport News Y M H A Y W H A Richmond Council Neighborhood House Y M and Y W H A

Washington—Seattle Y M and Y W H A Tacoma Hebrew Moderates

Wisconsin—Kenosha Y M H A Milwaukee Jewish Center G H

YOZEROT Collective name for the piyutim recited in morning services on the festivals and on special occasions. As the recital of these poetical prayers prolonged the services yozerot are seldom recited in congregations which have choirs.

YUDGHANITES Members of a semi-mystical sect which flourished in Persia in the 8th cent. The name is a compound of that of its organizer Judah of Hamadan.

YUGOSLAVIA Slavonic kingdom created out of a union of Servia Montenegro Bosnia Herzegovina Slavonia Croatia Dalmatia to the and inclusive of the Banat of former Hungary. There were Jews in Macedonia in the 2nd cent and Philo refers to Jews there even a cent earlier references to Jews in Illyria (Dalmatia) are still older. These early Macedonian Jews moved to the interior of Servia where they were pioneers in trade and connected the traffic in merchant

dise throughout the Balkans. They were permitted to own land and cultivated vineyards. The persecutions under Theodosius the Great drove more Jews to southern Serbia. A few inscriptions of this period have been traced. Vladimir Mazurainic in Gebalim proved that the letter of Hasdai ibn Shaprut to the Khazar king was entrusted to Mar Saul and Mar Samuel who were members of an embassy of the Croatian monarch Cresimir and there are indications that some local Slavonic tribes were converted to Judaism in the 7th cent. Benjamin of Tudela refers to the use of Jewish names by some Slavonian tribes and there are references in place names to Jewish communities which existed prior to the immigration of Jews from Spain after 1492. These Jews whatever their origin were silk weavers and agriculturists.

The Belgrad (Beograd) community claims the right to read the Book of Esther on Shushan Purim in support of a theory of Jewish settlement there in biblical times but the earliest written records are Hasdai ibn Shaprut's letter. In the 15th cent. the Serbian Jews paid a Jew tax and several towns had Jewish quarters. These Jews were Spanish immigrants who settled also in Bosnia. The capture of Belgrad by Turkey in 1521 encouraged more Spanish and Portuguese Jews to settle in the Balkan lands and absorbed the native Jewish populations. The Turkish method of administration which gave the Jews a certain measure of autonomy and local independence prevailed and they lived at greater ease than in western Europe. The Austrian occupation of 1718-39 brought German Jews to Semlin and persecution only dates from the middle of the 19th cent. when Prince Milosch forced many of them to leave the country. Their emancipation therefore dates from the tolerance clause of the Berlin Treaty of 1878 and applied to the Serbian and Bosnian Jews. Other parts of what is historically a most diversified area were settled by Hungarian immigrants.

The constitution of the kingdom proclaimed Dec. 1918 fully emancipated the Jews in all parts of the newly created kingdom. The rabbinical and communal organizations are legalized and its leader is Grand Rabbi Isaac Alkalay and responsible to the Cultus Ministry. Hungarian is spoken in that part of the kingdom which was formerly Hungarian but the Jews united in 1928 in establishing a Proseminar in Sarajevo, which under the leadership of

the Sephardic chief rabbi Moritz Levy is developing rabbis and teachers capable of meeting the conditions created by the establishment of the united kingdom.

In 1931 the Jewish population numbered 76,654 (0.55 per cent of the total population) divided as follows: Zagreb (Agram) 12,315; Belgrad (Beograd) 8,389; Sarajevo 8,090; Subotica 5,060; Osijek 4,348; Bitolj 3,870; Norisad 3,764; Skoplje 2,730; Senta 1,907; Veliki Becherek 1,554; Varazdub 1,400; Sombor 1,347 and 26 cities and towns with less than a thousand residents. There are 72 Ashkenaz, 36 Sephardic and 13 orthodox congregations.

Belgrad. There are traces of Jewish settlement in the capital of Yugoslavia that date back to the Roman era but the historical records of the community date to its organization in 1546 on the initiative of Don Joseph of Naxos when Serbia was part of Turkey. This community which was under the supervision of the Slavonic rabbinate experienced all the vicissitudes of the various occupations of Serbia by hostile forces until the emancipation of 1877-78 which led to an increase in the Jewish population and between 1888 and 1905 their numbers increased from 2,000 to 4,000. In 1927 the Jewish population which is gradually abandoning Ladino has risen to Sephardim 6,000 and Ashkenazim 1,250. Two Belgrad Jews, Abraham Oser (1877) and De Mayo (1927) have been elected to the state parliament.

YULEE DAVID LEVY U.S. Senator from Florida (1845-51, 1855-61). b. St. Thomas, West Indies, 1811; d. New York, 1889. He first settled in Richmond, Va. and later in Florida where he became a planter and was elected for the state to the 27th and 28th Congresses as a Democrat and was twice elected U.S. Senator. He served also in the Confederate Congress and was for a short time a prisoner of war. After the Civil War he took a hand in the development of the state and was president of the Gulf Railroad.

YULEE SAMUEL Moorish envoy to England. b. Mogador, Morocco, end of 18th cent.; d. Portsea, England, 1872. He came to England in 1820 as the representative of the Sultan of Morocco. Later he settled permanently and his son David Yulee, who was a journalist, was the first to publish the stories of the Balta riots in England in 1881.

ZACUTO ABRAHAM B SAMUEL b c 1450 d c 1510 Spanish astronomer historian and mathematician Zacuto is best known for his improvement on the astrolabe which was first used by Vasco Da Gama the explorer and for his history of the Jews called *Sefer ha Yuchasin* (Book of Records) Zacuto after the Spanish expulsion settled at Lisbon but owing to continued persecution he fled to Tunis remaining there for only a short while whence he settled in Turkey where he died Zacuto contributed very materially to the science of navigation by his astrolabe which he made of iron instead of wood His *Sefer ha Yuchasin* is a chronological history of the Jews beginning with Creation and ending with the events of the 16th cent Zacuto is the author of several other works including a treatise on astrology and an Aramaic lexicon
S J L

The Book of Genealogies of Zacuto is the most important of Jewish histories but it has not met with the luck of a translation from the circumstance of some anti-Christian passages which might easily have been expunged —ISAAC DISRAELI

ZACUTO MOSES B MORDECAI Cabalist b c 1625 d Mantua 1697 He was a native of Amsterdam Holland but resided in Venice and in Poland until he settled as rabbi in Mantua As a Cabalist he was under the influence of the Safed school and established a Cabalist seminary in Mantua He was the author of a number of liturgical compositions some of which were incorporated into the prayer book He was the first Hebrew poet to attempt strict dramatic writing

ZADDIK See Hasidim

ZADOK Presumed Sadducean leader for whom the sect was named He was a pupil of Antigonus of Soko Some authorities however claim that the name arose from Zadok the priest who gained a great reputation during the reign of Solomon * and whose descendants were held in great respect

ZADOK Tanna of priestly descent who wielded considerable influence at the time of the destruction of the Jewish state He was one of the group who with Johanan b Zakkai * settled at Jabneh He claimed that he had fasted 40 years to prevent the destruction of the Temple

ZADOK GAON Gaon of Sura (820 828) He was one of the first geonim to take exception to many of the Talmudic regulations

ZALINSKI EDMUND LOUIS GRAY American soldier and inventor b Kurnich Prussia 1849 d New York 1909 He settled at Seneca Falls N Y with his family in 1853 In 1864 he volunteered for the army and was promoted second lieutenant for bravery at

Hatcher's Run He was professor of military science at the Mass Institute of Technology 1872 76 He became captain in 1887 and retired in 1894 He invented the pneumatic torpedo gun and other military instruments

ZAMENHOF LUDWIG LAZAR Founder of Esperanto b Byelostok 1859 d Warsaw 1917 He was descended from a scholastic family and his father was prominent in the Haskalah movement He studied medicine and practised his profession but from his boyhood he was preoccupied with the problem of removing the conflicts and differences which create national rivalries He thought he found the answer in developing a universal language and even as high school student he evolved the outline of an international tongue It was however not till 1887 that he ventured to publish his views His first essay written in Russian and signed by the nom de plume Dr Esperanto which gave the name to the new language was at once translated into Polish and the idea caught on with tremendous success By 1905 Zamenhof was the leader of one of the most remarkable movements in Europe and America Esperanto journals counted by the hundreds all the classic authors had been translated and even an Esperanto version of the Bible was issued The first Esperanto Congress was held in Boulogne France in 1905 and Zamenhof was its hero In 1914 a monument in his honor was unveiled in Marienbad The World War shattered the cause Zamenhof was a Zionist and published a number of essays on the Jewish problem

ZANGWILL ISRAEL Novelist essayist founder of the I T O b Portsmouth England 1864 d East Preston Sussex 1926 Zangwill sprang from a typical orthodox Russo Jewish immigrant family and was a pupil of the London Jews Free School in which he won high honors and became a teacher In 1882 together with Lewis Cowen who later wrote under the pen name of Lesser Columbus Zangwill perpetrated a lampoon of London Jewish life which forced his retirement from the school He then became the columnist of an orthodox Anglo Jewish weekly The Hebrew Standard writing Morour and Charoseth Here too his biting comment finally gave offense and he retired from Jewish journalism In 1888 he published his first novel Premier and Painter using the signature J Freeman Bell In this too Lewis Cowen collaborated In 1890 he was attached to the staff of Ariel a short lived humorous weekly Some of the most brilliant cartoonists like Phil May contributed to this publication and much that Zangwill wrote in Ariel was afterwards republished, but its Heinesque

quality did not please the London audience. Three novels followed: *The Batchelor's Club*, *The Old Maid's Club*, and *The Big Bow Mystery*, all of which had passing success and the last was later dramatized. In 1890 he was commissioned to write a book for the Jewish Publication Society of America and in this volume *The Children of the Ghetto* 1892 Zangwill found himself. It depicted an environment he knew and probably 90 per cent of the characters were from prototypes alive at the time. The plot was thin as were all of Zangwill's plots but the characterization was perfect and Zangwill was immediately hailed as the Jewish Dickens. In 1894 *The King of the Schnorrers* appeared. *Ghetto Tragedies*, *They That Walk in Darkness* 1899, *Dreamers of the Ghetto* probably his best work and finally *The Voice of Jerusalem* 1921. To this prose in the Jewish field he added many poems and collaborated in a metrical translation of the festival prayer book which exhibits best his ability to transpose the delicate nuances of Hebrew into an equally perfect English. His non-Jewish novels: *The Master* 1895, *The Mantle of Elijah* 1900 and *Italian Fantasies* 1903 were not successful though the last being descriptive was in his best vein. Among his war books was *The War for the World* 1916 and *The Cockpit*, a drama 1921. Most of his Jewish books were dramatized but as plays they were only qualified successes. His best achievement as a dramatist was *The Melting Pot* which was first produced in 1908. In the literary field he had still a third string to his bow in that he was a critic of men and things in epigrammatic essays. His *Without Prejudice* is the best collection in this series. He wrote extensively for magazines particularly on Jewish controversial themes. These papers perhaps because of their wholly contemporary character and biting wit have not been reprinted.

Although much has been written in praise of him since his death, no attempt has been made to analyze Zangwill the Jewish thinker and as he objected to the writing of a biography his life will not be readily evaluated. Yet he ranks with Herzl* and Nordau* as one of the small group who at the end of the 90s forced a change in the thought modes of the Jews throughout the world. His mordant wit and biting sarcasm, his bitter epigrams were less shafts against assimilation than aimed at the middle position which most Jews affect. He gave offense in New York in 1894 by his *Rome or Jerusalem* address and his lectures in England and the United States while attended by crowds led to bitter assaults on him. He was therefor an enfant terrible on both sides of the water, the brilliance of whose expression alone overcame the aversion to his views. In 1895 he met Theodor Herzl but in 1896 withdrew from association with Zionism. In 1901 however he swung round to active support of that cause and ridiculed all the Jewish ameliorative agencies. These attacks

in the best form of English discussion of public questions merely deepened the opposition to him. This can be said with equal truth of the bitterness he created by his pacifism during the World War, his criticism of the Peace and his attacks on the Weizmann* / Zionist administration which culminated in his address at the American Jewish Congress in New York in 1925. Born in the ghetto and writer of the ghetto, he was one of the few wholly free spirits to whom truth as it was given him to understand it was more important than circumstance. This attitude he exhibited not only in his writings.

When the reality of the Jewish problem came home to him in 1900 he became a Zionist and threw himself into the cause with a vim though in 1898 as a member of the Macabean pilgrimage to Palestine he saw nothing but the grotesque there. Faced with the British offer of East Africa in 1903 he was all for it and followed his conclusion after Herzl's death by forcing a cleavage in the ranks of the Zionists organizing the Jewish Territorial Organization (I T O)* and setting new forces in motion to discover a land in which the Jews could have a Jewish state. His program led to the Galveston Experiment* but he pursued the search for a homeland from Africa to Australia. With the issuance of the Balfour Declaration he accepted the new status quo merged the ITO with the Zionist organization and then raised his voice for the creation of a real Jewish State in Palestine. To that view he held to his death. In 1903 he married Edith Ayrton herself an author and who though not a Jewess by race is one by conviction and has remained in keen sympathy with her husband's attitude on Jewish questions.

ZANTE Island in the Aegean Sea in which Jews who have become thoroughly Greek in language and appearance have been settled since 1498. In 1891 the Jews of Zante came into temporary prominence owing to the local excitement aroused over the Corfu Blood Accusation*.

ZAPPERT BRUNO Viennese journalist and dramatist b Vienna 1845 d there 1892. He had a contemporary reputation for his plays and farces.

ZAPPERT ISRAEL L. Philanthropist b Prague 1795 d there 1865. He was a grandson of Wolf Zappert who endowed 22 institutions in Prague which were administered by the grandson who in addition founded a number of other charities.

ZARFATI In Rabbinical Hebrew France or French.

ZARZAL ABRAHAM IBN Physician and astrologer to Pedro the Cruel flourished first half of 14th cent d after 1369. He was employed in diplomatic negotiations and endeavored to gain from the king recognition for Judaism.

ZAYIN Seventh letter of the Hebrew alphabet. Its numerical value is 7.

ZEALOTS A party which zealously opposed the dominion of Rome over Palestine before and during the whole struggle against Vespasian and Titus. Identical to some extent with the Sicarii*. Some authorities trace the Zealots to a religious sect of the Maccabean period because the Hebrew Kanna'im means zealous for the law. Religiously the Zealots were bitterly opposed to every conceivable form of idolatry but in the reign of Herod* they appeared as a distinct political party opposed to his kingship. It was as a development of this policy that the Zealots or a part of them enrolled as Sicarii and punished the introduction of Roman customs by assassination. Two of their number removed the golden eagle placed by Herod over the Temple.

Judas the son of Hezekiah was their first most noted leader and his doctrine neither death nor any dread should make them call any man Lord was popular as is evidenced by the fact that the rabbis spoke of Judas the Galilean as a righteous man entitled to great honor in the world to come. His four sons suffered martyrdom for the cause. The Zealots rose to their greatest power at the taking of the census by Quirinus and they were the faction most responsible for the war against Rome. Menahem the son of Judas seized Masada and slew the garrison which was the signal for the outbreak of the war and one of them Eleazar b. Jair* was the last to hold out in the same fortress of Masada* after the fall of Jerusalem*. The Zealots were particularly influential in Galilee and it was only after its capture that they fled to Jerusalem took a definite part in the internal struggle and in the defense of the city. Simon bar Giora* and John of Giscala* were both members of the Zealot party.

ZEBULON Sixth son of Jacob and Leah and founder of the tribe of Zebulun which settled on the Palestinian coast. It is mentioned by Deborah but was later merged in one of the neighboring tribes.

ZECHARIAH Minor prophet probably born during the captivity. Of his personal life little is known. His book is the 11th in the order of minor prophets. It contains 14 chapters and introduces apocalyptic symbolism and the figure of Satan. Critically Zechariah appeals as a supporter of Zerubbabel*. Some Higher Critics believe that the second part of the book was written in the Maccabean era.

The Book of Zechariah has suffered from the effects of censorship but it is clear that he advocated the rebuilding of the Temple and advocated the assumption of the throne by Zerubbabel the governor. It contains 14 chapters of which the first eight are definitely from the prophet while the remainder are probably from later hands. It is of great interest as shedding a light on the religious ideas of the period. Thus the figure of Satan is introduced not as a devil or tempter but solely as an accusing angel. There is a wealth of apocalyptic imagery horses craftsmen a

golden candlestick a flying roll the personification of wickedness etc. The latter part of the book is noteworthy for allusions which have been interpreted in the New Testament as prophecies of the fate of Jesus (Zechariah ix 9 xii 10 xi 13) these are indeed obscure but evidently refer to some events expected in the prophet's own times. S C

ZEDEKAH BOX Charity box. Such receptacles were first instituted in the Temple and are still installed in synagogues. They are also used for collections at funerals are to be found in many homes labeled for specific charities. The contents of the Zedekah box has always been a considerable source of revenue for the Halukkah* and provided for the upkeep of the graves of the noted pious buried in Palestine.

ZEDEK JOSEPH KOHEN Preacher b. Lemberg 1827 d. London 1903. He claimed descent from the exilarchs and had a reputation for his fluent addresses in Hebrew. During his earlier years he traveled considerably in central Europe but in 1875 he was compelled to leave Germany owing to his radical political opinions. He then settled in England preaching and editing Hebrew books. A considerable number of volumes on rabbinic and historic subjects bear his signature.

ZEDEKIAH Last king of Judah (596-586 b.c.e.). Youngest son of Josiah he was at birth named Mattaniah but Pharaoh Necho who deposed Jehoiachin and took him captive gave him the name Zedekiah. His reign which witnessed the continual decline of Judah is described in II Kings II Chron and in many chapters of Jeremiah who attempted to influence the ruler's policy. Torn between his vassalage to Babylon and his alliance with Egypt the vacillating king at length threw in his lot with Hophra of Egypt. Nebuchadnezzar immediately declared war and laid siege to Jerusalem. After crushing the Egyptian forces the Babylonians invested Jerusalem the walls of which yielded after 18 months siege. Zedekiah escaped from the city but was captured and with his sons was brought to Riblah where the princes were slain and the king's eyes gouged out. Bound in fetters he was led a prisoner to Babylon where he ended his days in a dungeon.

ZEDERBAUM ALEXANDER OSSYPOVITCH Hebrew journalist b. Samostye 1816 d. St. Petersburg 1893. He was the founder and editor of the Ha Melitz and of other publications which had a great vogue in Eastern Europe. In his youth he was a tailor but by self education he became one of the leaders of the Maskilim. In 1860 he first obtained permissions to publish Ha Melitz and in 1863 founded the Yiddish journal Kol Mebasser. His editorial efforts provided an opening for many of the writers who afterwards became famous. He is credited with being the actual founder of the Palestine Association of Odessa which was the first to

foster Jewish colonization in Syria and Palestine

ZEDNER JOSEPH Librarian and bibliographer b Gross Glogau 1804 d Berlin 1871 In 1845 he was appointed librarian of the Hebrew department of the British Museum London and held that position to 1869 He published a collection of excerpts from ancient Hebrew mss the British Museum Hebrew catalog and edited several collections of Hebrew and German poems

ZE'ENAH U REENAH A popular paraphrase of the Pentateuch and of the portions of the Bible used in services written in Ivri Teutsch by Jacob b Isaac of Janow at the beginning of the 17th cent Enriched by Midrashic and other legends though it was not the first attempt of its kind Zeenah U Reenah became a household book amongst Jewesses its arrangement permitting a review of the weekly Sedra and therefor serving as a storehouse from which they gleaned their knowledge of biblical legends as well as history

ZEERA Amora of the third generation He was a native of Babylon who emigrated to Palestine an incident that led to his personality being more vividly described in the Talmud than most of his contemporaries He was an ascetic but his learning brought him the companionship and acceptance by his Palestinian contemporaries Being small and dark he was nicknamed the Black Pot He is also described as without rouge and without ornament but withal a loveable gazelle He was a linen trader

ZEIRI ZION Young Zion A left wing party organized in the Zionist movement in 1900 Though it has coalesced with the other radical labor party Poale Zion* it still exercises considerable influence within that party

ZEISLER FANNIE BLOOMFIELD
See Bloomfield Zeisler Fannie

ZEITLIN HILLEL Hebraist and Yiddishist b Korm Mohilev 1872 He is a descendant of an old Hasidic family but after studying natural science devoted himself to philosophy He came under the influence of Herbert Spencer and John Stuart Mill As a publicist he has written both in Hebrew and Yiddish

ZEITLIN, JOSHUA Scholar and philanthropist b Shklov Russia 1742 d Kherson 1822 He was a merchant and army contractor who received from Catherine II the title of imperial court councillor but his larger interest was the promotion of Talmudical studies and was the Maecenas of many of the noted writers of his period Though a lay scholar he was consulted by rabbis and some of his views have been preserved in his annotations to Sefer Mizvot Katan

ZEITLIN JOSHUA B AARON Scholar and philanthropist b Kiev 1823 d Dresden 1888 He was a business man who in his youth

associated with the Hasidim* but later became an ardent supporter of the Maskilim* In 1883 he settled in Dresden where he accumulated a large Talmudic library In 1887 he visited Palestine and took an active interest in the then new agricultural settlements to which he bequeathed 50 000 francs

ZEITLIN SOLOMON Professor b Tshashanik Vitebsk 1892 He was professor of Jewish history at the Rabbi Isaac Lichanan Theological Seminary 1918 25 and has since then been professor of Rabbinical Literature at Dropsie College He has published Megilat Taanith 1922 a discussion of the sources of Jewish chronology and Studies in the Beginnings of Christianity 1924

ZEITLIN WILLIAM Bibliographer b Homel He spent 20 years in compiling his Bibliotheca Hebraica Post Mendelssohnia a bibliographical dictionary of Hebrew literature from Mendelssohn to 1890 His work is not only an index to the writers but contains short biographies of them

ZEKOR BERIT Light of the Exile a poem by Gershon b Judah which is included in the Selihot of the Neilah service

ZELAZOWSKA CATHERINE Martyr b in Poland 1460 burned at the stake in Cracow 1540 She was one of a group of Polish Christian women who were converted to Judaism For this she was when 80 years old condemned to be burned She went heroically to a martyr's death

ZEMAH JACOB B HAYIM 17th cent Cabalist He was a native of Portugal and died in Jerusalem after 1650 He was a pupil of Luria and Vital and was regarded as one of the most learned Cabalists of the period He compiled 20 volumes on Cabalism several of which have been published

ZEMIROT Songs The term is specifically applied to the chants sung at home after meals on Friday evening and Saturday afternoon and among Hasidim on Saturday evening The oldest date from the 16th cent Many of the best known are anonymous The tunes are mostly adapted local folk tunes which however in time became characteristically Jewish and several of them like Yah Ribbon Olam are sung to the same tune in all parts of the world

ZENOBIA Queen of Palmyra (267 273) Jewish traditions are inimical to Septimia Zenobia because she favored a synthetic religion and in other directions encouraged disobedience to Jewish tradition Archeological research still incomplete suggests that she was a Jewess by birth and that although she surrounded her court with statuary and copied the mannerisms and code of Cleopatra she at the same time encouraged or permitted the establishment of the great synagogues in Palmyra the ruins of which are amongst the significant and impressive treasures of her rose marble palaces courts and temples

ZEPHANIAH One of the minor prophets who preached in the days of Josiah the son of Amon king of Judah. According to his own genealogy he was of royal blood and lived in Jerusalem. His brief book it contains only three chapters is divided between the denunciation of false worship the punishment for which would be meted out to Israel and the nations and the promise of universal salvation and the redemption of Israel. From his forceful and detailed descriptions a fair picture can be constructed of contemporary Jerusalem.

ZERAHIAH B ISAAC HA LEVI GERONDI 12th cent liturgical poet. He lived in Lunel and had a reputation for Talmudic and secular scholarship. He is best known however for his poems 18 of which are included in the Sephardic Mahzor.

ZERFFI (Hirsch) GUSTAV Revolutionist b Hungary 1820 d London 1892. He was a journalist by profession and in 1848 edited *Der Ungar* in which he attacked the Germans and the imperial family. He took part in the revolution and on its failure fled to Belgrade. He translated Kossuth's complete works into German. He settled in England in 1849 and was employed in the art department of the South Kensington Museum.

ZERUBBABEL Prince of Judah. He was the grandson of Shealtiel (Ezra iii 2) grandson of Jehoiachin who helped build the altar of the God of Israel on the return under Ezra. It is generally assumed that he is identical with Sheshbazzar the prince of Judah mentioned by Ezra in chap 1 though the name Zerubbabel is mentioned almost immediately afterwards (ii 2) as one of those born in Palestine who had been carried into captivity.

He was appointed the governor of Judea (520 b c e) and under the urging of Haggai and Zechariah proceeded to rebuild the Temple. What happened next is not clear. The times were those of great unrest in the Persian empire and Zerubbabel was encouraged if he himself did not plan to assume the throne and thus restore the Davidic line passages from Haggai and Zechariah point clearly to an agitation for this purpose. The result was failure. Zerubbabel disappears from the scene and we do not know whether he was sentenced to death or exile. The Book of Chronicles however records several generations of his descendants (I Chron 3).

ZETKIN (Eisner) CLARA German revolutionist and member of the central committee of the Communist Internationale b Wiederau Saxony 1857. In her girlhood she was a teacher but her socialist leanings led her to settle in Paris where she married a Russian socialist Ossip Zetkin. After his death in the 80s she returned to Germany with her two sons and in Stuttgart became editor of *Die Gleichheit* the woman's organ of the socialist party. In 1899 she married

a well to do artist named Zundel but she continued her editorial work to 1916 and was recognized as a leader of German Socialism.

At the close of the World War she was arrested but she was freed during the revolution and was elected an independent member of the Wurttemberg chamber. She however immediately swung to the extreme left of the Communist party and it was as a Communist that she was elected to the Reichstag. Though practically blind and physically feeble she continued to edit a considerable number of Communist publications. From 1924 to 1929 she spent most of her time in Moscow returning only to Germany for important political events. In 1929 she quarreled with Stalin and steps were taken to oust her from the German Communist party. But this did not succeed. On the contrary at the opening of the last regular German Reichstag Clara Zetkin as the senior member of the assembly presided at the session. She died January 1933.

ZHIDLOWSKI CHAIM Protagonist of local Jewish autonomy b Uschaty Witebsk 1865. He joined the Russian revolutionary forces in Tula and in 1888 was compelled to leave Russia. A year previously he had published *Thoughts on the Historic Destiny of the Jews* but later became the theoretician of the Russian Revolutionary Party and was the first to publish its program in his study *Socialism and the Struggle for Political Freedom* 1898. As early however as 1885 he had composed his synthesis in the form of an organization *Teschuat Israel* a Jewish socialist revolutionary group which combatted the rising tide of Hibath Zion and supported Zhidlowsky's concept a Jewish nationalism on a socialistic basis with Yiddish as its national language. He thus laid the foundation for the autonomy idea which in the hands of Dubnow* became the minority rights program*.

He was an active participant in the revolution of 1905 and came to the U S A to obtain aid for the Jewish Self Defense movement. Since 1908 though he has travelled considerably in the interest of his views he has been settled in New York. His attempt to propound his Yiddish theory in Palestine met with strong opposition.

ZHITOMIR Though one of the oldest Russian cities and made famous in 1905 for the cruel riots which took place there no Jews are known to have settled there prior to the middle of the 18th cent. In 1778 it had a large Hasidic population. In 1861 one third of the population was Jewish and this condition prevailed to the end of the 19th cent. It was to southwestern Russia what Wilna was to northwestern Russia. It had its schools and printing presses. Its yeshibah was famous and regarded as even more orthodox than Wilna.

ZIMBALIST, EFREM Violin virtuoso b Rostov on Don 1889 He studied first with his father and later became one of the great pupils of Auer He made his debut in Germany in 1907 and met with instant success Shortly afterwards he toured Europe He married the celebrated soprano Alma Gluck and has made his permanent home in New York He has however repeatedly toured the world being enthusiastically received everywhere He has transcribed for his own use a large collection of national Jewish traditional airs

ZIMMER NATHAN LOEB DAVID Scholar and Cabalist b Furth Bavaria 1831 d London 1895 He settled in London about 1850 and engaged in business He was intensely religious and reputed for his knowledge of Cabala and wrote freely on gematria astronomy and abstruse calculations connected with esoteric subjects

ZIMRI King of Israel His reign lasted seven days He was a captain of the guard and murdered his master King Elah but perished in the burning of the palace at Tirzah when pursued by Omri who was his successor

ZINOWIEV See Sinowiev

ZION Though for all general purposes Zion is identical with Jerusalem* and is accepted as its synonym topographically it was a distinct part of the ancient city in the period of Herod* embracing the southern area bordered by the valley of Hinnon where was located Ophel which with Zion constituted the City of David Only about half of Zion is within the present walls Moriah or the Temple area is to the north and east of Zion

Zion is often used as descriptive of all of Eretz Israel In psalms liturgy and in English poetry it is often employed as a term of perfection and grace

ZIONIDES (Songs of Zion) The oldest of the songs that invoke the glory of Zion is Ps cxxxvi The term is however more usually applied to the songs of Zion composed in the middle ages Ibn Gabriol* was the first of the great poets whose Zion songs were incorporated in the liturgy but the greatest and most enduring of the Zionides are the songs of Jehuda Halevi* The modern Hebrew poets have made their contribution to this eloquent theme

See Hebrew Literature Modern

ZIONISM Term coined in 1886 by Nathan Birnbaum (Matthias Acher) to describe the modern political attitude toward the resettlement and reestablishment of the Jews in Palestine In 1896 the word attained vogue as describing the movement initiated by Theodor Herzl* and supplanted all the terms previously in use Its objective was defined by the Basle Program* adopted in 1897 at the First Zionist Congress

Background The idea of Jewish national restoration can be traced through the Scriptures (the promise to Abraham and prophetic messages of Return) the history of the Miccaberns the wars for independence and the revolts of the Jews in Palestine to the seventeenth century The conquest of Palestine by the Arabs limited Restoration to a mystical concept which was emphasized in prayers national fasts and the rise of pseudo Messiahs In these instances as in the case of Shabbethai Zebi* there can be traced some notion of a Jewish state but it was indefinite in the early attempt of Don Judah of Naxos* to found a settlement in Liberia and was even more vague in Sir Moses Montefiore's* agricultural effort early in the nineteenth century to which some scholars trace the modern Zionist movement Scores of references to Zion and Zion Redeemed Zion Resettled and of the Jewish right to Palestine can be traced in every literature from the 17th to the 19th century but most of them had a theological leaning or spiritual bearing Some of these ideas were clearly poetical some aimed at the improvement of the economic status of Palestine and not a few were actuated by a desire to oust the Turk

The liturgical references to Redemption and Restoration all based on prophetic texts are so numerous and these ideas are so interwoven into the body of the prayerbook that the emasculation of them carried out in the Union Prayerbook and the Reform Hagada make the sharpest distinction between the two codes Modern Zionism unquestionably owes considerably to these frequent reiterations day by day of the hope for the rebuilding of Jerusalem but these prayers were passive pious hopes related to the Messianic era and so far from aiding in the realization of Zionism were freely employed to resist the advance of the movement in all its manifestations Orthodox individuals did freely associate in the establishment of the first forms of the movement but orthodox Judaism did not formally associate itself with Zionism until after the issuance of the Balfour Declaration* and organizations like the Agudath Israel* have until recently opposed rather than associated with the cause

Nationalism To all those educated in the wholly modern clear cut political definition of nationalism there is something confusing in the well springs and ideology of Zionism An elaborate analysis of this phase of the problem is beyond the purview of this article It must however be pointed out that at least to 1840 and in some countries even later the Jews were regarded as a national unit despite their dispersion and scattering and notwithstanding their own use of terms of differentiation such as Jews of the Portuguese nation etc The concepts citizenship (or subjectivity) and nationality covered each other in few countries The growth of empires if anything accentuated the difference between nationality based on racial origins common culture social customs language habits etc and

political allegiance based on legal rights conferring duties to the state and involving patriotic responsibilities. In all the more remote yearnings for Zion it was therefore assumed that Return or Resettlement or Restoration involved some form of Jewish statehood. By reason of this there is a firm relationship between the mystical movements of the past and the modern politically conceived Zionist idea.

Early Political Efforts The first deliberate efforts to give practical shape and form to the older aspirations came from non-Jews. In 1842 the Earl of Shaftesbury was the first to unite three ideas: the fulfillment of prophecy, the creation of a political advantage to England and giving a land without people to a people without a land by pressing for the resettlement of the Jews under British or some non-Turkish suzerainty. George Eliot* in her *Daniel Deronda* set forth this synthesis in terms which have never been equaled, stressing the advantage to civilization of resettling the Jews at the cross road of the world.

The Shaftesbury project was distinctly related to prophetism and the British imperialism associated with Palmerston and reached its height during the Crimean War. George Eliot's novel and the British non-Jewish propaganda of that period was part of the atmosphere of the Berlin Congress of 1878. Laurence Oliphant* in 1881 was the first to attempt to give actuality to the dual concept of relieving the distressed Jews in Europe by founding in Gilead a settlement which should have some sort of political autonomy.

Reactions from Emancipation None of all these efforts met with any serious response from Jews in western lands. The earlier projects were advanced whilst the Jews in most countries were still laboring under political disabilities but were entirely hopeful of their eventual removal; the latter efforts were presented whilst the Jews were still rejoicing in their newly acquired political rights. The milder regulations which followed Napoleon's invasion of Palestine in 1799 brought an increase of the Jewish population there and it was the problem created by the steadily increasing settlement of helpless people which aroused Jewish interest everywhere prior to 1880 and led to the strengthening of the *Halukkah**. It was the recipients of this charity who gave the first impetus to actual colonization; the policy of European Jews was to improve the necessary institutions in Palestine.

The Napoleonic Sanhedrin* denied Jewish nationalism and throughout the whole emancipation struggle which ended in 1870 the Jewish interest was in local political rights and not in national achievement. Moritz Hess* in his *Rome and Jerusalem* was the first to lift Restoration out of its wholly mystical concept and bring it into relationship with the immediate and practical problems of Jewish existence but he stressed the religious and cultural phases following in

this Moritz Steinschneider* who advocated a Jewish state between 1835 and 1840. These stirrings like Hirsch Kalischer's* plea that the Jews colonize Palestine or the teachings of the Hasidic rabbis that the settlement of Jews in the Holy Land was an urgent matter reached only small groups.

Birth of Modern Zionism It could be historically demonstrated that the founding of the Alliance Israelite Universelle* and the Anglo-Jewish Association* were attempts to express Jewish nationalism in new forms and even to advance the idea of a Jewish state in Palestine but the facts were not known contemporaneously or aroused no specific interest. A dozen precursors of Pinsker* and Lilienblum* can be traced but it was these two men who following the Balta pogrom of 1880 translated sentimental philosophical and theological ideas into terms of need in the struggle against persecution and anti-Semitism. Pinsker in particular in his *Auto-Emancipation* clarified cause and effect in Jewish experience and although he did not press the political view and acquired no large following he succeeded in his somewhat dry manner to prove to the intellectuals of Eastern Europe that culturally the *Haskalah** was of little avail and that the struggle in eastern Europe to ameliorate political and economic difficulties had failed. He and his associates forced thought on the Jewish problem as against consideration of local issues. The outcome was the founding in Russo-Poland of the *Hibat Zion*, the *Ahavas Zion* and then the *Chovevi Zion** movement which was gradually copied elsewhere and which combined the love for Zion with the practical attempt at colonization. Whilst the underlying hope for the creation of a Jewish nationality in Palestine was not lacking it was not stressed. The colonization movement progressed slowly and its growth was due to the propaganda of Rabbi Samuel Mohilewer*, the patience and persistence of the *Chovevi Zion* and the munificence of Baron Edmond de Rothschild*. These efforts however attracted less attention than Baron de Hirsch's* attempt in the same period to meet the East-European Jewish difficulty by colonization in the Western Hemisphere. The Turkish government was averse to Jewish settlement in Palestine and discouraged the colonists and the nascent national concept was meeting with difficulties on its home ground. Ahad Ha'am* who earnestly supported the colonization effort stressed the desirability and utility of creating in Palestine a center expressive of the cultural attitude he favored. Dubnow* also a nationalist somewhat later advanced the concept of Jewish nationalities existing in many countries on the basis of legal Minority Rights*. The Bund* and its forerunners opposed the whole policy as one diverting the interest of Jews from economic and social problems in Russia.

Jewish State Provoked by the Dreyfus af

fair * Theodor Herzl * in 1896 published his Jewish State unconsciously aligning himself with Pinsker and equally unconsciously rejecting all the older concepts of Restoration. The very fact however that he labelled his Jewish State an attempt to solve the Jewish Question raised all the old conflicting doubts and differences. Those weaned from the concept of Jewish nationalism were not pleased with his definition that the oneness of the Jewish people was created by the pressure everywhere exerted against them nor was it acceptable to those who believed in the existence of a national Jewish ego. Equally unpalatable to the former was his diagnosis of the Jewish Question * which he traced to the fact that the Jews were in every country a minority and suffered minority experiences. His state was therefore to be built by a Jewish majority—a complete reversal of Jewish experience since the fall of Jerusalem. His plan involved mass migration, cooperative industrialization in the new land, the raising of large capital funds and the guarantee of the neutrality of the state by the powers.

Even if the response had not come as it did from nationalists and Chovevi Zion supporters, the whole premises ran counter to the accepted tenets of Reform Judaism, the viewpoint of philanthropic organizations and of the leading Jewish benefactors everywhere.

Opposition. The purely colonization movement met with indifference on the part of the mass of Jews everywhere but opposition to it came only from the ultra orthodox who decried the attempt to hasten the time of the Messiah and who questioned the right of Jews to buy land in Palestine seeing the promise of Restoration was bound up in a victory for the spirit. The political formula advanced by Herzl met however with violent opposition by those with assimilationist tendencies everywhere. Russian Socialists and German and American Reform rabbis met on common ground in their opposition to the new movement though the considerations which moved them to take these views differed materially. The political radicals fought against what they viewed as the re-enculment of the Jews in specific Jewish life. Reform on the other hand had taken its stand on the theory of denationalization. It had broken with Zionolatry and it recognized a distinct menace in a movement led by laymen who had intellectual claims to leadership. It was in this well supported by all those laymen everywhere who represented what had become institutional Jewish leadership and who recognized in Zionism a distinct reversal of the policies to which they were pledged, the amelioration of Jewish disabilities in the countries in which they occurred and as a thwarting of the struggle for emancipation which had been in process from the days of Moses Mendelssohn *.

Movement Organized. Herzl however had caught the imagination of the intellectual Jew

ish youth of Europe, of vast masses of Jews deeply distressed and as events proved more than mentally prepared to leave their native surroundings. These forces together with the Chovevi Zion rallied in such numbers to the new leader that to expound his theories Herzl in 1896-97 founded *Die Welt* and to create representative authority in 1897 organized the congress which formulated the platform and gave shape to the movement. The response was unprecedented in Jewish history, whole communities petitioning for their removal from centers of oppression. As instruments to advance the cause Herzl founded the Jewish Colonial Trust *, the Jewish National Fund * and developed all the functions of the World Zionist Organization * aiding in the building of the federations which sprang up in every country. Before Herzl's death the movement had produced new cultural aspects, a new alignment in Jewish life, intense debate on all the issues confronting Jews, a powerful organization with its annual congress and on the part of the leader a series of remarkable negotiations, the political objective of which was the obtaining of a charter to Palestine and an offer of the British government 1902 to help open up El Arish and in 1903 to permit the creation of a Jewish autonomy in East Africa.

At the height of his power Herzl had demonstrated that what were regarded as impossible ideas, the cooperation of the powers in the practical solution of the Jewish Question had found great favor with several governments and had won the earnest following of tens of thousands of Jews. On the other hand he was opposed by Ahad Ha'am, who neither then nor later accepted or supported the political phase of what has been termed Herzlism.

Internally the movement had brought into existence the Mizrahi * as the orthodox wing and the Poale Zion * as the workers wing. It represented a struggle against the Bundists in Russia and against assimilation everywhere. Herzl was succeeded by his chief lieutenant David Wolffsohn * who had the support of Max Nordau * but the organization was for a time broken by the split forced by Israel Zangwill * who established the Jewish Territorial Organization * as a means of providing an autonomy outside of Palestine. This effort found its strongest support in Russia which also provided under Menahem Mendel Ussischkin * the strongest backing for the continuing of the practical colonization effort in Palestine which had been in progress since 1881. A period of parliamentarianism and practical effort followed in Palestine checked however by the opposition of the Turkish government. The victory of the Young Turk Party in 1908-09 brought the political movement to a low ebb and the organization in Europe began to swing into intense devotion to local cultural effort.

World War Problems. At the outbreak of the World War the movement had suc-

ceeded in a struggle with the Hilfsverein der Deutschen Juden* which attempted to Germanize the schools in Palestine but in other respects the organization was in a weakened position. The World War forced the abandonment of Berlin as the center of the organization and all authority was transferred to the Provisional Zionist Emergency Committee established in New York under the leadership of Justice Louis D Brandeis*. Active political negotiations were resumed in England in 1915-16 by Sir Herbert Samuel*, Dr Moses Gaster*, Chaim Weizmann*, Nahum Sokolow* and M Tschlenow* resulting with American aid in the issuance of the Balfour Declaration* Nov 2 1917. The important steps that followed were the despatch of the American Zionist Medical Unit to Palestine, the recruiting of the Jewish Legion* and the appointment of the Zionist Commission to Palestine 1917-18.

The Zionist claims were heard in Feb 1919 by the Peace Conference in Paris. In 1920 Great Britain was made mandatory for Palestine and Sir Herbert Samuel* appointed High Commissioner and the Mandate affirming the authority of Great Britain in Palestine was granted July 1922. In it the Balfour Declaration was set forth, the historical claims of the Jews to Palestine recognized and the Zionist Organization established as the Jewish Agency* for Palestine. The terms of the mandate were to some extent amended by the Churchill White Paper published just prior to the approval of the mandate.

Post War Conditions Internally the movement split in 1920 at the London Conference over the platform of economic effort submitted by Justice Brandeis and rejected by Weizmann. This was accentuated in 1921 by the visit of a Zionist Commission to America which led to the defeat of the Brandeis group and the establishment of the Keren Hayesod* as the financial and operating instrument in Palestine. From 1922 to 1925 the policy of acquiring land in Palestine through the Jewish National Fund was stressed and the Emek and Acre Bay lands were purchased. Subsidies were granted to agricultural cooperatives and the labor and radical views accentuated in the Palestine land settlement policy. In 1924-25 the fourth Aliyah* of Polish Jews led to a temporary boom and the more rapid development of Tel Aviv* and Haifa. The collapse of this boom was injurious to development in the immediate succeeding years. Meantime however the school system, the hospitalization, the founding of new colonies and the rise of cultural and art interests of every type were creating a new Palestine and the efforts of the Palestine Economic Council* (formerly Palestine Cooperative Corporation) the British Economic Board, the Ruthenberg electrification works and scores of new enterprises were changing the Palestine scene. The agitation was started in 1924 for the establishing of the Extended Jewish Agency. A commission of experts was sent to

Palestine and the Agency consummated Aug 1929 by the sessions in Zurich with Louis Marshall* as the presiding officer.

A setback was given the movement in Aug 1929 by the riots in Jerusalem* Hebron* and elsewhere in which many Jews lost their lives and many were wounded and which began over a protest by the Arabs against the use of the Wailing Wall* for regular service. The Shaw Commission which undertook to investigate the cause of the riots reported more definitely on the dubious phraseology of the Balfour Declaration. This was followed by the despatch by the mandatory power of Sir John Hope Simpson to Palestine to investigate the position of the landless Arabs and the area available for cultivation. The culmination of adverse political conditions came in October 1930 with the issuance of the Passfield White Paper which emphasized the views expressed in the Shaw Commission report and was provoked by the attitude of the Permanent Mandates Commission of the League of Nations which expressed its views of the mandatory policy in Palestine in critical terms. Apart from the relief fund raised for the victims of the 1929 massacres the movement showed a decline succeeding the 1929 Congress and at the 1931 Congress the Revisionists* led by Vladimir Jabotinsky who had been largely called into existence by the separation of Trans Jordan from Palestine in 1922 and the Agency policy supported by all other anti-Weizmann factions prevented the reelection of the latter and chose as leader Nahum Sokolow and a combined executive in which however the Revisionists did not serve. The congress disapproved of the MacDonald letter of 1931 which in some respects verbally modified the Passfield White Paper.

By October 1931 a resurgence of settlement in Palestine was in process. The country not only escaped the world depression but made clear economic headway and since early in 1933 the stream of immigrants and settlers swollen by the refugees from Germany has been one of the interesting as well as conspicuous phenomena of Jewish world affairs. The Zionist Congress of 1933 which was held in Prague continued with some hesitation the alliance with the Extended Jewish Agency. Whilst Nahum Sokolow remained at the head of the organization the executive elected was dominated by the Left Wing forcing a consolidation of the groups in the movement which heretofore constituted the center or Allgemeine Zionists. A breach in the Revisionists ranks led to the formation of the Jewish State Party. Since the congress to the early winter of 1934 the problem that has confronted the organization has been that of opening Palestine to those seeking to enter and although the ideological differences have far from disappeared they are less adumbrated than the political and economic phases of the movement.

The Palestinean development during the decade ending 1934 has materially changed

the world Jewish outlook in some respects. In the practical sense Palestine has been the only land of permanent settlement for 10 000 German Jewish refugees, and the growth of Jewish population has thrown into the forefront such questions as the opening up of Trans Jordan and Syria to Jewish settlement. On the other hand the rapid advance of Hebrew as a living tongue in common use in Palestine has had an effect on Jewish cultural life everywhere. In Palestine itself wholly new ideas such as Labor Zionism and the Religion of Labor have found expression exciting the interest of those who have otherwise little in common with any aspect of Judaism or Zionism but who are interested in new social phenomena. The repercussion of 35 000 Jews living in Palestine by agriculture and a larger number engaged in handicrafts have affected the attitudes of those German Jewish leaders who are attempting reconstructive work for German Jewry in Germany.

ZIONIST ORGANIZATION (American) The Zionist Organization of America which was founded in 1897 as the Federation of American Zionists is a (landesverband) federal unit of the World Zionist Organization directed by a board of governors, an administrative committee and an annual convention.

To the World War and some years later it published a monthly the Maccabean. In 1914 under the leadership of Louis Lipsky who to that date had occupied a number of offices and was at the time chairman of the organization it summoned an extraordinary conference which met the exigencies created by the World War by establishing the Provisional Emergency Committee for Zionist Affairs of which then Mr Louis D Brandeis* accepted the chairmanship. To this committee the World Zionist Executive which then had its seat in Berlin transferred all its authority. All the groups in American Zionism were gradually drawn into this organization which was responsible for creating the Transfer Account which handled millions of dollars during the war which were transferred from New York to individuals and institutions in all the war zones with particular emphasis on Palestine. The organization made itself responsible for the upkeep of all Zionist institutions in Palestine during the war and its officers were responsible for a share of the negotiations in the issuance of the Balfour Declaration* and the discussions relating to the issuance of the Mandate etc. In 1917 it organized the Restoration Fund which was the precursor of the many appeals that have succeeded it. In 1918 the Emergency Committee was replaced by the Zionist Organization of America which was a union of all forces known as General Zionists. In 1921 the administration was defeated by a no confidence vote at Cleveland over the Weizmann* and Keren Hayesod* issues and Louis Lipsky became the head of the organization, and retained that position to 1930. In the interven-

ing period the Keren Hayesod, the American branch of the Jewish National Fund and Hadassah had become separate institutions and the ZOA functioned largely as an aid to the fund raising activities it had called into existence.

The membership is organized into districts and the districts into regions. It is represented in the American Jewish Congress and the Jewish National Fund and in the campaign committees for Palestinian funds. Its affiliates include Hadassah the Order Bnai Zion Young Judea Avukah (students organization) and the Youth movement. It maintains a Palestine bureau for emigrants and publishes New Palestine. A number of the regions publish monthlies. Young Judea issues the Young Judean and the Histadruth Ivrit which has at times been subsidized by the ZOA. Issues Hadoar the Hebrew weekly Avukah which like the other organizations holds conventions of its own or organizes each year a summer school for Zionism and publishes an annual.

The officers elected for 1934 are President Morris Rothenberg vice presidents Harry Friedberg Kansas City Mo. Dr Solomon Goldman Chicago Judge Wm M Lewis Philadelphia Max Shulman Chicago Ill. Hon Fihu D Stone Boston, Mass. Hon Nathan Straus Jr New York and Robert Szold secretary Morris Margulies New York City treasurer Harry P Fierst Chairman of Finance Committee Louis P Rocker Chairman National Executive Committee Ezra Shapiro Cleveland Ohio Board of Governors Charles A Cowen Jacob Fishman Abraham Goldberg Dr Israel Goldstein Jacob de Haas Louis Lipsky Dr Samuel Margoshes Bernard G Richards, Hon Carl Sherman Dr Stephen S Wise and Leo Wolfson.

ZIONIST ORGANIZATION (World) Founded in 1897 as a voluntary association of shekel payers drawn together in the countries of their settlement into federations. The organization during the life of its founder Theodor Herzl remained a grouping of federations united in an Executive (Grosser Actions) Committee in which every federation was represented the actual work being done by an administrative committee of five or seven (Actions Comité) residing in Vienna. The death of Herzl and the rise of parties led to development of two types of affiliation or organization and party and the gradual carrying of these types of representation into the executive. Prior to the war the Mizrahi* Poale Zion* and Zeire Zion were well developed and in the post war period their rights were increased and with the founding in 1925 of the Revisionists* party the distinctions rights prerogatives of parties as against federations grew intensely. Since 1925 the administration except for two years has been a coalition of various units within the organization. Within the group known as Allgemeine General Zionists there have grown up more or

less independent fractions which have their rights in the congress such as Et Litnov Radicals A and B group The parties now are generally expressive of three tendencies right left and center The W Z O founded the Jewish National Fund the Jewish Colonial Trust Ltd the Anglo Palestine Company Ltd and the Keren Hayesod * all of which have become practically independent of the central authority though co-operating with it and reporting at Congresses

Each one of these affiliates has in turn been responsible for the creation of a number of subordinate institutions and associations the complex passing through the Zionist Executive which in turn except on Zionist organization matters is half of the Jewish Agency Executive and functions both in Palestine and the Galuth Since the World War the Russian Zionist organization has been abolished by the Soviets and in 1933 the German Zionists withheld themselves from the Congress The numerical center of gravity is in Poland the political force within the organization in Palestine

To the Palestine phase of the work carried out by commissions bureaus and individuals the WIZO Women's Zionist Organization of Europe contributes directly The ICA and the PICA cooperate in colonization and settlement The Economic Board for Palestine (London) the Palestine Economic Council (New York) the Palestine Electric Corporation Ltd and Palestine Potash Co Ltd though wholly independent of all Zionist affiliations aid with other agencies in the economic development of Palestine

ZIRNDORF HEINRICH Professor of history at Hebrew Union College b Furth Bavaria 1829 d Cincinnati 1893 In 1857 he became a rabbi in Hungary, and in 1876 received a call to Detroit Mich In 1884 he received his appointment in Cincinnati His compilation *Some Jewish Women* was at one time popular

ZIZIT See Fringes

ZLATOPOLSKI HILLEL Industrialist and Russian Zionist leader b Russia 1869 murdered Paris 1932 He was a member of the old Chovevi Zion an associate of Mandelstamm and later became one of the founders of the Keren Hayesod * He was one of the largest sugar manufacturers in South Russia prior to the World War After the war he resided in Paris and for his contributions to French industry was made a Chevalier of the Legion of Honor

ZLOCISTI THEODOR Physician and author b Borchestova Posen 1874 He practised in Berlin to 1921 when he settled in Tel Aviv Palestine where he has served as magistrate and acting mayor During the World War he was chief physician of the German Red Cross in Turkey He has been a Zionist since his boyhood

ZODIAC The twelve signs within which

lie the paths of the principal planets and their astrological importance have been known to Jewish scholars since ancient days Whilst the interpretations vary the names of the signs in Hebrew correspond and have the same significance as in the accepted zodiacal tables

ZOHAR A mystical commentary on the Bible written partly in Aramaic and partly in Hebrew It contains a fairly complete system of Cabalistic theosophy dealing with the cosmology and cosmogony of the Universe the nature of God the soul good evil etc The Zohar (Illumination) first appeared in Spain in the 13th cent A Cabalistic writer of great reputation Moses b Shem Tob de Leon made it known to the Cabala students of the period as a work revealed by Elijah * the prophet to Simeon b Yohai * and communicated by him to a number of his select disciples The authenticity of the work though accepted by Cabalists and by many renowned Talmudists was questioned by later scholars on the ground that (1) had it been a work of Simeon b Yohai it would have been mentioned in the Talmud (2) it contains names of Talmudists who lived after Simeon b Yohai (3) were the Cabala * a revealed doctrine there would be no differences of opinion among Cabalists Jacob Emden * shows that in its Scriptural passages are misquoted and Talmudic doctrine misunderstood Its mention of the Crusades which occurred centuries after the period in which Simeon b Yohai lived shows the spuriousness of that authorship

The Zohar is most likely the product of many authors in many periods and the compilation of it was probably made by Moses de Leon * himself It shows distinct traces of the influence of Hindu philosophy popular in Persia in the 8th cent Many mystic sects were then formed in Persia whose doctrines were based upon the Vedanta philosophy carried over from India These sects had their secret writings which formed mystic commentaries on the Bible even as the Upanishads are the mystic interpretation of the Brahmanic Vedas In the course of time and in its travels from Persia to Spain many additions crept in as for example the names of Tanna'im and Amoraim allusions to later historic events and the like

The mystic allegorism of the Zohar is based on the principle that biblical narrative contains a higher truth than what is literally conveyed even as the phenomena of nature have beside their exoteric reality also an esoteric reality This manner of interpreting the Bible tended on the one hand to oppose formalism to inflame the imagination and to enable the student by means of prayer and devotion to transcend the earthly existence and to unite himself with God But on the other hand it spread many superstitious beliefs peopling the world with spirits and demons and by substituting a mystic Judaism for the rigid ceremonial laws of the Rabbis it threatened to undermine the foundations of a healthy and

vigorous Judaism. Enthusiasm for the Zohar was very high for a long time. It was shared even by Christian scholars such as Pico de Mirandola, Johann Reuchlin and Agrippa von Nettesheim. The disastrous effects of the Shabbethai Zebi* movement cooled off this enthusiasm. Especially when the Sabbatharian sectaries who called themselves Zoharites finished by embracing Christianity under the leadership of Jacob Frank* (1759) the representatives of Talmudic Judaism began to view the Zohar with suspicion.

It has remained however a highly revered work among all classes of Jews especially among the pious Hasidim. Its allegorism still holds an important place in biblical exegesis. S G K

ZÖLD DE SISAGARD, MARTIN Hungarian general b Szekszard 1865. He attended the staff officers' schools and became colonel of his regiment of Honveds in the World War. In January 1916 he achieved a victory over the Russians in Bukovina and was ennobled and awarded the Iron Crown. He was also successful on the Italian front. During the Communist regime of 1918 he entered the national army and was made a general and is the only Jew of that rank in the Hungarian army. He is active in Jewish affairs.

ZONDEK, BERNHARD Gynecologist b Wronke Posen 1891. He is one of the members of a family of noted Berlin physicians the eldest of whom was Max Zondek urologist (b Wronke 1868). Hermann internist (b Wronke 1887). Samuel Georg internist (b Wronke 1894). Bernhard Zondek settled in Berlin in 1923 and was appointed extraordinary professor at the University of Berlin. He made a brilliant record with his researches into various phases of pregnancy and invented an internal thermometer for medical use. His published works deal with gynecological problems. He has been forced to leave Germany and has settled in Palestine.

ZUCKOR, KARL EMIL Anatomist b Raab Hungary 1849 d Vienna 1900. He was professor at the University of Vienna. He specialized in the anatomy of the heart. He wrote a number of text books on anatomy and his bust was placed in the Arkadenhof of the University.

ZUCKERTORT, JOHANNES HERMANN Chessmaster b Lublin 1842 d London 1888. He was a military surgeon in the German army during the Franco-Prussian war. He began to play chess at 19 but it was not until 1862 that he began to show marked ability and in 1871 he won a game from Anderssen. In 1872 he settled in London and in 1878 he gained first prize at the Paris Exhibition tourney. Thereafter he played with increasing success against other world champions. He was especially brilliant as a blindfold player. He founded in London *The Chess Monthly*.

ZUGOT Pairs "Name given to the teachers in the period prior to Hillel when the Sanhedrin was led by a president and a vice president of practically equal authority."

ZUNSER, ELIAKIM Poet, novelist and biographer b Wilna 845 d New York 1913. He wrote and sang in Russian from an early age and in 1889 he came to America and was the first Yiddish poet to tour the country. Later he became a regular contributor to the *Jewish Daily News*.

ZUNZ, LEOPOLD (Yom Tob Lippmann) Founder of the Science of Judaism b Detmold 1794 d Berlin 1886. He was a descendant of an old German Jewish family and his father was a Talmudic student. He began writing in Hebrew in 1806. Despite great hardship resulting from the early demise of his parents and the necessity of earning his livelihood he remained increasingly devoted to his Hebrew and Jewish studies whilst taking his secular courses in Berlin. In 1817 he published his first study *Etwas über die Rabbinische Literatur*. It was a plea for the recognition of Judaism and its literature in the normal curriculum of universities. In 1819 Zunz founded with Eduard Gans and Moses Moser the *Verein für Cultur und Wissenschaft der Juden*. The effort immediately attracted the intellectuals of Berlin. In 1822 the *Zeitschrift für die Wissenschaft des Judenthums* was founded. Its ambitious purpose was the furthering of the new science by a study of the historical development and philosophic content of Judaism based on a knowledge of Jewish literature. Most of his brilliant associates deserted Zunz but he remained loyal. By his own contributions a biography of Rashi, an essay on Spanish place names and a study of Jewish statistics he showed what could be done in this neglected field. His own life during this period and subsequently was full of trial and struggle but he persisted and had the courage in 1825 to plan a new undertaking *Wissenschaft des Judenthums*. In 1832 *Gottesdienstliche Vorträge der Juden* appeared. The preface which contained an attack on the government for denying the Jews equality was suppressed but the main work still the greatest effort in the tracing of the organic development of homiletic literature and on the evolutionary character of Judaism won its way. It influenced the Reformers in their ritual and placed Zunz on the pinnacle of Jewish scholarship.

It was however not until 1840 when his *Lehrerseminar* was founded that the scholar found himself relieved from the necessity of a daily struggle for bread and butter. This change in his fortunes was partly due to his use of the practical phase of his vast storehouse of knowledge in the interest of the German Jews. A royal edict forbade the Jews to assume Christian names. Accordingly in 1836 Zunz in defense of the vogue for German names published his essay *Die Namen der Juden* demonstrating the antiquity of usage.

amongst Jews of many non Jewish names Jewish Science was now seen to have its practical aspect and Zunz became the director of the Teachers Seminary From this new position he went forward on his self imposed mission Above all his task was the retrieving of the past and the presentation of its values in orderly progression but whilst he thus was necessarily a traditionalist the Reformers used his researches as the basis for the whole sale attack on orthodoxy which was characteristic of the period Gradually two schools Reform and Conservatism claimed him as their mentor though his alignment with either may be doubted He was first and foremost the research scholar in a field in which the modern technical methods had never before been employed He was somewhat of a symbolist but far more the scholar impressed with the wealth of knowledge understanding and religious art in poetry and prose which he practically unearthed

This attitude he demonstrated in *Zur Geschichte und Literatur* which he published in 1845 It unfolded a world of literature bibliography ethics culture and history hitherto unsuspected but its motivation as set forth in the introduction the acceptance of Jewish Science by the non Jewish academic world was not realized Zunz however went steadily forward and in 1855 published *Synagogale Poesie des Mittelalters* which remains the classic on this subject In 1859 there appeared his *Die Ritus des Synagogen Gottesdienstes Geschichtlich Entwickelt* which traced the growth of two thousand years of liturgical literature This exhausting cycle of studies was completed in 1865 with the publication of *Literaturgeschichte der Synagogen Poesie* After 1870 he began to devote himself to biblical criticism and in this field he joined the radicals and was thus once more claimed as the mentor of Reform Judaism To his 90th year he was still active and supervised the publication of his *Gesammelte Schriften* a few years before his death

It is difficult to say what turn Judaism would have taken without the influence of Zunz in those parts of the world where the Jews have already ceased to have not yet begun to think and in which the spirit for institutions is so great that the fate of the former extension is sufficient reason for maintaining them—SCHNEIDERMAN *Studies in Judaism* (3rd series) Philadelphia 1924

ZUTRA MAR II Exilarch (512-520) b in Babylonia c 496 killed at Mahoza c 520 He inherited his office but took up arms against the Persians in a revolt against the introduction of communism Some details exist as to the forces he led though the rising

has been literally swathed in legends He was eventually defeated and he and his relatives were taken prisoners and their decapitated bodies were suspended from crosses His wife however escaped and her posthumous son Bar Mar Zutra was born in Palestine and exercised authority over the Jews in the reign of Justinian

ZWEIFEL LAZAR Author of Hasidic apologetics b Mohilev 1815 d Gluchof 1888 He was a lecturer at the rabbinical seminary of Zhitomir who against the current of the period defended the Karaites and the Hasidim and thus incurred the opposition of Slonimsky J L Gordon and Isaac Hirsch Weiss He was a prodigious author along the lines of his favorite themes having a thorough command of both idiomatic Hebrew and epigrammatic Yiddish

ZWEIG ARNOLD Author and playwright b Glogau Germany 1887 From 1911 when he wrote *Aufzeichnungen über eine Familie Klopfer* he has largely devoted himself to Jewish themes utilizing modern historical incidents His *Sendung Semais* one of his two dramatic versions of the Tisza Eszlar Blood Accusation was awarded in 1915 the Kleist Foundation prize for meritorious writers In 1929 he published *Die Umkehr des Abtrünnigen* This novel which relates the story of a baptized Jew who became a bishop and then returned to Judaism aroused the enmity of the Nazis *Herkunft und Zukunft* is a study of the anti Semitic and Jewish problem His *Sergeant Grischa* was dramatized and translated and obtained for Zweig an international reputation It too is episodically Jewish and the novel forms part of a trilogy He is now one of the German expatriates His latest novel to be published in the United States is *De Vriend Goes Home* 1933

ZWEIG STEFAN Author and playwright b Vienna 1881 His *Jeremiah* 1918 an anti war play was an exception to his general themes which belong to the light sparkling Viennese comedies or the problems for which Schnitzler was famous

His writings include *Silberne Saiten* 1901 *Die Frühen Kranz* 1907 In 1910 he published a series of biographies of men whom he described as the architects of the world The first volume dealt with Dickens Balzac and Dostoyevski In 1929 he published *Rahel rechnet mit Gott*

His wife (née Friederike Maria Winternitz) is a novelist and published in 1914 and 1920

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| Berger Victor L | Elkus Abram I | Guggenheimer Randolph |
| Berkowitz Henry | Elman Mischa | Guterman Arthur |
| Berliner Emil | Epstein Jacob | Haas Jacob de |
| Bernstein Herman | Epstein Max | Harby Isaac |
| Bernstein Hirsch | Ezekiel Jacob | Harkavy Alexander |
| Bernstein Joe | Ezekiel Moses Jacob | Harris Maurice M |
| Bein Julius | Feldman Ephraim | Hart Ephraim |
| Billikopf Jacob | Fels Joseph | Hays Jacob |
| Blaustein David | Felsenthal Bernard | Hecht Jacob H |
| Bloch Edward | Ferber Edna | Heifetz Jasche |
| Bloch Ernest | Filene Edward A | Heilprin Angelo |
| Bloomfield Maurice | Fishbein Morris | Heilprin Michael |
| Bloomfield Ziesler Fanny | Fleisher Samuel S | Heller Maximilian |
| Bloomgarden Solomon | Fleischaker Herbert | Henry Philip S |
| Bloomenberg Leopold | Fleischaker Mortimer | Hillman Sidney |
| Blumenthal George | Flexner Abraham | Hillquit Morris |
| Boas Franz | Flexner Simon | Hirsch Emil G |
| Bodansky Artur | Fox William | Hirsch Samuel |
| Bogen Boris | Frank Leo M (Frank Case) | Hirsch Solomon |
| Brandeis Louis D | Frankel Lee K | Hollander Jacob H |
| Brenner Victor D | Frankfurter Felix | Horner Henry |
| Brill Abraham A | Franklin Fabian | Houdini (Erich Weiss) |
| Brill Nathan Edwin | Franks David | Hourwich Isaac A |
| Browne Lewis | Franks David Salisbury | Hurewitz Israel (Libin) |
| Bruckman Henrietta | Franks Isaac | Hurst Fannie |
| | | Husik Isaac |

Hyneman Elias Leon
Hyneman Jacob Ezekiel

Idelsohn Abraham Z
Ilhowitz Henry
Illovy Bernhard
Imber Naphtali Herz
Isaacs Abram S
Isaacs Myer S
Isaacs Nathan
Isaacs Samuel Myer
Israel Edward

Jacobi Abraham
Jacobs Henry S
Jacobs Joseph (Ga)
Jacobs Joseph
Jacobs Joseph (Engineer)
Jastrow Joseph
Jastrow Marcus
Jastrow Morris
Joachimsen Philip J
Jochelson Waldemar
Jonas Benjamin Franklin
Joseffy Raphael
Joseph Jacob
Judah Benjamin
Judah Samuel
Judd Max

Kahn Albert
Kahn Florence Prag
Kahn Reuben L
Kalich Bertha
Kalisch Isidor
Kallen Horace M
Kaplan Mordecai M
Karp Sofia
Keyser Ephraim
Kiralffy Imre
Kirstein Louis E
Klein Charles
Klein Philip
Knefler Frederick
Kobrin Leon
Kohler Kaufmann
Kohn Tobias
Kohut Alexander
Kohut George A
Kohut Rebekah
Koller Carl
Kontz Isidor
Koplik Henry
Kopetzky Samuel J
Kornfeld Joseph L
Kraus Adolf
Krauskopf Joseph
Laemmle Carl
Lasker Albert D
Lasky Jesse L
Latteiner Joseph
Lauchheimer Charles H
Lauterbach Jacob Z
Lawrence David
Lazarus Emma
Lazarus Josephine
Lesser Isaac

Lehman, Herbert H
Leidesdorff Wm
Leipziger Henry Marcus
Leon David Camden de
Leon Edwin de
Levi Leo Napoleon
Levias Caspar
Levin Lewis Charles
Levinson Samuel Oliver
Levinthal Bernard Louis
Levintritt David
Leviton Solomon
Levitzka Mischa
Levy Aaron
Levy Asser von Swellem
Levy Jonas Phillips
Levy Joseph Leonard
Levy Louis Edward
Levy Max
Levy Nathan
Levy Uriah Philip
Lewisohn Adolph
Lewisohn Leonard
Lewisohn Ludwig
Lhevinne Josef
Libman Emanuel
Lillienthal Max
Lindo Moses
Linfield Harry S
Lipman Charles Bernard
Lipman Clara
Lipman Jacob Goodale
Lippman Walter
Littauer Lucius Nathan
Loeb Charlotte
Loeb Isidor
Loeb Jacques
Loeb James
Loeb Morris
Loeb Sophie Irene
London Meyer
Lowenstein Solomon
Lubin David
Lumbrozo Jacob
Lyon Abraham de
Lyons Jacques Judah

Mack Julian W
Magnes Judah Leon
Malter Henry
Mann Louis
Marcosson Isaac F
Mannheimer Sigmund
Margolies Morris S
Margolis Gabriel Wolf
Margolis Max Leopold
Marix Adolph
Markens Isaac
Marks Lionel S
Marks Marcus M
Marshall Louis
Marx Alexander
Mashansky Zvei Hirsch
Mayer Henry
Mayer Louis B
Meier Julius L

Mendes Abraham Pereira
Mendes Frederick de Sola
Mendes Henry Pereira
Menken Ada Isaacs
Menken Nathan Davis
Menuhim Yehudi
Meyer Adolph
Meyer Annie Nathan
Meyer Eugene
Michael Moses Gerson
Michelson Albert Abraham
Mielziner Moses
Misch Marion L
Mogulesko Sigmund
Moise Columbus
Moise Edwin Warren
Moise Penina
Mosseiff Leon Solomon
Montefiore Joshua
Morais Henry Samuel
Morais Sabato
Mordecai Alfred
Mordecai General Alfred
Mordecai Jacob
Morgenstern Julian
Morgenthau Henry
Morgenthau Henry Jr
Morris Ira Nelson
Morris Judah
Morse Leopold
Morton Martha
Morwitz Edward
Moses Alfred
Moses Isaac
Moses Montrose
Mosessoohn Nehemiah
Moskowitz Bella Lindner
Isaels
Mossler Henry
Motta Jacob de la
Muhr Simon
Munsterberg Hugo
Myers Mordecai
Myerson Abraham
Nathan George Jean
Nathan Maud (Mrs Freder-
ick Nathan)
Nathan Seixas
Naumburg Louis
Neumark David
Niger Samuel
Noah Mordecai M
Nuñez Samuel
Oaks George Washington
Ochs Adolph Simon
Ornitz Samuel
Ottendorfer Anna
Payne John Howard
Peixotta Benjamin Franklin
Peixotta Daniel Levy Madura
Peixotta Daniel Levy
Peixotta Moses Levy
Phillips Henry
Phillips Henry Mayer

Phillips Isaac
 Phillips Jonas
 Pinski David
 Pinto Isaac
 Popper William
 Pulitzer Joseph
 Rabbino Bernhard
 Rabinoff Max
 Radin Paul
 Raisa Rosa
 Ratnoff Nathan
 Ratschesky Abraham C
 Raunheim Saly
 Rayner Isidor
 Revel Bernard
 Rice Elmer L
 Rice Isaac Leopold
 Rivera Abraham & Jacob de
 Rodkinson Michael L
 Rosanoff Martin A
 Rosen Joseph A
 Rosenau Milton J
 Rosenbach Abraham S W
 Rosenbloom Solomon
 Rosenfeld Morris
 Rosenthal Herman
 Rosenthal Max
 Rosenwald Julius
 Rosewater Edward
 Rosewater Victor
 Rosedale Albert
 Rowe Leo S
 Rubinow Isaac Max
 Sabath Adolph J
 Sabsovich Hirsch Leib
 Sachs Julius
 Salomon Edward S
 Salomon Hyam
 Salvador Francis
 Sarasohn Kasryel H
 Sarnoff David
 Schaffer Schepsel
 Schaikewitz Nahum Meir
 Schick Bela
 Schechter Solomon
 Schiff Jacob H
 Schiff Mortimer
 Schildkraut Rudolph
 Schlesinger Frank
 Schwarz Anton
 Seasingood Murray
 Seixas Gerson Mendez
 Seligman Edwin R A
 Seligman Jesse
 Seligman Joseph
 Sheftall Benjamin
 Shomer Abraham
 Simon Joseph
 Singer Isidore
 Sokoloff Nikolai
 Sola Abraham de
 Solatorow Hillel
 Solis Jacob da Silva
 Solomons Adolphus S
 Spector Mordecai

Speier James J
 Sprvak Charles D
 Stein Gertrude
 Stein Philip
 Steinhardt Laurence A
 Stern J David
 Sterne Simon
 Straus Isidor
 Straus Nathan
 Straus Nathan Jr
 Straus Oscar S
 Straus Percy S
 Strauss Joseph
 Strauss Joseph Baerman
 Sulzberger Cyrus L
 Sulzberger Mayer
 Sutro Adolph A J
 Syrkin Nachman
 Szold Benjamin
 Szold Henrietta
 Taubenhause Jacob Joseph
 Tannebaum Avner
 Thomashefsky Boris
 Touro Judah
 Traubel Horace
 Tschernowitz Chayim
 United States See Federal
 Congressional Executive Ju
 diciary State Governors and
 Judiciary Appointees
 Untermeyer Louis
 Untermeyer Samuel
 Viner Jacob
 Voorsanger Jacob
 Wald Lillian D
 Warburg Felix M
 Warburg Paul M
 Warfield David
 Werner Adolph
 Wiener Leo
 Wiernik Peter
 Wintchewski Morris
 Wise Aaron
 Wise Isaac Mayer
 Wise Stephen S
 Wolf Adolph Grant
 Wolf Emma
 Wolf Simon
 Wolfenstein Martha
 Wolfenstein Samuel
 Wolfson Harry Austryn
 Wolman Leo
 Yellin Samuel
 Yulee David Levy
 Zalinski Edmund L G
 Zertlin Solomon
 Zhdilowski Chaim
 Zimbalist Efrem
 Zirndorf Heinrich
 Zunzer Elhakim
 See Colleges and Seminaries
 for lists of graduates

Antisemitism (Anti Semites and Per- secutions)

Ahlwardt Hermann
 Anti Juif L
 Anti Semitism
 Armleder Persecutions
 Auto da Fe
 Badge
 Beiles Mendel Process
 Black Death Persecutions
 Blood Accusation
 Box on the Ear
 Cantonists
 Chamberlain Houston Stew
 art
 Cossack Massacres
 Crusades
 Damascus Incident
 Deckert Francis
 Disputations
 Dreyfus L Affaire
 Drumont Edouard
 Eisenmenger Johann
 Elders of Zion
 Familienen Gesetz
 Fettmilch Purim
 Ford s (Henry) Agitation
 Golden Bull of 1356
 Golden Penny
 Hep Hep
 Hilsner Leopold
 Hitler Adolf
 Host Massacres
 Hugh of Lincoln
 Inquisition
 Jeshurun Isaac
 Jewish Porcelain
 Judenhut
 Kammerknecht
 Kishineff Massacre
 Konitz Affair
 Ku Klux Klan
 Leibzoll
 May Laws
 More Judaico
 Mortara Case
 Numerus Clausus
 Ordinances of Omar
 Pale of Settlement
 Papal Bulls affecting Jews
 Pastoureaux
 Pfefferkorn Johannes
 Pogrom
 Poll Tax
 Polna Affair
 Puckler Muskau Count
 Races at Carnival
 Rindfleisch Persecutions
 Rohling August
 Ruhs Christian F
 Schonerer, George von
 Shylock
 Simon of Trent

Sombart Werner
 Stocker Adolf
 Swastika
 Talmud Attacks on
 Taxation of Jews
 Tisza Eszlar Affair
 Torquemada Tomas de
 Totbrief
 William of Norwich
 Xanten

Austrians

Aaron of Neustadt
 Adler Friedrich Wolfgang
 Adler Guido
 Adler Max
 Adler Victor
 Agnon, Samuel
 Benedikt Moritz
 Benedikt Moritz
 (criminologist)
 Birnbaum Nathan
 Bloch Josef
 Brull Ignaz
 Bruell Nehemiah
 Buber Martin
 Buber Solomon
 Chajes Hirsch Perez
 Chajes Zebi Hirsch
 Dukes Leopold
 Frankel Wilhelm
 Frankl Ludwig August
 Franzos Karl Emil
 Freud Sigmund
 Friedlander Moritz
 Friedmann Meir
 Fuchs Bernhard
 Goldmark Karl
 Gudemann Moritz
 Guttmann Wilhelm Ritter von
 Henikstein Alfred Freiherr
 von
 Hertzka Theodor
 Herzl Theodor
 Hoenig Israel Edler von
 Horowitz Moses Halevi
 Jellinek Adolph
 Jellinek Hermann
 Kellner Leon
 Kohn Jacob
 Kolisch Baron von
 Kompert Isaac
 Königswarter Baron Jonas
 von
 Königswarter Baron Moritz
 von
 Krochmal Nathan
 Kuranda Ignatz
 Kurrein Adolf
 Landsteiner Karl

Leon Jacob Aryah
 Letteris Mark
 Mähler Gustav
 Mannheimer Isaac Noah
 Maunthner Ludwig
 Mosenthal Solomon H von
 Muller Cohen Anita
 Neumann Karl Eugen
 Oesterreicher Joseph Manes
 Pereira Arnstein Louis
 Perl Joseph
 Pick Friedrich
 Polak Jacob Eduard
 Pollak Jacob
 Popper Joseph
 Popper Siegfried
 Reggio Isaac Samuel
 Reinhardt Max
 Rothschild Albert Salomon
 Rothschild Solomon Mayer
 Ruttenstein Baroness
 Constance
 Schnitzler Arthur
 Schoenberg Arnold
 Schon Joshua A
 Schreiner Abraham
 Sonnenfels Joseph von
 Sonnenthal Adolf Ritter von
 Spitzler Sigmund
 Spitzer Simon
 Stand Adolf
 Steinbach Emil
 Steinitz Wilhelm
 Strauss Oscar
 Stricker Salomon
 Sulzer Solomon

Taussig Theodore Ritter von
 Todesco Herman
 Triesch Friedrich Gustav
 Ullreich Joseph
 Unger Joseph
 Wachstein Bernhard
 Weiss Isaac Hirsch
 Wertheim Samson
 Wertheim Joseph Ritter von
 Wessely Wolfgang
 Winternitz Moritz
 Winterstein Baron Simon
 Wohllerner Jetty
 Wolf Gerson

York Steiner Heinrich

Zappert Bruno
 Zuckor Karl Emil
 Zweig Stefan
 See Bohemia

Belgians

Bischoffsheim Raphael J
 Gerady Jean
 Hymans Paul

Landau Fzekiel
 Loewenstein Baron Alfred
 May Paul
 Oungre Louis
 Wiener Jacques

Biblical

Aaron
 Abel
 Abraham
 Absalom
 Adam
 Ahab
 Ahasuerus
 Ahaz
 Ahaziah
 Ahaziah of Judah
 Aliyah
 Amaziah
 Asher
 Atonement
 Azazel
 Bath Sheba
 Benjamin
 Bible Canon
 Bible Editions
 Bible Manuscripts
 Bible Translations
 Boaz
 Breast Plate
 Canaan
 Canon
 Choir
 Chronicles
 Cities of Refuge
 Commandments
 Covenant
 Dan
 Daniel
 David
 Deborah
 Deuteronomy
 Dinah
 Ecclesiastics Book of
 Edom
 Elijah
 Elisha
 Elohist
 Enoch
 Ephraim
 Esau
 Esther
 Eve
 Exegesis
 Exodus Book of
 Exodus The
 Ezekiel
 Ezra
 Gad
 Galilee
 Garden of Eden
 Genesis
 Gideon

Habakkuk
 Haggai
 Hagiographa
 Hannah
 Hebron
 Hexateuch
 Hzekiah
 High Priest
 Hosea
 Hoshea
 Huldah
 Isaac
 Isaiah
 Isaiah Book of
 Isaiah of the Exile
 Israel
 Israel Kingdom of
 Israel United Kingdoms
 Issachar
 Jahvist
 Jeduthun
 Jehoahaz
 Jehoahaz Shallum
 Jehoiaada
 Jehoiachim
 Jehoram
 Jehoram (Joram)
 Jehoshaphat
 Jehovah
 Jehu
 Jephthah
 Jeremiah
 Jeremiah Book of
 Jeroboam I
 Jeroboam II
 Jerusalem
 Jesse
 Jezebel
 Joash
 Job
 Jochebed
 Joel
 Jonah
 Jonathan
 Joseph
 Joshua
 Josiah
 Jubilee
 Judah
 Judah Kingdom of
 Judges
 Judges Book of
 Kings Book of
 Lamentations
 Levi
 Leviathan
 Leviticus
 Lost Books
 Malachi
 Manasseh
 Manasseh King of Judah
 Menahem
 Micah
 Michael

Miriam
 Mordecai
 Moses
 Nahum
 Naomi
 Naphtali
 Nathan
 Nazarite
 Nehemiah
 New Moon
 Noah
 Noah Ark of
 Numbers Book of
 Obadiah
 Omer
 Omri
 Ophir
 Ordination
 Palestine
 Paradise
 Pekah
 Pekahiah
 Pentateuch
 Pentecost
 Philistines
 Phineas
 Phoenicia
 Plague
 Priest
 Prophet
 Proverbs Book of
 Psalms
 Purim
 Rachel
 Raphael
 Rebecca
 Rehoboam
 Reuben
 Ruth Book of
 Samaria
 Samaritans
 Samuel
 Samson
 Sanctuary
 Sarah
 Satan
 Saul
 Septuagint
 Seraphim
 Shabuo
 Shamgar
 Sheshbazzar
 Showbread
 Simeon
 Solomon
 Song of Songs
 Songs of Moses
 Succoth
 Tabernacle
 Tabernacles Feasts of
 Tables of the Law
 Temple
 Ten Commandments

Teraphim
 Tibni
 Tithe
 Tokahah
 Urim and Thummin
 Uziah
 Zebulon
 Zechariah
 Zedekiah
 Zephaniah
 Zerubbabel
 Zimri
 Zion

Bohemians and Czechoslovakians

Bacharach Eva
 Blowitz Henry Oppen de
 Brod Max
 Gans David
 Gerson b Elezer
 Heller Yom Tob Lippmann
 Judah Loew b Bezaleel
 Kaufmann David
 Kohn Solomon
 Kraus Baron Alfred von
 Lippold of Prague
 Meisel Frummet
 Meisel Mordecai
 Meissner Alfred
 Pan Taube
 Pascheles Wolf
 Porjes Moses
 Rapaport Solomon Judah
 Saudek Robert
 Schmieles Jacob
 Schnabel Arthur
 Tiktiner Rebecca
 Weiss Joseph
 Werfel Franz
 Zappert Israel L

British Empire

Aaron of Lincoln
 Aaron of York
 Abraham Philip
 Abrahams Israel
 Abrahams Sir Lionel
 Abrahams Louis Barnett
 Abrahams Sidney S
 Adler Hermann
 Adler Nathan Marcus
 Adler Elkan N
 Aguilar Diego D
 Aguilar Baron D'
 Aguilar Grace
 Alex Ephraim
 Alexander Maurice A.
 Alexander Michael S
 Angel Moses
 Avigdor Elim D
 Ayrtan Hertha
 Barnato Barnett I
 Baron Bernard

- Basevi George
 Bearsted Viscount
 Beerbohm Max
 Behrens Sir Charles
 Behrens Sir Jacob
 Beit Sir Alfred
 Benisch Abraham
 Benjamin Sir Benjamin
 Bentwich Herbert
 Bentwich Norman
 Bergtheil Jonas
 Blumenfeld Ralph D
 Braham John
 Brodesky Selig
 Buchler Adolph
 Burnham Lord
 Caceras Simon de
 Carvajal Antonio
 Cassel Sir David
 Chotzner Joseph
 Cohen Abner
 Cohen Arthur
 Cohen Sir Benjamin L
 Cohen Edward
 Cohen Hon Henry E
 Cohen Morris
 Cohen Mrs Nathaniel L
 Cohen Sir Robert Waley
 Costa Andrea Mendes Da
 Cowen Sir Frederic H
 David Lazarus
 D Avigdor Goldsmid Sir
 Osmond
 Davis Sir Mortimer
 Deutsch Emanuel
 Disraeli Benjamin
 D Israeli Isaac
 Duveen Sir Joseph
 Ellis Sir Barrow
 Ezekiel Ezekiel A
 Ezekiel Joseph
 Falk Chayim
 Farjeon Benjamin L
 Faudel Phillips Sir George
 Frankau Julia
 Franklin Jacob A
 Freiman Archibald J
 Friedlander Michael
 Gaster Moses
 Gideon Samson
 Golding Louis
 Goldsmid Abraham
 Goldsmid Albert E W
 Goldsmid Sir Francis
 Goldsmid Sir Isaac Lyon
 Goldsmid Sir Julian
 Goldstein Maxwell
 Gollancz Sir Hermann
 Gollancz Sir Israel
 Gompertz Benjamin
 Gompertz Lewis
 Gordon Lord George
 Gordon Samuel
 Greenberg Leopold J
 Guedella Philip
 Harris Sir Augustus
 Hart Aaron
 Hart Aaron (Uri Phoebe)
 Hart Ernest Abraham
 Hart Sir Israel
 Hart Solomon Alexander
 Hartog Numa
 Herschell, Sir William
 Herschell Solomon
 Hertz Joseph H
 Isaac Samuel
 Isaacs Sir Henry Aaron
 Isaacs Sir Isaac Alfred
 Isaacs Nathaniel
 Jacob Judah Hazzan
 Jacobs Samuel William
 Jacobs Simeon
 Jaffee Sir Otto
 Jessel Sir George
 Joceus of York
 Joel Lewis
 Joseph Morris
 Kalisch Marcus M
 Kean Edmund
 Kiralfy Imri
 Klein Charles
 Laski Harold J
 Laski Neville J
 Lee Sir Sidney
 Levi David
 Levy Amy
 Levy Sir Daniel
 Levy Hyman
 Levy Joseph Moses
 Lindo Mark
 Lewis David
 Lewis Samuel
 Lindo Elias Hayyim
 Loewe Louis
 Low Sir A Maurice
 Lowy Albert
 Lucas Louis Arthur
 Lumley Benjamin
 Lyons Israel
 Magnus Lady Katie
 Magnus Laurie
 Magnus Sir Philip
 Marks Bertram S
 Marks David Woolf
 Marks Henry Hananel
 Marks Sir Henry
 Marks Samuel
 Medina Sir Solomon de
 Mendes Moses
 Milman Henry Hart
 Mocatta Frederick D
 Mombach Julius L
 Monash Lieut Gen Sir John
 Montagu Edwin Samuel
 Montagu Hon Lilian
 Montefiore Claude G
 Montefiore Sir Francis
 Montefiore Jacob
 Montefiore Joseph Elias
 Montefiore Joshua
 Montefiore Lady Judith
 Montefiore Sir Moses
 Mocheles Ignaz
 Moser Jacob
 Moses Silas Meyer
 Myers Asher I
 Nathan Isaac
 Nathan Sir Matthew
 Nathan Sir Nathaniel
 Neilson Julia
 Nieto David
 Oliphant Lawrence
 Ollendorff Henry
 Oppenheim E Phillips
 Pacifico David
 Palgrave Sir Francis
 Phillips Sir Benjamin S
 Phillips Samuel
 Picciotto James
 Pimero Sir Arthur Wing
 Pirbright Baron
 Reading Marquis of
 Reuter Baron Paul de
 Ricardo David
 Richardson Sir Benjamin
 Ward
 Rosebery Hannah Countess of
 Roth Cecil
 Rothschild Sir Anthony de
 Rothschild James de
 Rothschild Lionel Nathan de
 Rothschild Nathan Mayer de
 Rothschild Lord Nathaniel
 Rothschild Lord Walter
 Russell Henry
 Sacher Henry
 Salamon Charles Kensington
 Salamon Nahum
 Salamon Sir David
 Salomon Sir Julian
 Samuda Joseph Aguilar
 Samuel Sir Arthur M
 Samuel Baron Denis de
 Samuel Haecem
 Samuel Harold
 Samuel Sir Herbert
 Samuel Sir Saul
 Sassoon Sir Abdallah
 Sassoon David
 Sassoon Sir Edward
 Sassoon Sir Jacob Elias
 Sassoon Sir Philip
 Sassoon Siegfried
 Scheuer Edmund
 Schiller Szinessy Solomon M
 Schomberg Sir Alexander
 Schuster Sir Arthur
 Semon Charles
 Semon Sir Felix
 Simon Sir John
 Simon Lady Rachel
 Simon Oswald John
 Singer Simeon

Sola Clarence I de
 Sola David de Aaron de
 Solomon Abraham
 Solomon Phillip S
 Solomon Saul
 Solomon Solomon J
 Solomon Vabian L
 Solomons Levy
 Speyer Sir Edgar
 Spielmann Sir Isidore
 Spielmann Marion H
 Spielman Percy Edward
 Stein Sir Marc Aurel
 Stern Viscount David de
 Stern Sir Edward David
 Stern Gladys Bronwyn
 Stern Henry Aaron
 Stern Baron Hermann de
 Straus Ralph
 Sutro Alfred
 Swaythling Lord
 Sylvester James Joseph
 Tuck Sir Alfred
 Van Oven Barnard
 Vogel Sir Julius
 Waldstein Sir Charles
 Waley Jacob
 Wallich Nathaniel
 Wandsworth Lord
 Weizmann Chaim
 Wolf Lucien
 Worms Maurice Benedict de
 Ximenes Sir Morris
 Yulee Samuel
 Zangwill Israel
 Zedek Joseph Kohn
 Zimmer Nathan L D
 Zuckertort Johannes Hermann

Cabala and Cabalists

Abulafia Abraham
 Abulafia Todras b Joseph
 Halevi
 Adam Kadmon
 Akiba b Baer Joseph
 Aleman Jochanan
 Alkebetz Solomon
 Berab Jacob
 Boterel Moses
 Cabala
 Chyror Hayim
 Cordovero Moses
 Elijah b Moses de Vidas
 Eybeschütz Jonathan
 Falk Chayim Samuel Jacob
 Ghazzatti Nathan Benjamin
 Levi
 Gikatilla Joseph
 Herrera Abraham D
 Horovitz Isaiah
 Ibn Latif
 Ibn Shem Tob
 Ibn Verga

Isaac the Blind
 Kutower Abraham
 Leon Moses de
 Luria Isaac
 Luzzatto Moses Hayim
 Meier Ba al Ha nes
 Oppenheim David
 Remak Moses b Jacob
 Ricchi Immanuel Hai
 Saragossi Joseph
 Sarug Israel
 Sefirot The Ten
 Shem Ha Meforash
 Simeon b Yohai
 Tetragrammaton
 Vital Hayim
 Yezirah Sefer
 Zacuto Moses
 Zohar

Ceremonies and Customs

Ab Ninth Day of
 Ab Fifteenth Day of
 Abrahamic Rite See Circum-
 cision
 Ablution
 Abstinence
 Afikomen
 Arba Kanfot
 Apples and Honey
 Atonement Day of
 Bar Mitzvah
 Bedikah
 Bedikas Chametz
 Benedictions
 Betrothal
 Be ur Chametz
 Bikkur Holim
 Blessing of Children
 Blessing Priestly
 Bridegroom of Genesis
 Birth Milah
 Burial
 Candles
 Ceremonies
 Chametz
 Chol ha Moed
 Circumcision
 Confession
 Confirmation
 Cremation
 Cup of Elijah
 Death
 Dietary Laws
 Duchan
 Erev Pesach
 Etrog
 Fast Days
 Fasting
 Fast of the First Born
 Festivals
 Four Cups of Wine
 Friday Evening
 Fringes

Gelilah
 Gomer Benschon
 Haddalah
 Hagadah
 Halizah
 Hallah
 Hazkarat Neshamot
 Hespel
 Huppah
 Invocation
 Jahrzeit
 Kaddish
 Kawwanah
 Keriah
 Kiddush
 Kol Nidre
 Lag ba Omer
 Lamp Perpetual
 Lamp Sabbath
 Law Reading from the
 Leaven
 Levirate Marriage
 Lulab
 Marriage Ceremonies
 Matzah
 Menahem Ovel
 Menorah
 Mezuzah
 Midnight Service
 Mikwa
 Minhag
 Mizwa
 Monday and Thursday
 Mourning
 Myrtle
 New Moon Blessing of
 New Year
 New Year for Trees
 Niggun
 Nittel
 Omer
 Ordination
 Oren
 Palm
 Passover
 Pentecost
 Peot
 Pesach
 Pesach Sheni
 Phylacteries
 Pilgrimage
 Porging
 Posture at Prayer
 Purim
 Ransom of Captives
 Repentance
 Rings
 Sabbath
 Second Day of Festivals
 Seder
 Semikah
 Shabuot
 Shabbas ha Godal

Shalot Se udot
Shaving
She heheyanu
Shehita
Shemenu Azeret
Shinnuy ha Shem
Shroud
Shushan Purim
Simhat Torah
Siyyum
Sunday Services
Synagog
Tabernacles Feast of
Taharah
Tallit
Tashlik
Tefillin
Tekiah
Tekufah
Tithe
Tombs
Trop
Veil
Wachnacht
Water Drawing Festival of
Wig
Wreath
Yad
Yiskor
Zedekah Box
Zizit

Chronologies

Abrogation of Laws
Amora
Emancipation of Jews
Expulsions of Jews
Fast Days
Festivals
Gaon
Herodian Dynasty
Hasmoneans
Israel Kingdom of Ten Tribes
Israel United Kingdom
Host Massacres
Judah Kingdom of
Judges
Lisbon
Papal Bulls concerning Jews
Rome
Talmud Attacks on
Totbrief

Danish

Brandes Georg
Goldschmidt Meir Aaron
Hertz Hendrik
Meyer David Amsel
Nathansen Henri
Nathanson Mendel Levin
Ree Bernhard Philip
Rubin Marcus
Simonson David Jacob
Trier Herman Martin
Wolf Julian

Explorers

Abraham of Beja
Benjamin II
Benjamin of Tudela
Bessels Lmil
Binger Louis Gustav
Burchardt Hermann
Capaturo Joseph
Carasso David Samuel
Emin Pasha
Explorers Jews as
Gama Gaspard da
Gerson b Elezer
Jochelson Waldemar
Lucas Louis Arthur
Oppert Ernst Jacob
Oppert Jules
Samoilowich Rudolph L
Vambery Arminius

French

Abraham Bernard
Abraham b David
Adam Salomon Antony S
Altaras Jacques I
Astruc de Leon
Astruc Jean

Begin Louis Jacques
Bergson Henri
Bernhardt Sarah
Bernstein Henri
Binger Louis Gustav
Bischoffsheim, Raphael
Bizet Georges
Blum Leon
Bonafoux Azariah
Bonet de Lates
Bonfils Immanuel
Bonheur Rosa

Calman Liefmann
Carmoly Elaikim
Cerfbeer Herz
Citroen André Gustav
Cremieux Isaac Adolphe

Darmesteter Arsene
Darmesteter James
Dennery Justin
D Ennery Marchand
D Ennery Philippe Adolph
Derenbourg Hartwig
Derenbourg Joseph
Deutsch de la Meurthe Emilie
Deutsch de la Meurthe Henry
Dreyfus Alfred

Fleg Edmond
Foa Eduard
Foa Esther Eugenie
Fould Achille
Franck Adolphe
Furtado Abraham

Gershom b Judah
Gersonides
Goudchaux Michel

Halevy Jacques
Halevy Joseph
Hirsch Bironcs Clara de
Hirsch Biron Maurice de
Jacob b Jekthiel
Jacob b Meir (Rabbenu I am)
Jehiel b Joseph
Joseph b Joshua Hakohen

Kahn Zadoc
Kimhi David
Klotz Louis Lucien

Lambert Aime
L Arrange Adolf
Lazare Bernard
Leroy Bertheu Henri
Leven Narcisse
Levi b Abraham
Levi Sylvian

Levy Abraham Hirtzel
Levy Alphonse
Levy Bruhl Lucien
Levy Michel

Loeb Isidore
Loewy Maurice
Lubetski Judah

Manuel Eugene
Marmorek Alexander

Mauvais Andre
Mendes Catulle
Meyer Arthur

Meyerbeer Giacomo
Meyerson Emile

Miles of Marseilles
Milhaud Darius

Millaud Edouard
Mordecai b Joseph

Mozkowsky Moritz

Munk Salomon
Naquet Alfred J
Nathan b Joseph Official
Naumbourg Samuel
Netter Charles
Nordau Max

Offenbach Jacques
Oppert Jules
Orisis Daniel

Palliere Aime
Pereira Eugene
Pereira Isaac
Pereira Jacob Emile
Periere Jacob Rodrigues

Picart Bernard
Pissaro Camille
Pissaro Lucien Pulchmela
Pulchmela

Rabbinowicz Israel M
Rachel (actress)
Rashi
Ratisbonne Alphonse Marie
Revel Maurice
Raynal David

Reinach Baron Jacques
Reinach Joseph
Reinach Solomon

Reinach, Theodore
Reitlinger Frederick
Renaud Maurice A
Reutlinger Frederick
Rothschild Baron James
Rothschild Baron Edmond

Salvador Joseph
Samson b Abraham
Savoir Alfred de
Scheid Eli
Schwab Moise
Schwob Marcel
See Germain
See Leopold
Sinzheim Joseph David
Soldi Emile Arthur
Solomon b Abraham
Spire Andre
Spitzer Friedrich
Strauss Rene
Suarez André

Terquem Olry
Tuchmann Jules

Valabreque Albin
Valabreque Mardochee
Georges

Waldteufel Émile
Weill Alexander
Weiller Lazare
Widal Georges
Wogue Lazare Eliezer
Worms Émile
Worms Rene

Zerahiah b Isaac

Functional Terms

Ad Meah Shanah
Alav Hashalom
Am Haarez
Azazel
Baal Shem
Badchan
Bahur
Baruch Dayan Emes
Batlan
Bath Kol
Behalel
Belfer
Benschen
Bet
Bet Din
Bet Hamidrash

Diaspora
Dibbuk
Erev
Erev Pesach
Erev Tavshilin
Etrog

Gabbai
Gallach
Galuth
Gemizah
Get

Ge ullah
Ghetto
Godfather
Haber
Halizah
Halukkah
Halutz
Haskamah
Hattarah Hora ah
Hazan
Hazkarat Neshamot
Hebra Kadisha
Heder
Hekdesh
Herem
Holy Cities
Holy Soil
Huppah
Huzpa

Invocation
Jahrzeit
Jewish Problem

Kahal
Kallah
Kapparah
Kasher
Kawwanah
Kehillah
Kelim
Keri oh
Ketubah
Kiddush
Kiddush ha Shem
Kiddushin
Kinah
Kittl
Klaus
Korobka
Kosher
Kvutzah

Lamed Waw
Lamp Perpetual
Lamp Sabbath
Landesrabbiner
Laver
L shanah Tovah Tikosevah

Ma asch Books
Ma aser
Magen David
Maggid
Mahamad
Mahzor
Mailamn
Maror
Marshalik
Matmid
Me assifim
Melammed
Melihah
Meshummad
Mikwa
Millennium
Min
Minhag
Mizrah

Moes Chitttem
Morenu
Mosiasm
Moser
Musarnikes
Nagid
Nasi
Nazarite
Nebbich
Nesek
Niggun
Nir Tamid
Omer
Oren
Parnas
Paroket
Phylacteries
Pinkes
Rabbi
Rabbanites
Ra is
Recording Angel
Red Certificate
Red Mogen David

Sackcloth
Sacrilege
Sages
Sagerin
Saintliness
Sandalfon
Schlemihl
Schnorrer
Schul
Schulklopper
Scroll of the Law
Selah
Siddur
Sidra
Siyyum
Swastika

Talmud Hakam
Tefillin

Unclean

Wa ad
Yishar Koheka
Yiskor
Yomin No ra im
Zizit

Germans

Aaron of Worms
Abensur Daniel
Abraham of Augsburg
Abrahamson August
Adler Georg
Aemilius Paulus
Amschelm Halevi
Arendt Otto
Arnheim Fischel
Arnstein Fanny von
Aron Hermann

- Auerbach Baruch
 Auerbach Berthold
 Auerbach Leopold
 Augusti Frederich
 Baer Seligman
 Baidersdorf Samson
 Ballin Albert
 Bamberger Ludwig
 Barnay Robert
 Barnay Ludwig
 Bartholdy Jacob S
 Becker Moritz
 Beer Bernhard
 Behrman Liffman
 Bendavid Lazarus
 Bendermann Eduard
 Benfey Theodor
 Berliner Abraham
 Bernays Isaac
 Bernays Jacob
 Bernstein Aaron
 Bernstein Eduard
 Bessels Emil
 Bleichroeder Baron Gerson
 Bloch Marcus E
 Boerne Karl
 Breidenbach Wolf
 Burchardt Hermann
 Cantor Georg
 Cantor Moritz
 Cassel David
 Cassirer Ernst
 Cohn Ferdinand Julius
 Cohn Hermann L
 Cohnheim Julius
 Detmold Johann Hermann
 Drach David Paul
 Eger Akiba
 Einstein Albert
 Eisner Kurt
 Ellstätter Moritz
 Emden Jacob
 Emin Pasha
 Ephraim Ventel Heine
 Frank Adolf
 Frankel David
 Frankel Elkan
 Frankel Zacharias
 Frankenburg Wolf
 Freund Wilhelm
 Friedenthal Karl
 Friedlander David
 Friedmann Paul
 Fuerst Julius
 Fuerstenthal Jacob
 Furth Henrietta
 Gans Eduard
 Geiger Abraham
 Geiger Lazarus
 Geiger Ludwig
 Gesenius Heinrich
 Glaser Eduard
 Gluge Gottlieb
 Goldschmidt Henrietta
 Goldschmidt Herman
 Goldschmidt Richard
 Graetz Heinrich
 Graetz Leo
 Gruneberg Herman J
 Haase Hugo
 Haber Iritz
 Hameln Gleuckel von
 Heidenheim Wolf
 Heine Heinrich
 Henle Friedrich
 Hertz Heinrich Rudolph
 Herz Henrietta
 Herzfeld Levi
 Hess Moses
 Hildesheimer Israel
 Hirsch Jenny
 Hirschfeld Hartwig
 Hoffman David
 Holdheim Samuel
 Isserlein Israel
 Itzig Daniel
 Jacklin
 Jacob Karl
 Jacob Moritz Hermann
 Jacobson Israel
 Jacobson Ludwig Levin
 Jacoby Johann
 Joel David
 Josel of Rosenheim
 Jost Isaac Marcus
 Jost Liebman
 Judah b Kalonymus
 Judah of Regensburg
 Kahn Albert
 Kalischer Zebi Hirsch
 Kalonymus b Judah
 Kalonymus Meshullam
 Kalonymus b Shabbethai
 Karpeles Gustav
 Kastein Joseph
 Klemperer Otto
 Kohut Adolf
 Kosch Raphael
 Kremser Simon
 Kronecker Leopold
 Kuh Ephraim
 Künstler Paul
 Landauer Gustav
 Lasker Eduard
 Lasker Emanuel
 Lasker Schuler Elise
 Lassalle Ferdinand
 Lazarus Moritz
 Lazarus Nahida Ruth
 Lehmann Marcus
 Lessing Gotthold
 Lessing Theodor
 Levin Hirschel
 Levin Rahel
 Levin Eugen
 Levy Nathan
 Lewandowski Louis
 Liebermann Carl Theodor
 Liebermann Felix
 Liebreich Oskar
 Liebreich Richard
 Liliens Ephraim Moses
 Lilienthal Otto
 Lippmann Gabriel
 Lotwe Ludwig
 Lowenstein Rudolph
 Lowy Isaac
 Ludwig Emil
 Luxemburg Rosa
 Magnus Heinrich Gustav
 Magnus Markus
 Marcus Siegfried
 Marcuse Adolf
 Marx Karl
 Meir of Rothenburg
 Melchior Carl Joseph
 Mels Alfred
 Menahem b Jacob
 Menahem b Machir
 Mendell Henriette
 Mendelssohn Dorothea
 Mendelssohn Erich
 Mendelssohn Joseph
 Mendelssohn Moses
 Mendelssohn Bartholdy Felix
 Meyerhoff Otto
 Meyer Victor
 Michael Jud
 Mises Jacques
 Minkowski Hermann
 Moll Albert
 Molln Jacob
 Mordecai b Hillel
 Morgenstern Lina
 Mosse Rudolf
 Neisser Albert
 Neumann Carl Friedrich
 Oldendorf Menahem
 Oppenheim David
 Oppenheim Franz
 Oppenheim Heinrich
 Oppenheim Bernhard
 Oppenheim Moritz Daniel
 Oppenheimer Joseph Suss
 Oppenheimer Samuel
 Oppert Ernst Jacob
 Oppert Gustav Solomon
 Ottensosser David
 Pappenheim Israel H
 Perles Joseph
 Perles Max
 Philippson Ludwig
 Philippson Martin
 Plessner Solomon
 Possart Ernst von
 Prada Moses
 Pringsheim Nathaniel
 Rabe Johann Jacob
 Rabinowitsch Kempner Lydia
 Rathenau Emil
 Rathenau Walther
 Reichenheim Leonhard
 Reicher Kindermann Hedwig
 Reiss Philip
 Remak Robert

Reuchlin Johann
Reinhold Hugo
Riesser Gabriel
Ring Max
Rosenthal Lazar
Rosenthal Samuel
Rothschild Amschel
Rothschild Gudge
Rothschild Gumprecht
Rothschild Karl Mayer
Rothschild Mayer Amschel
Rothschild Moses
Rothschild Naphtali
Rubo Isaac
Rulf Isaac

Sachs Hans
Sachs Julius von
Sachs Michael Jehiel
Saling Marianne
Salkowski Ernest
Salomon Gotthold
Samuel Bernhard
Sanders Daniel
Saphir Moritz
Sarug Israel
Sauer Ernst
Satanow Isaac Hirsch
Schapiro Hermann
Schiff Hermann
Schiff Moritz
Schiff Tebele
Schwarz David
Senator Herman
Simon Moritz Alexander
Simson Martin Eduard von
Singer Paul
Sobernheim Walter
Stahl Friedrich Julius
Stein Leopold
Stein Ludwig
Steindorff George
Steinschneider Moritz
Steinthal Heymann
Stern Adolf
Stern Alfred
Stern Karoline
Stern Wilhelm
Stern William
Stilling Benedict
Struck Hermann
Susskind of Trumberg
Sutro Abraham

Tarrasch Siegbert
Tausig Carl
Theilhaber Adolf
Tetz Leonhard
Tiktin Solomon
Toller Ernest
Traube Ludwig
Trietsch David

Ullstein Leopold
Unna Paul Gerson
Ury Lesser

Veit Philipp
Vogelstein Heineman

Wallach Otto
Warburg Max M
Warburg Otto H
Wassermann August von
Wassermann Jacob
Wassermann Oskar
Weigert Carl
Weil Gotthold
Weil Gustav
Weiss Bernhard
Wertheim Arthur
Wertheimer Egon
Wesel Baruch
Wessely Naphtali Herz
Weyl Meir
Willstatter Richard
Wolf Julius
Wolff Bernhard
Wolff Theodor
Wolff Ulla
Wolffsohn David
Yahuda Abraham Shalom
Zedner Joseph
Zeitlin Joshua
Zetkin Clara
Zondek Bernhard
Zunz Leopold
Zweig Arnold

Hasidim and Hasidism

Baal Shem Tob
Baer Dob of Meserich
Elimelech of Lezaysk
Falk Chayim
Hasidism
Israel of Ruhzin
Joseph Jacob of Polonnoye
Levi Isaac of Berdychev
Nachman of Bratzlav
Schneur Zalman of Lyady
Sippurim Hasidic
Zaddik
Zweifel Lazar

Hebraists and Hebrew

Abramowitch Solomon Jacob
Accents
Acrostics
Agnon Samuel
Aha of Iraq
Ahad Ha am
Al Harizi
Alphabet
An Shi Sch
Bass Shabbethai
Ben Jehudah Eliezer
Berditschewski Micah
Bialik Nachman Chaim
Bramin Reuben
Braudes Reuben A
Brenner Joseph Hayim
Buber Solomon
Buchler Adolph
Dolitzky M M
Ehrenpreis Marcus

Frischman David
Frug Simon
Gematria
Gersonides
Gordon David
Gordon Leon
Guenzburg Mordecai
Haskalah
Hayug Judah
Hebrew Language
Ibn Ezra
Ibn Ezra Moses
Ibn Gabirol
Ibn Janah
Ibn Matkah
Ibn Shem Tob Joseph
Ibn Tibbon
Ibn Tibbon Judah
Ibn Tibbon Moses
Ibn Tibbon Samuel
Imber Naphtali Herz
Isaac Nathan b Kalonymus
Judah Halevi
Kalir Eleazar
Kimhi David
Kimhi Joseph
Klausner Joseph
Levinsohn Isaac Baer
Literature Modern Hebrew
Lonzano Menahem
Lowe Joel
Mapu Abraham
Mendelssohn Moses
Mussafia Benjamin
Nakdanim
Neubauer Adolf
Numerals
Parhon Solomon
Pirke de Rabbi Eliezer
Punctuation
Rabbinowitz Saul Phineas
Rossi Azariah
Satanow Isaac Hirsch
Schalkowitsch Abraham (Ben Avigdor)
Schorr Joshua H
Schulman Kalman
Seder Olam Rabbah
Seder Olam Zuta
Schneur Zalman
Steinschneider Moritz
Tschernichowski Saul
Tschernowitz Chayim
Vocalization
Wessely Naphtali Herz
Wohlerner Jetty
Yellin David
Zederbaum Alexander
Zeitlin William
Zunz Leopold

Historical Geography

Abyssinia See Falashas
Afghanistan
Alabama See U S A
Albany N Y See U S A
Adrianople See Turkey

- Alexandria (Egypt)
 Algeria
 Alsace
 America Discovery of
 Amsterdam
 Aragon
 Arabia
 Aram
 Ararat (Grand Island)
 Argentina
 Arizona See U S A
 Arkansas See U S A
 Armenia
 Athens (Greece)
 Atlanta Ga See U S A
 Augusta Ga See U S A
 Austerlitz
 Australia
 Austria
 Azores

 Babylonian and Babylon
 Babylonian Captivity
 Baghdad
 Baigneaux les Juifs
 Balearic Islands
 Baltimore Md See U S A
 Barcelona
 Basle
 Bassora See Turkey
 Bathya
 Bavaria
 Belfast See Ireland
 Beirut
 Belgium
 Belgrad See Yugoslavia
 Berlin
 Berdychev
 Bialystok
 Biro Bidjan See Jewish
 State of
 Birmingham Ala See U S A
 Bohemia See Czechoslovakia
 Bokhara
 Bombay See India
 Bolivia
 Bordeaux
 Bosnia
 Boston Mass See U S A
 Brazil
 Buda Purim of
 Budapest
 Buenos Aires See Argentina
 Buffalo N Y See U S A
 Bulgaria

 Cairo See Egypt
 Calcutta See India
 California See U S A
 Capetown See S Africa
 Carthage
 Castillo Dos Judois
 Caucasus See Trans
 Caucasia
 Cave Dwelling Jews
 Cayenne
 Ceylon
 Charleston S C See U S A

 Chicago Ill See U S A
 Chile
 China
 Cilicia
 Cincinnati O See U S A
 Ciudad Real
 Cleveland O See U S A
 Cochim
 Cologne
 Colorado See U S A
 Colombia
 Connecticut See U S A
 Constantinople See Istanbul
 Copenhagen See Denmark
 Cordova
 Corfu
 Costa Rica
 Courland See Latvia
 Cracow
 Crete
 Crimea
 Croatia See Yugoslavia
 Cuba
 Curaçoa
 Cyprus
 Cyrenaica
 Czechoslovakia

 Dagatun
 Daghestan
 Dahomey
 Damascus
 Damascus Incident
 Danzig
 Delaware See U S A
 Denmark
 Denver Colo See U S A
 Detroit Mich See U S A
 Diaspora
 District of Columbia See
 U S A
 Dominican Republic
 Dublin See Ireland
 Dubrovna

 Ecuador
 Edinburgh See Scotland
 Egypt
 Eisenstadt
 Elmira N Y See U S A
 England
 Epirous See Greece
 Escalona
 Esthonia

 Falashas (Abyssinia)
 Fano
 Ferrara
 Fiji Islands
 Finland
 Florence
 Florida See U S A
 France
 Frankfort on the Main
 Furth

 Galicia
 Galilee
 Galveston Experiment

 Galveston Tex See U S A
 Georgia See U S A
 Gibraltar
 Gilead
 Glasgow See Scotland
 Granada
 Great Britain See England
 Greece
 Guatemala

 Hamidan
 Hamburg
 Hartford Conn See U S A
 Hawaiian Islands
 Hebron
 Holland See Netherlands
 Houston Tex See U S A
 Hungary

 Idaho See U S A
 Illinois See U S A
 India
 Indiana See U S A
 Indianapolis Ind See U S A
 Iowa See U S A
 Iraq
 Ireland Free State of
 Ispahan
 Istanbul
 Italy

 Jabneh
 Jamaica
 Japan
 Jchosphat Valley of
 Jewish State of Biro Bidjan
 Jerusalem
 Jordan The

 Kairwan
 Kansas See U S A
 Kansas City Mo See U S A
 Kentucky See U S A
 Kenya Colony
 Kiev
 Kishineff
 Kishineff Massacre
 Kherson
 Kholm (Chelm)
 Korban
 Kos (Cos)
 Kovno (Kaunitz)
 Krimchacks (Crimea)
 Kurdistan

 Lachish
 La Fayette Ind See U S A
 Latvia
 Lebanon
 Leipzig
 Lemberg (Lvov)
 Leningrad
 Leontopolis
 Libya
 Lisbon
 Lithuania
 Lodz
 Louisville Ky See U S A
 London
 Los Angeles Cal See U S A

- Louisiana See U S A
 Lublin
 Luxembourg
 Lyons
 Machpelah
 Madison Wis See U S A
 Madrid
 Maine See U S A
 Mainz (Mayence)
 Malta
 Malabar
 Manchester England
 Manchester N H See U S A
 Marseilles
 Martinique
 Maryland See U S A
 Masada
 Massachusetts See U S A
 Medina
 Megiddo
 Melbourne
 Meron
 Mesopotamia See Iraq
 Metz
 Mexico
 Michigan See U S A
 Milwaukee Wis See U S A
 Minnesota See U S A
 Minneapolis Minn See U S A
 Minsk
 Mississippi See U S A
 Missouri See U S A
 Mobile Ala See U S A
 Montana See U S A
 Montgomery Ala See U S A
 Montreal See Canada
 Moravia
 Moriah
 Morocco
 Moscow
 Munich
 Mytilene
 Naples
 Narbonne
 Navarre
 Nazareth
 Nehardea
 Nebraska See U S A
 Negro Jews
 Negeb
 Netherlands The
 Nevada See U S A
 New Hampshire See U S A
 New Haven, Conn See U S A
 New Jersey See U S A
 Newark N J See U S A
 New Mexico See U S A
 New Orleans La See U S A
 Newport R I See U S A
 New York See U S A
 New York N Y See U S A
 New Zealand
 Nicaragua
 Nineveh
 Nisibis
 Nordhausen
 North Carolina See U S A
 North Dakota See U S A
 Norway
 Nurnberg (Nuremberg)
 Odessa
 Ohio See U S A
 Oklahoma See U S A
 Ophir
 Oregon See U S A
 Padua
 Pale of Settlement
 Palestine
 Palma
 Palmyra
 Panama
 Paraguay
 Paris
 Pekin
 Pennsylvania See U S A
 Persia
 Peru
 Petrograd See Leningrad
 Philadelphia Pa See U S A
 Philippine Islands
 Phoenicia
 Pittsburgh Pa See U S A
 Poland and Russia (prior to War)
 Poland (post War)
 Polna Affair
 Portland Ore See U S A
 Porto Rico
 Portugal
 Prague
 Providence R I See U S A
 Prussia
 Racine Wis See U S A
 Ratisbon (Regensburg)
 Raudnitz
 Ravenna
 Recife
 Rhode Island See U S A
 Rhodes
 Richmond Va See U S A
 Riga See Latvia
 Rochester N Y See U S A
 Rome
 Rostoff on Don
 Rothenburg
 Rouen
 Roumania to 1914
 Roumania 1914 33
 Russia See Poland and Russia
 Russia
 Russia See Soviet Russia
 Russia in Asia
 Russia American Abrogation of Treaty with
 Sadagora
 Safed
 St Louis Mo See U S A
 St Petersburg See Leningrad
 St Thomas (Sao Tome)
 St Paul Minn See U S A
 Salonica
 Samarcand
 Samaria
 Samaria District of
 San Francisco Cal See U S A
 San Marino
 San Salvador (Bahia)
 Sarajevo See Yugoslavia
 Saratof
 Sardinia
 Saragossa
 Savannah Ga See U S A
 Saxony
 Scopus
 Scotland
 Seattle Wash See U S A
 Sepphoris
 Servia See Yugoslavia
 Seville
 Shanghai See China
 Siberia
 Sicily
 Silesia
 Smyrna See Turkey
 Sofia
 South Africa
 South Bend Ind See U S A
 South Carolina See U S A
 South and Central America
 South Dakota See U S A
 Soviet Russia
 Spain
 Strasbourg
 Stuttgart
 Styria
 Surinam
 Sweden
 Switzerland
 Syracuse N Y See U S A
 Syria
 Taman
 Tangier See Morocco
 Teheran See Persia
 Tel Aviv
 Temesvar
 Tennessee See U S A
 Texas See U S A
 Tiberias
 Tisza Eszlar Affair
 Toledo
 Toledo O See U S A
 Toronto See Canada
 Tortosa
 Toulon and Toulouse
 Transcaucasian Republic
 Transylvania
 Treves
 Trieste
 Tripoli
 Tudela
 Tunis
 Turkey

Turkmenistan
Tyre
Tyrol
Uganda
Ukraine
United States of America
Ur of the Chaldees
Uruguay
Utah See U S A
Venezuela
Venice
Vienna
Vermont See U S A
Wilna See Wilna
Virgin Islands
Virginia See U S A
Volozhin
Warsaw
Washington See U S A
Washington D C See U S A
West Virginia See U S A
White Russia
Wilmington Del See USA
Wilna
Winnipeg See Canada
Wisconsin See U S A
Woodbine
Worms
Wurttemberg
Wurzburg
Wyoming See U S A
Xanten
Yaroslav
Yekaterinoslav
Yelisavetgrad
Yemen
York
Yugoslavia
Zante
Zhitomir
Zion

Hungarians

Acsady Ignatz
Akiba of Ofen
Auer Leopold
Bacher Simon
Bacher Wilhelm
Bally Davicion
Blum Julius
Chorin Aaron
Chorin Franz
Cohn Albert
Csemegi Karl
Csillig, Rose
Eger Akiba
Flesch Carl
Goldziher Ignaz
Gombos Max
Grossman Ignacz
Hoffman Isaak Low Edler von
Horn Eduard

Horowitz Leopold
Kaposi Moritz
Kaufman Isidor
Kayserling Meyer
Klein Max
Konig Julius
Kun Bela
Malbim Meir Lob
Mezei Moritz
Mengs Anton Rafael
Molnar Franz
Munkácsy Bernhard
Munkácsy Michael
Nachez Tirador
Neubauer Adolf
Pichler Adolf
Popper David
Reiner Fritz
Remenyi Edouard
Rozsavolgyi Moritz
Schenk Leopold
Schey Philipp Baron von
Schey von Koromle
Schlesinger Joseph
Schlesinger Samuel
Schossberger de Torna
Schwab Low
Spitzer Benjamin Solomon
Sudfeld Gabriel
Szekely Franz
Szekesfehervari Salomon
Telcs Eduard
Theben Koppel
Ullman Baron Adolph
Vadasz Leopold
Vambery Arminius
Vazsonyi Wilhelm
Wahrman Israel
Wahrman Moritz
Wechselmann Ignaz
Weiss Joseph Hirsch
Weiss Max
Weiss Baron Manfred
Zerfi Gustav
Zold de Sisagard Martin

Italians

Abraham de Cologne
Abtalion son of Mordecai
Ahimaaz b Paltiel
Alatri Samuel
Anacletus II Pope
Anatolio Jacob
Ancona Alessandro
Antonio de Verno
Asson Michelangelo
Barzilai Salvatore
Brunetti Angelo
Coen Josef di Michele
Colorni Abraham
Corcos Joshua
Elijah of Ferrara
Finzi Giuseppe
Franchetti Leopoldo
Gajo Maestro
Immanuel b Solomon

Judah Leon
Jung Guido
Katzenellenbogen Samuel
Joseph
Lampronti Isaac
Leo Hebraeus
Levi Civita Fulvio
Levi Della Vida Giorgio
Levita Lijah
Levi Bianchini Angelo
Lombroso Cesare
Luzzatti Luigi
Luzzatti Hayim Moses
Luzzatti Samuel David
Luzzatto Simhah
Mantino Jacob
Maurogonato Issaco
Modigliani Elia
Morpugo Emilio
Morpugo Rahel
Nathan Ernesto
Ottolenghi Giuseppe
Ottolengo Joseph
Pavia Julius da
Pierleoni
Pomis de
Pomis David de
Ricchi Immanuel Hai
Rieti Moses
Rossi Azariah
Rossi Solomon
Sacerdoti Angelo
Samuel Sarfatti
Scandiani Angelo
Schanzer Carlo
Schiff Pauline
Soncino
Sonnino Baron Sidney
Sullam Sara Copia
Svevo Italo
Vecchio Giorgio del
Veneziani Emmanuel Felix
Ventura Rubino
Volterra Vito
Wahlstuch Max
Wollemberg Leone
Zacuto Moses

Jews

Ashkenaz
Ashkenazim
Bahuzim
Beni Israel
Cave Dwelling Jews
Chazars
Chosen People
Chuetas
Court Jews
Daggatun
Diaspora
Donmeh
Ebionites
Essenes
Ethnology
Exilarch
Falashas

Genealogy
 Hasidim
 Hassideans
 Illiteracy
 Immigration Restriction of
 Industry Jews in
 Intermarriage
 Israelitish Christians
 Jeshurun
 Jew
 Jewish State of Biro Bidjan
 Jewry
 Judaizing Christians
 Marano
 Martyrs
 Meyhouhasim
 Minority Rights
 Names
 National Home Jewish
 Navigation
 Nobel Prize Winners
 Novy Israel
 Occupations
 Original Contributions to
 Civilization
 Ost Juden
 Painting
 Pharisees
 Race The Jewish
 Radantes
 Remnant of Israel
 Sadducees
 Schutzjude
 Semites
 Sephardim
 Sicarii
 Soldiers Jews as
 Syndics
 Tax Collectors and Farmers
 Taxation of Jews
 Therapeutæ
 Trade Unionism
 Tribes Lost Ten
 Versailles Peace Conference
 Victoria Cross
 Wailing Wall
 Wandering Jew
 World War Jews in
 Yudghanites
 Zealots

Judaism

Agudath Israel
 Conferences Rabbinical
 Ethics
 God
 Hasidism
 Jewish Science
 Judaism Conservative
 Judaism Orthodox
 Judaism Reform
 Karaism
 Martyrdom
 Messianism
 Mission of the Jew
 Missionary Activities of Jews
 Monogamy

Monotheism
 Mysticism
 Oral Law
 Paks Rabbinical Conference
 Pharisees
 Polygamy
 Proselyte
 Rabbinical Assembly of Jew
 ish Theological Seminary of
 America
 Repentance
 Resurrection
 Revelation
 Sadducees
 Sabbath
 Sanhedrin
 Sanhedrin French
 Synagog
 Ten Commandments
 Theocracy
 Theology
 Theophany
 Torah
 World Union for Progressive
 Judaism
 Young Israel
 Zionism

Lithuanians and Polish

Abraham Jesofovich
 Abraham of Bohemia
 An Ski Sch
 Askenazy Simon
 Barit Jacob
 Behr Issachar
 Ben Ze eb Judah
 Berditchewski Micah
 Blanc Piotr
 Borowski Isidor
 Braudes Reuben A
 Caro Jacob
 Chazanowicz Joseph
 Chofetz Chaim
 Dainow Zebi Hirsch
 Dari Moses
 Deutschlander Leo
 Diamand Herman
 Dick Isaac Mayer
 Dinesohn Jacob
 Elijah Gaon of Wilna
 Esterka
 Flatau Edward
 Frischman David B
 Funk Casimir
 Gama Gaspard da
 Goldschmidt Lazarus
 Golomb Hirsch Nissan
 Gordon David
 Gordon Leon
 Guenzburg Mordecai A
 Hayim b Isaac of Volozhin
 Isaac Jacob
 Isserles Moses b Israel
 Jacob b Wolf of Dubno
 Jaffe Mordecai
 Kaminer Isaac

Klaczko Julian
 Kluger Solomon
 Lipkin Israel (Salant)
 Luria Solomon A Jehiel
 Maimon Solomon
 Manasseh b Joseph
 Mandelkern Solomon
 Mapu Abraham
 Markovich Moses
 Meisels Dob Berish
 Michael Jesofovich
 Mohilewer Samuel
 Moses Isaac of Khelm
 Moses b Jacob
 Nahum b Uzziel Kaplan
 Natanson Ludwik
 Peretz Isaac Loeb
 Pilchowski Leopold
 Pinsker Leo
 Potocki Count Valentine
 Posnanski Samuel
 Rabinowitz Saul Phineas
 Rabinovich Leon
 Rabinowitz Shalom (Shalom
 Alekhem)
 Reifman Jacob
 Reines Isaac Jacob
 Riddaz Jacob
 Rose Ernestine
 Schalkowitsch Abraham (Ben
 Avigdor)
 Schatkes Moses A
 Schulman Kalman
 Solomon Abraham
 Soloweitschik Max
 Spektor Isaac Elhanan
 Steinberg Joshua
 Stern Abraham
 Strashun Mathias
 Sundelwich Aaron
 Thon Osias
 Tiktinski Hayyim Judah
 Tugenhold Jacob
 Walden Aaron
 Wawelberg Hippolite
 Wengeroff Pauline Julianne
 Wahl Saul
 Wintchewski Morris
 Zelazowski Catharine
 Zweifel Lazar
 See Russians

Liturgy

Abinu Malkenu
 Abodah
 Addir Hu
 Adonai Adonai
 Adonai Melek
 Adon Olam
 Ahabah Rabbah
 Akdamut
 Akedah
 Alenu
 Al Het
 Aliyah
 Altar

Amen
 Ana Bekorenu
 Anin Zemiroi
 Ark
 Ashirah
 Attah Horeta
 Azharot
 Baruch She Amar
 Creed
 Dew
 Ehad Mi Yodea
 Eighteen Benedictions
 El Molay Rachamim
 En Kelohenu
 Evening Service
 Geshem
 Had Gadya
 Haftarah
 Hagadah
 Hallel
 Hamabdil
 Hosanna
 Hosha na Rabbah
 Kaddish
 Kedushah
 Kiddush
 Ki lo Na eh
 Kinah
 Kol Nidre
 Lamentations
 Le Dawid Baruk
 Lekah Dodi
 Liturgy
 Ma arib
 Maftir
 Mahzor
 Ma Nishtanoh
 Mantle of the Law
 Ma oz Tzur
 Martyr's Prayer
 Martyrs The Ten
 Memorial Service
 Mi Kamokah
 Mizmor Le Dawid
 Mizmor Shir Le Yom Hash
 abbat
 Music Jewish
 Ne ilah
 New Moon Blessing of
 New Year
 Nishmat Kol Chai
 Parashah
 Piyut
 Prayer
 Prayer Books
 Responses
 Selihot
 Sha are Zion
 She heheyanu
 Shema
 Shemini Azeret
 Shemoneh Ezreh
 Shofar
 Siddur
 Sidra
 Simhat Torah
 Simhah b Samuel Vitry

Synagog
 Tahunun
 Tfil
 Tfillit
 U Ba Le Zion
 Wehu Rahum
 Ya aleh
 Yigdal
 Yiskor
 Yozerot
 Zikor Berit
 Zemiroi
 Zionides

Netherlands

Abbas Aaron
 Aboab Isaac da Fonseca
 Acosta Uriel
 Aguilar Moses Raphael
 Ashkenazi Zebi Hirsch
 Asser Carel
 Asser Iobias
 Athias Joseph
 Bass Shabbethai
 Castro David Henriques de
 Cohen Ernst Julius
 Devries Rosa
 Dunner Joseph
 Franco Mendes David
 Godefroi Michael H
 Haan Jacob de
 Hartog Levi de
 Israels Joseph
 Kann Jacobus
 Lehren Zebi Hirsch
 Lemon Hartog
 Leon Templo Jacob
 Manasseh b Israel
 Mendes Josef da Costa
 Mendes Mauritz da Costa
 Monnickendam Martin
 Mulder Samuel Israel
 Mussafia Benjamin
 Nunez Maria
 Oppenheim Jacques
 Palachi Samuel
 Pines Aaron Adolf de
 Sarphati Samel
 Sasportas Jacob
 Spinoza Baruch
 Stokvis Barend Joseph
 Suasso Joseph de Lima
 Teixeira, Manuel
 Tirado Jacob
 Uri Phoebus
 Uriel Isaac b Abraham
 Waagenaar Louis

Palestineans

Aaronsohn Aaron
 Aaronsohn Sarah
 Abraham b Samuel Cohen
 Aharoni Israel
 Ben Jehudah Eliezer

Bentwich Norman
 Berab Jacob
 Bertinoro Obadiah
 Bialik Nachman Chaim
 Brenner Joseph Hayim
 Caro Joseph
 Carregal Raphael
 Cordoveri Moses
 Dizengoff Meir
 Llyashar Jacob Israel
 Iarchi Istor
 Iarchi Hayim
 Luncz Abraham Moses
 Meyuhah Moses M
 Nachmanides
 Najura Israel
 Novomejski Moses
 Rosovsky Solomon
 Ruppin Arthur
 Puthenberg Pinchas
 Siphir Jacob
 Schatz Boris
 Schwarz Joseph
 Shohet Israel
 Slouschz Nahum
 Stafski Moses
 Sukenik Elazar Lipa
 Trimpeldor Joseph
 Uri b Simeon
 Ussishkin Menahem
 Warburg Otto
 Wiener Harold Marcus
 Yellin David
 Zlocist Theodor

Political Personages

(Maccabaeon Era)

Alexander Jannæus
 Alexandra Shalom
 Antigonus
 Antigonus Mattathias
 Antigonus of Soko
 Aristobulus I II III
 Cæcilius of Calacate
 Hasmoneans
 Hyrcanus II
 Jonathan Maccabeus
 Judah
 Judas Maccabeus
 Maccabees The
 Maccabees Book of
 Mariamne
 Mattathias
 Simeon the Just
 Sirach b Jesus
 Simon Maccabeus
 Tobiads
 Zadok

(Herodian Era)

Abba Sican
 Abtalion
 Agrippa I II
 Agrippa Simonides
 Albinus

Alcimus
 Alexander
 Alexander II
 Alexander of Miletus
 Alexander Tiberius Julius
 Alexandra
 Altyros
 Anan b David
 Ananias of Adiabene
 Antipas
 Antipater father of Herod
 Antipater
 Aristobulus
 Bar Giora Simon
 Berenice
 Eleazar b Simon
 Eleazar b Jair
 Herod the Great
 Herodian Dynasty
 Herodias
 Hezekiah the Zealot
 Izates
 John of Giscala
 Josephus Flavius
 Judas the Galilean
 Justus of Tiberias
 Mariamne
 Phasael
 Philip
 Philo Judæus
 Phineas b Samuel
 Sicari
 Simeon the Just
 Zealots

Pseudo Messiahs

Alroy David
 Eldad the Danite
 Frank Jacob
 Ishak b Ya kub
 Lemlein Asher
 Molko Solomon
 Moses of Crete
 Pauli Holger
 Pseudo Messiahs
 Querido Jacob
 Reuben David
 Serene
 Shabbethai Zebi

Roumanians

Carp Horia
 Ebner Mayer
 Fildermann Wilhelm
 Niemirower Jacob Isaac
 Pistner Jacob
 Popper Julius
 Schwarzfeld Elias
 Schwarzfeld Moses
 Steinberg Judah
 Straucher Benno
 Taubes Isaac
 Wachtel Moritz
 Wechsler Max

Russians

Ahad Ha am
 Antokolski Mark
 Arlosoroff Victor Haim
 Ashkinasi Isaac Lvovich
 Axenfeld Israel
 Axelrod Pavel
 Bagratuni
 Bakst Leo S
 Behrmann Lazar
 Bernstamm Leopold B
 Bernstein Ignati
 Bertensohn Vasil
 Besredka Alex
 Bloch Ivan
 Brodski Israel
 Brodsky Adolf
 Chwolson Daniel A
 Davidov Carl
 Dembo Isaac
 Drabkin Abraham
 Dubnow Simon M
 Dumashevski Arnold
 Engel Julius
 Ephrussi Ignatz
 Ferber Boris
 Friedheim Arthur
 Frizer Jacob
 Frug Simon
 Frumkin Israel
 Gaden Stephen von
 Grusenberg Oscar I
 Gunzburg Baron Horace
 Haffkine Waldemar
 Harkavy Albert A
 Herzenstein Solomon M
 Jabotinsky Vladimir
 Kaganowitz Lazar
 Koussevitzky Serge
 Kupernik Leo A
 Landau Adolf
 Latzki Wilhelm
 Levanda Leo O
 Levinsohn Isaac Baer
 Lintzki Isaac Joel
 Lipkin Lipmann
 Litvinoff Max
 Mandelstamm Max
 Martov L
 Moisevitsch Benno
 Morgulis Michael
 Motzkin Leo
 Neumann Abraham
 Notkin Nathan
 Orloff Chana
 Orshanski Ilya
 Ostrogorski Moisei
 Pachman Vladimir
 Pann Abel
 Pasternak Leonid O
 Pereferkovich Nahum
 Petschnikoff Alexander
 Pines Julius M
 Pinsker Simhat
 Polakoff Lazar
 Polakoff Samuil
 Pucher Solomon

Rabbinovicz Raphael N
 Rabinovich Ossip A
 Radek Karl
 Rubenstein Akiba
 Rubinstein Anton G
 Rubinstein Nicholas
 Sack Abraham I
 Schiffers Emanuel
 Singermann Bertha
 Sinowiew Grigorij
 Smolenskin Perez
 Stern Basilus
 Teitel Jacob L
 Trotsky Lev Davidovich
 Tschernichowski Saul
 Tschlenow Jechiel
 Warschawsky Mark
 Weinstein Aaron
 Wilenkin Gregory
 Wienawski Henri
 Winawer Maxim
 Wissotzky Kalonymos
 Zederbaum Alexander
 Zeitlin Joshua Hillel
 Zlatopolski Hillel
 See Lithuanians & Polish

Spanish and Portuguese

Aaron Halevi
 Aaron of Zerah
 Abadia Juan de la
 Abiathar Ha Kohen
 Ablitas Ezmiel de
 Aboab Isaac
 Abolafio Juan F
 Abrahamia Joseph
 Abraham of Beja
 Abraham Ibn Daud
 Abraham bar Huyya
 Abraham of Toledo
 Abravalla Samuel
 Abravanel Don Isaac
 Abu Ishak Ibrahim
 Abulafia Samuel Halevi
 Adret Solomon
 Akrish Isaac
 Albalag Isaac
 Albo Joseph
 Alfonsi Petrus
 Alfonso de Zamora
 Alguadez Meier
 Al Harizi Judah
 Almazan Miguel de
 Almiliby Adam
 Alonzo de Cartagena
 Alvalensi Samuel
 Amador de los Rios Jose
 Amarillo Samuel
 Amram b Isaac
 Anchas Juan de
 Antonio Diogo
 Azevedo Francisco d
 Baena Juan Alfred de
 Bahya b Joseph
 Benjamin of Tudela

Benveniste Abraham
Benveniste Joseph
Benveniste de Porta
Bernal Abraham
Bernal Isaac
Bernal Maestro
Bonseyor Judah
Caballeria de la
Carabajal Don Luis
Carabajal Francisca
Carsona Jacob
Castro Balthazar
Castro Tartas
Crescas Hasdai
Cresques lo Juheu
Davila Diego Arias
Duran Profiat
Duran Simon
Fonseca Daniel de
Hasdai Ibn Shaprut
Homen Antonio
Ibn Ezra
Ibn Ezra Moses b
Ibn Gabirol
Ibn Janah
Ibn Jau Jacob
Ibn Latif
Ibn Matkah
Ibn Nunez
Ibn Shem Tob Joseph
Ibn Shem Tob
Ibn Tibbon
Ibn Tibbon Judah
Ibn Tibbon Samuel
Isaac b Shehet
Israeli Isaac b Joseph
Jacob b Asher
Julian of Toledo
Kaula Al Yahudi
Kimhi Joseph
Malea Meir de
Mendes Nası Francisco
Mendesia Gracia de
Nagdela Abu Husain
Navarro
Nissim b Reuben Gerondi
Parhon Solomon
Paz Duarte de
Penso Joseph
Pichon Joseph
Samuel (tax collector)
Samuel ha Nagid
Sanches Antonio Ribeiro
Santangel Luis de
Senior Abraham
Silva Antonio Jose da
Silva Francisco Malonada de
Sosa de
Sosa Simon de
Teixeira Abraham Simon
Terongi Raphael Benito
Tordesillas Moses
Usque Abraham
Usque Samuel
Vaez Ayres
Valls Raphael
Vera y Alarcon Lope de

Yahya b David
Zacuto Abraham
Zarzal Abraham Ibn

Statistics

Agriculture Palestinean
Colonies
Fraternalities
Germany
Occupations of Jews
Population
South Africa
Soviet Russia
Statistics
Switzerland
United States of America

Swedish

Abrahamson August
Ehrenpreis Marcus
Rubensson Robert
Salomon Geskel
Valentin Hugo Moritz

Swiss

Hofman Herman Arthur
Valentin Gabriel Gustav

Talmud Talmudists and Rabbimics

Abba Arika
Ab Bet Din
Abbreviation
Abrogation of Laws
Academies Babylonian
Academies Palestinean
Akibia b Mahalalel
Akiba b Joseph
Amora
Aquila
Azariah
Baer Seligman
Ben Asher
Caro Joseph
Chajes Zebi Hirsch
Codes
Danzig Abraham b Jehiel
Deutsch Oscar E M
Eger Akiba
Eleazar b Azariah
Eliezer b Hyrcanus
Elisha b Abuyah
Emden Jacob Israel
Frankel Zacharias
Gamahel I II III IV V
VI
Gaon
Gemara
Gerson b Judah
Hagadah

Halakah
Hanina b Teradion
Haninuth b Dosa
Hillel
Hillel II
Jacob b Asher
Jacob b Meir (Rabbenu Tam)
Johanan b Nappaha
Johanan b Zakkai
Johanan b Sandler
Jose b Halafta
Jose b Jose
Jose b Hananiah
Joshua b Levi
Joshua b Perahyah
Judah I II III
Kelim
Kimchi David
Kodashim
Kohn Zedek II
I ampronti Isaac
I aw Codification of
Ma aserot
Maimonides
Misora
Megillah
Megillat Taanit
Meir
Meturgeman
Midrash
Mishnah
Moses b Enoch
Moses b Jacob of Coucy
Nachmanides
Nahum of Gimso
Nashim
Nathan b Jehiel
Nissim b Jacob
Notarikon
Onkelos
Oral Law
Pereferkovich Nahum
Pilpul
Pollak Jacob
Prosbul
Rab
Rabbah Gaon
Rabbah bar Rabbah
Rabbah Nahman
Rabban
Rabbenu
Rabbi
Rabbinovicz Raphael Nathan
Rabbinowicz Israel Michel
Rashi
Resh Kallah
Rodkinson Michael
Samuel b Hofni
Samuel b Meir
Samuel b Nahman
Samuel Yahrina ah (Mar
Samuel)
Sanhedrin

Schetzkes Moses A
Scribes
Shabbat
Shammai
Shas
She elot U Teshubot
Shemaiah
Sherira b Hanina
Simeon II
Simeon b Gamaliel II
Simeon b Halafta
Simeon b Shetah
Simeon b Yohai

Taanit
Takkanah
Talmud
Talmid Hakam
Tanhuma b Anna
Tannaim and Amoraim
Tarfon
Targum
Tohorat
Torah
Tosafot
Tosefta
Trani Joseph di
Ukba Mar

Weiss Isaac Hirsch

Yalkut
Yashar Sefer Ha
Yehudai b Nahman
Yeshiba

Zadok Gaon
Ze'era
Zugot
Zutra Mar II

Turkish

Abraham b Yomtov
Ashkenazi Behor
Ashkenazi Solomon
Camondo Count Abraham
Capsali Moses
Cohn Tobias
Kiera Esther
Mendesia Gracia de
Nasi Joseph Duke of Naxos
Nasi Reyna Duchess of
Naxos
Navon Bey Joseph
Nissim Pasha Jacques
Trani Joseph b Moses di
Wellisch N

Yiddishists

Abramowitsch Solomon Jacob
Aksenfeld Israel
An Ski Sch
Asch Shalom
Brainin Reuben
Bloomgarden Solomon
Brill Jehiel

Dick Isaac Mayer
Dinesohn Jacob
Frug Simon
Goldfaden Abraham
Gordin Jacob
Harkavy Alexander
Horowitz Moses
Hurewitz Israel (Libin)
Kobrin Leon
Lattener Joseph
Linetzki Isaac Joel
Niger Samuel
Peretz Isaac Loeb
Pinski David
Rabinowitz Shalom (Shalom
Alekm)
Rosenfeld Moritz
Sarasohn Kasryel
Steinberg Joshua
Schalkewitz Nahum M
Warchawsky Mark
Wiernik Peter
Yiddish
Yiddish Literature
Ze'eh U Re'eh
Zeitlin Hillel
Zhidowski Chaim
Zunzer Elakim

Women

Aaronsohn Sarah
Aguilar Grace
American Sadie
Arnstein Fanny von
Ayrton Bertha
Bacharach Eva
Bernhardt Sarah
Bloomfield Ziesler Fanny
Bonheur Rosa
Borg Madeline
Bruckmann Henrietta
Carabajal Francisca
Cohen Mrs Nathaniel L
Csillig Rose
Devries Rosa
Esterka
Gerber Edna
Fermosa
Foa Esther Eugenie
Frankau Julia
Franks Rebecca
Furth Henrietta
Gluck Alma
Goldman Emma
Goldschmidt Henrietta
Gratz Rebecca
Hameln Glueckel von
Herz Henrietta
Hirsch Baroness Clara de
Hirsch Jenny
Hurst Fannie
Kahnat Dahiyah
Kahn Florence Prag

Kalich Bertha
Karp Sofia
Kiera Esther
Kohut Rebekah
Lasker Schuler Else
Lazarus Emma
Lazarus Josephine
Lazarus Nahida Ruth
Levin Rahel
Levy Amy
Lipman Clara
Loeb Charlotte
Loeb Sophie Irene
Luxemburg Rosa
Magnus Lady Katie
Meisel Frummet
Mendel Henriette
Mendelssohn Dorothea
Mendesia Gracia de
Menken Ada Isaacs
Meyer Annie Nathan
Misch Marion L Mrs
Morgenstern Lina
Montagu Hon Lilian
Montefiore Lady Judith
Morpugo Rahel
Moskowitz Belle Lindner
Israels
Muller Conen Anita
Nasi Reyna Duchess of Naxos
Nathan Maud (Mrs Freder
ick)
Neilson Julia
Nunez Maria
Orloff Chana
Ottendorfer Anna
Pan Taube
Pulchinel
Rabinowitsch Kempner Lydia
Rachel (actress)
Raisa Rosa
Reicher Kindermann Hedwig
Rose Ernestine
Rosebery Hannah Countess of
Rothschild Gudele
Rufino
Ruttenstein Baroness
Constance
Saling Marianne
Sarah (15th cent)
Schiff Pauline
Simon Lady Rachel
Singermann Bertha
Stein Gertrude
Stern Gladys Bronwyn
Stern Karoline
Sullam Sara Copia
Szold Henrietta
Terongi Catalina
Theodora Queen of Bulgaria
Tiktiner Rebecca
Wald Lilian D
Wengeroff Pauline Julianne

Wien Brunhilde
Wohllerner Jetty
Wolf Emma
Wolfenstein Martha
Wolff Ulla
Winternitz Friedrike Maria
(See Zweig Stefan)
Zelazowska Catherine
Zetkin Clara
See Biblical Political Per
sonages

Zionism

Achdut Ha awodah
Achoozah
Agriculture Palestinean
Colonies
Ahad Ha am
Aliyah
Alkalai Jehuda
Anglo Palestine Co
Assefat Hanivharim
Arlosoroff Victor Haim
Avigdor Elim D
Avukah
Balfour Declaration
Barondess Joseph
Basle Program
Belkind Israel
Ben Jehudah Eliezer
Berlin Meyer
Bezalel School
Bilu
Birnbaum Nathan
Bne Mosche
Brandeis Justice Louis D
Brodetsky Selig
Buber Martin
Chazanowicz Joseph
Chovevi Zion
Dizengoff Meier
Ehrenpreis Marcus

Flag Jewish
French Report
Elsenthal Bernard
Gaster Moses
Gothheil Gustav
Gothheil Richard II
Greenberg Leopold J
Hias Jacob de
Hadassah
Haffkine Waldemar
Halutz
Hebrew University
Hatikwah
Heller Maximilian
Herzl Theodor
Hess Moses
Imber Naphtali Herz
Jabotinsky Vladimir
Jewish Agency
Jewish Colonial Trust
Jewish Legion
Jewish National Home
Jewish Territorial Organiza
tion
Kalischer Zebi Hirsch
Kann Jacobus
Kellner Leon
Keren Hayesod
Keren Kayemeth
Kvutzah
Lilien Ephraim Moses
Lilienblum Moses Lieb
Mack Julian W
Mandelstamm Max
Marmorek Alexander
Mizrachi
Mohilewer Samuel
Mond Alfred Lord Melchett
Moser Jacob
Moshav Ovdim
Motzkin Leo
Nordau Max
Novomejski Moses

Pinsker Isaac
Poale Zieru Zion
Reines Isaac Jacob
Revisionist Zionism
Rosenthal Hermann
Rothschild Baron Edmund
Rothschild James de
Rothschild Lord Walter
Rulf Isaac
Kuppin Arthur
Ruthenberg Pinchas
Sacher Harry
Schapiro Hermann
Schatz Boris
Self Defense (Haganah)
Shomer
Shohet Israel
Slousch Nahum
Smolenskin Perez
Sokolow Nahum
Syrkin Nachman
Szold Henrietta
Thon Osias
Trietsch David
Trumpeldor Joseph
Tschlenow Jehiel
Ussishkin Menahem
Waad Leumi
Warburg Otto
Weizmann Chaim
Wellisch N
Wise Stephen S
Wissotsky Kalonymos
Wolffsohn David
Wizo
Zeiri Zion
Zionism
Zionist Organization
American
Zionist Organization World
Zlatopolski Hillel
Zlocisti Theodor